School of Theology at Claremont
1001 1352999

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

ESTABLISHED 1899.

THE YAMATO,

34-35, Benten-dori, Yokohama, Japan.

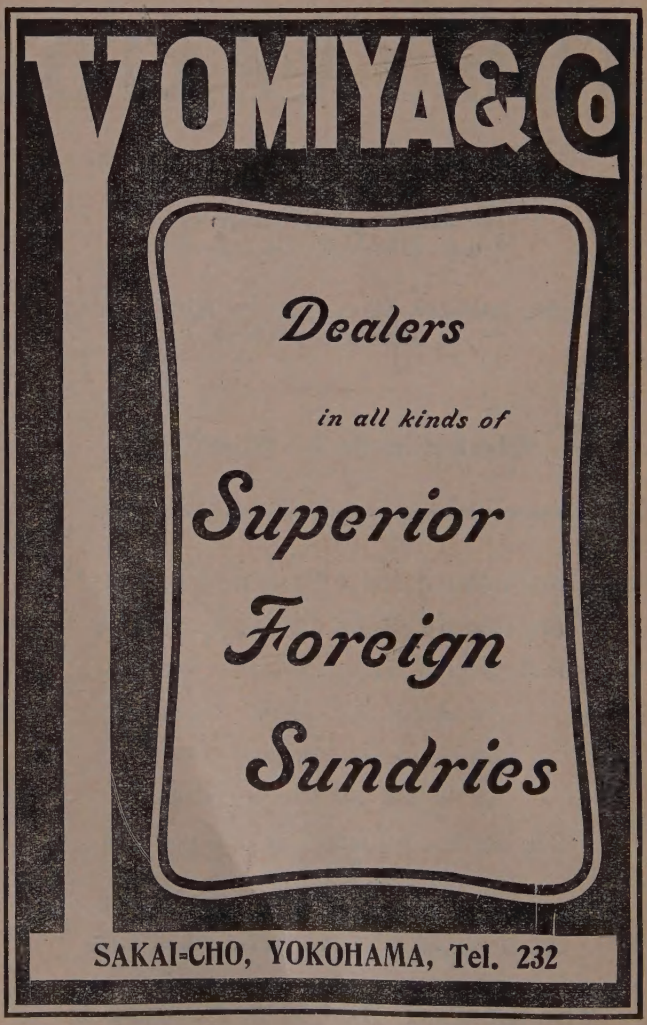
The first high grade hosiery house.
Retail, Wholesale, Manufacturers.

Cotton, Cashmere, Linen, Silk and Mixtures, and Silks of every kind.

Stockings! Socks!!

Embroidered Dress Patterns of all kinds.
Embroidered Blouse Patterns of all kinds.
Embroidered Kimonos and Wrappers,
All kinds of Linen Goods.
All kinds of Quilted Goods.
All kinds of Babies' Goods.
Silk and Lawn Underwear of every kind,
etc., etc., etc.

The Largest Mail Order House for Foreign Countries in Japan.


YOMIYA&Co
Dealers
in all kinds of
Superior
Foreign
Sundries
SAKAI-CHO, YOKOHAMA, Tel. 232

Fleet:
94
Vessels.

Tonnage:
450,000
Tons Gross.

NIPPON YUSEN KAISHA

(JAPAN MAIL S.S. Co.)

HEAD OFFICE: TOKYO, JAPAN.

Telegraphic Address: "MORIOKA."

BRANCHES & AGENCIES AT PRINCIPAL PORTS OF THE WORLD.

PRINCIPAL SERVICES OF MAIL STEAMERS:

EUROPEAN LINE:

(FORTNIGHTLY)

Japan to Europe, via Suez. By 11 Steamers of 8,000 tons gross.

AMERICAN LINE:

(TWICE A MONTH OR OCCASIONALLY THREE TIMES)

Japan to Seattle, Wash., and Victoria, B.C. By 6 Steamers of 6,500 to 7,000 tons gross.

AUSTRALIAN LINE:

(FOUR WEEKLY)

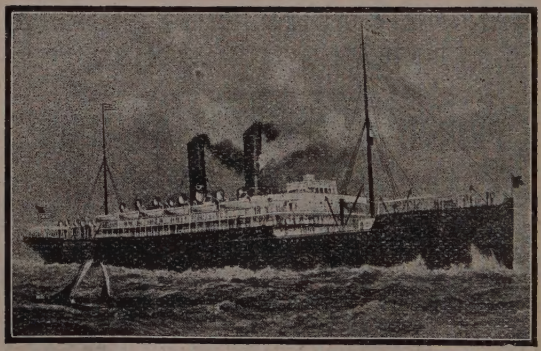
Japan to Sydney and Melbourne. By 3 Steamers of 5,000 to 7,500 tons gross.

Besides the Above, the Company Runs Numerous Services Extending to All the Principal Ports in Japan as well as in Korea, China, etc., etc., etc.

PACIFIC MAIL

THE SUNSHINE BELT TO AND FROM THE ORIENT.

LARGEST STEAMERS
FINEST SERVICE BEST
CUISINE



S. S. KOREA

FLEET.

MONGOLIA	27,000	Tons.
MANCHURIA	27 000	„
KOREA	18,000	„
SIBERIA	18,000	„
CHINA...	10,200	„
NILE	11,000	„
PERSIA	9,000	„

STEAMSHIP Co.

THE AMERICAN LINE.

OPERATING BETWEEN MANILA, HONGKONG, SHANGHAI, NAGASAKI, KOBE, YOKOHAMA, HONOLULU AND SAN FRANCISCO.

S. S. MONGOLIA

CUISINE UNDER PERSONAL SUPERVISION OF

MR. V. MORONI,

ONE OF THE WORLD'S MOST FAMOUS CATERERS.

GENERAL OFFICE:
SAN FRANCISCO.

AGENCIES:
EVERYWHERE.

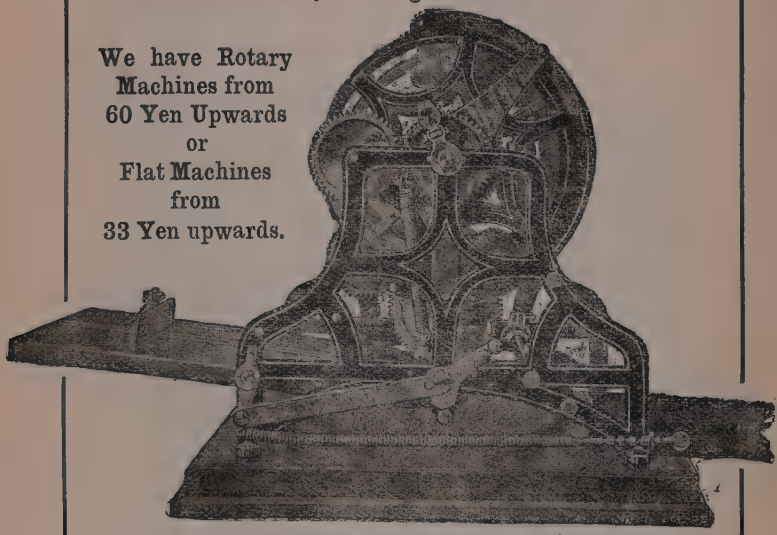
RONEO APPLIANCES

UP-TO-DATE & ECONOMICAL

THE **RONEO DUPLICATOR** is indispensable to all persons engaged in MISSION WORK.

It is of interest to all readers of this book, because as educationists, you are keen to educate in the most thorough manner. Whatever the subject be, copies can be reproduced at the rate of 100 per minute, and these copies help all concerned to follow a subject with greater ease.

We have Rotary Machines from 60 Yen Upwards or Flat Machines from 33 Yen upwards.



This is the No. 10 Machine with Automatic Feeding and Inking Device.

Remember our Guarantee is 10 years.

Catalogues sent on Mentioning this Book.

77 MAIN STREET, YOKOHAMA 77

Roneo Office Appliances

EVERYTHING FOR THE UP-TO-DATE OFFICE.

THE RONEO COPIER will copy your Mail WITHOUT WATER.

THE RONEO DUPLICATOR for reproducing 5000 Copies from one original.

THE RONEO LITHO is invaluable for reproducing Bills of Lading, Manifests, Specifications, etc.

♣ ♣ ♣

STEEL CABINETS and OFFICE FITTINGS.
DESKS, etc., in Wood.
CARD INDEX and FILING SYSTEMS.
TYPEWRITERS.
TYPEWRITER RIBBONS for all Machines.
CARBON PAPER, etc., etc.

♣ ♣ ♣

A well equipped office is generally the secret of business success.

Roneo-ize your office and be successful.
Consult us for advice on
new systems.

SHOW ROOMS AND CHIEF OFFICE:

77 MAIN ST., YOKOHAMA 77

BRANCHES AT TOKYO, KOBE and OSAKA.

GOLD MEDAL
AWARDED AT
Taisho Exhibition
of Tokyo
— 1914. —

Nishikawa Pianos & Organs

Originator of
Western Musical Instruments
Manufactured in the Far East.

ESTABLISHED 1883

Catalogue mailed on
application.

NISHIKAWA & SON

Sales Dept.	Bashamichi-Dori, Yokohama,	Phone No. 2205
M'f'g. Dept.	30, Hinode-cho, Yokohama,	Phone No. 841
Finishing & Shipping Dept.		
	119, Yamashita-cho, Yokohama,	Phone No. 1390

3440
527
1915

THE CHRISTIAN MOVEMENT

IN THE

JAPANESE EMPIRE

INCLUDING

KOREA AND FORMOSA

A YEAR BOOK FOR

1915

THIRTEENTH ANNUAL ISSUE

JOHN LINCOLN DEARING
EDITOR

ASSOCIATE EDITORS

W. G. CRAM
G. W. FULTON
G. M. FISHER
S. HEASLETT
C. W. IGLEHART

PUBLISHED FOR THE
CONFERENCE OF FEDERATED MISSIONS
JAPAN

1915

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE

Is on sale as follows:—

In Japan by
Kyo Bun Kwan, Ginza, Tokyo,

In Korea by
Mr. Gerald Bonwick,
Korean Religious Tract Society, Seoul.

In China by
The Mission Book Company,
18 Peking Road, Shanghai.

In Great Britain by
The Religious Tract Society,
St. Paul's Churchyard, London, England.

In America by
The Missionary Education Movement,
156 Fifth Ave., New York.

Printed by the Fukuin Printing Co., Ltd., Yokohama, Japan

4 6 h
Cop. I

PREFACE

We greet our readers under a new name this year. THE CHRISTIAN MOVEMENT now endeavours regularly to include so much more than was at first anticipated that the old name ceases to be correct. It has accordingly been decided to change the name to THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE, as being more exact. We shall accordingly make it our aim more completely than ever to place before our readers a survey of all movements throughout the Empire which mark the current of Christian thought.

A change in the arrangement of the book this year brings into greater prominence several of the union organizations which year by year acquire larger place in the religious life of the Empire. The Federated Missions and the Federation of Churches, together with the Continuation Committee, are given the prominence which the work done through these organizations seems to warrant. The Union Evangelistic Campaign has been also much to the fore in the thoughts of all, both in Japan and abroad, the past year, hence this too demands a large place and recognition.

Some have advised the omission of the section on Missions and Churches, as containing matter of special interest only to the members of each Mission or denomination, and therefore likely to be more satisfactorily supplied through the several mission or church reports. The Missions, however, still occupy too important a position in Christian work in Japan to permit of being omitted from a review like this. While we look with favour upon the progress made by union movements, and rejoice at the strength which comes through co-operation, yet for some years to come the foundation of our work and its support must be found in the several Missions, and the various denominations active here. It is for [redacted] to record

226239 7388

what is actually done, and while we do not for a moment wish to retard any healthy progress in the way of union movements, yet we cannot fail to record the achievements of the instruments which are still doing so large a share of the work. We are glad to include this year a number of bodies that have not previously reported both in the Japan and in the Korean sections.

Some of our readers may not agree with all the conclusions found in the Survey. It should be generally understood that no one is to be held responsible for any views advanced in this book beyond the writer over whose name any statement appears. There is no intention to devote any large part of the volume to a consideration of political matters, though the attitude of the Japanese Government on many subjects, and particularly its attitude toward China, has a very direct bearing on the work of the Missions.

After enjoying the remarkable degree of religious liberty guaranteed by the Constitution, and for many years cordially extended to all, one can scarcely be blamed if he finds himself compelled more and more to place confidence and trust in so enlightened and progressive a Government. Acquaintance with the people and life of the country should count for something in the forming of opinions ; and when so much of a suspicious and unfavourable nature is heard and read, one holding strong convictions of an opposite sort would be almost culpable if he were to remain silent.

The chapter on Christianity in Industrial Enterprises in Japan is not exhaustive, but is an inspiring beginning of a remarkable report of the practical application of Christian principles in business. This chapter should be read in connection with the following one on Women Factory Labourers, else the startling disclosures there made unduly discourage and depress. We include this chapter in our review, with the hope that the revelation of the fearful facts as to factory conditions may encourage a Christian movement in the right direction among labourers ; while it is not too much to hope from the earlier chapter that the leaders in such a work may come from among the Japanese. Mr. G. M. Fisher has done a valuable service in preparing both these chapters.

The Legal Status of Japanese Women, by Miss A. Caroline Macdonald, will be found very instructive and informing.

Prof. Frank Müller has placed us under a new debt of gratitude by his careful study of Japanese Christian Literature of the year past.

With the assistance of the editor for Korea, Mr. W. G. Cram, we are glad to place before our readers so complete a review of progress in that part of the Empire. The Symposium on Evangelistic, Medical, and Educational Work will furnish material for a complete understanding of what the Korean missionaries think about these forms of service. We are confident that we are not saying too much, when we declare that nowhere is so full and careful a study of mission work in Korea to be found, as we are able to furnish this year.

We have to express our disappointment over certain unavoidable omissions which have caused us deep regret. We are sorry that we have failed to secure a report from the *Kumiai* Church. North Formosa is also not represented, though every effort possible was made to secure a contribution. We have been unable to get a report of conditions among Japanese in California, and from some other parts as well. We must beg the indulgence of our readers for these omissions, as well as for any other errors and mistakes which may be noted. It is but just to state in response to queries as to why Roman Catholic Missions are not reported in this volume, that it is in compliance with the strongly expressed wish of representatives of that body, who have objected to either writing themselves or permitting others to do so of their work.

The lack of uniformity in indicating vowel sounds in Japanese names has led the editor to omit such marks entirely, to the regret of some contributors, but doubtless the reader unfamiliar with Japanese will be less perplexed by the omission, while one familiar with the language can easily introduce the mark or emphasis according to his opinion.

For the first time the Minutes of the Federated Missions have this year been omitted from THE CHRISTIAN MOVEMENT. That Organization now publishes its Minutes

in pamphlet form, and also early after the annual meeting, in the columns of The Evangelist, which has now, as well as this book, become a publication of the Federated Missions; so it has seemed unnecessary to include them in this annual.

The Editor-in-chief is deeply indebted to a host of associates in bringing out this work. To each one he would extend his grateful thanks. He has sought the assistance of the most busy workers, and has never been refused the best help that they could furnish. Dr. G. W. Fulton is deserving of special credit for so carefully and ably editing Part III. on Missions and Churches; Rev. S. Heaslett has with great care brought the Directory for Japan up to date, while a similar service with equal exactness has been done for Korea by Mr. Bonwick of the Korean Religious Tract Society. Rev. H. M. Landis, whose name guarantees statistics full and accurate, has given us his help in the Statistical Table for Japan, while Rev. A. W. Stanford has again brought the List of Christian Schools up to date, with full information. Prof. Frank Müller has revised the List of Periodicals. To these, and to all others who have helped to make this book of value to students of Missions, the sincere thanks of the editor are rendered. Perhaps no one however has spent more hours of patient toil over the work than the Editor's wife, to whose infinite care in proof-reading the measure of typographical excellence is mainly due. Those who find pleasure in this feature of the book will endorse the Editor's public recognition of such valuable assistance.

During the past year the editor has been humbled as he has realized the increasing company of students of Missions who depend upon this book. The words of appreciation and commendation which have come from various parts of the world, have served to increase his sense of responsibility in bringing out this issue for 1915. If it shall in any measure serve in helping our readers to more fully apprectiate the large share that Japan is now taking in the advance of Christianity, and strengthen the hope of large service that the future contains, if it shall help others to realize that missionaries and Japanese Christians alike are looking forward to the day when Japan shall be a

Christian nation, and shall serve the Kingdom in even a larger way, we shall rejoice. Amid the din of battle and the tumult of war, this book goes forth. May it help to make clear what the Prince of Peace is doing in Japan, and if it strengthen the hope that Japan, too, may share in bringing the long hoped-for world peace, we shall feel that our service is not in vain.

JOHN LINCOLN DEARING.

June 1, 1915.

75 Bluff, Yokohama, Japan.

TABLE OF CONTENTS

PREFACE ... ... PAGE iii
TABLE OF CONTENTS ... ... PAGE viii
CONTRIBUTORS ... ... PAGE xv

JAPAN

PART I.—GENERAL REVIEW OF THE YEAR

PAGE
CHAPTER I.—General Survey, J. L. Dearing 3
„ II.—Annual Address, H. Pedley 30

PART II.—ORGANIZATIONS

CHAPTER I.—The Federated Missions, J. L. Dearing 39
CHAPTER II.—The Federation of Churches, K. Matsuno 47
CHAPTER III.—The Japan Continuation Committee, D. R. McKenzie 50
CHAPTER IV.—National Evangelistic Campaign.
I.—Eastern Campaign, K. Matsuno... 58
II.—Western Campaign, T. Miyagawa 62
III.—Finance of Campaign, J. L. Dearing... 67

PART III.—MISSIONS AND CHURCHES

CHAPTER I.—The Anglican Group.
I.—The Nippon Sei Kokwai, Bishop Cecil 75
II.—American Episcopal Mission 76
a. Diocese of Tokyo, J. Armistead Welbourn 76
b. Diocese of Kyoto, Bishop Tucker 77
III.—The Church Missionary Society 78
a. Hokkaido Mission, D. M. Lang 78
b. Central Japan Mission, S. Heaslett 78
c. Kyushu Mission, S. Painter 80
IV.—Missionary Society of The Church of England in Canada Bishop Hamilton 82
V.—The Society for the Propagation of the Gospel 83
a. Diocese of South Tokyo, Bishop Cecil 83
b. Diocese of Osaka, E. Ryerson 84
CHAPTER II.—The Methodist Group.
I.—Japan Methodist Church, Bishop Y. Hiraiwa 86
II.—Japan Mission of Methodist Church of Canada, H. H. Coates 87
III.—Woman's Missionary Society of the Methodist Church of Canada, Miss I. S. Blackmore 88

IV.—The East Japan Mission of the Methodist Episcopal Church, E. T. Iglehart 90
V.—Woman's Foreign Missionary Society of the E. Japan Conference, Miss A. B. Slate 92
IV.—The West Japan Mission of the M. E. Church, J. C. Davison 94
VII.—Woman's Foreign Missionary Society of the W. Japan Conference, Miss E. L. Ketchum 95
VIII.—The Japan Mission of the M. E. Church South, W. K. Matthews 96
CHAPTER III.—The Presbyterian Group 99
I.—The Church of Christ in Japan, K. Kiyama 99
II.—Japan Mission of Presbyterian Church in U.S.A., T. M. MacNair 101
III.—Southern Presbyterian Mission, L. C. M. Smythe 102
IV.—North Japan Mission of the Reformed Church in America, (Dutch) D. Van Strien 105
V.—South Japan Mission of the Reformed Church in America, W. G. Hoekje 107
VI.—Japan Mission of the Reformed Church in U.S.,(German) C. Noss 109
VII.—The Woman's Union Mission, Miss S. A. Pratt 111
CHAPTER IV.—Other Missions and Churches 113
I.—American Baptist Foreign Mission Society, R. A. Thomson 113
II.—Southern Baptist Convention, C. T. Willingham 116
III.—American Board Mission, W. L. Curtis 118
IV.—American Christian Convention, E. K. McCord 121
V.—Churches of Christ Mission, C. F. McCall 122
VI.—Christian and Missionary Alliance, H. Lindstrom... ... 124
VII.—Evangelical Association, P. S. Mayer 124
VIII.—Evangelical Lutheran Association, A. G. Stirewalt ... 126
IX.—Japan Evangelistic Band, Paget Wilkes 127
X.—Evangelical Protestant Missionary Society, E. Schiller.. 129
XI.—Free Methodist Mission, A. Youngren 130
XII.—Friends' Mission, Miss A. G. Lewis 131
XIII.—Hepzibah Faith Mission, Miss A. Glenn 132
XIV.—Lutheran Gospel Association, T. Minkkinen 133
XV.—Methodist Protestant Mission, E. I. Obee 134
XVI.—Woman's Foreign Missionary Society of the Methodist Protestant Church, Olive I. Hodges 135
XVII.—Omi Mission, W. M. Vories 136
XVIII.—Oriental Missionary Society, E. A. Kilbourne 137
XIX.—Mission of the Pentecostal Church of the Nazarene, L. H. Humphrey 138
XX.—Scandinavian Japan Alliance, Joel Anderson... 139
XXI.—Seventh Day Adventist Mission, F. H. De Vinney ... 140
XXII.—The United Brethren in Christ Mission, B. F. Shively... 141
XXIII.—Unitarian Mission, Clay MacCauley... 143
XXIV.—Dojin Kirisuto Kyokwai (Universalist Mission) G. I. Keirn 144
XXV.—The Russian Orthodox Church in Japan, K. Ishikawa 145

PART IV.—CHRISTIAN LITERATURE

CHAPTER I.—Christian Literature Society of Japan, S. H. Wainright 149
CHAPTER II.—The Bible Societies, H. W. Schwartz 156
CHAPTER III.—Japan Book and Tract Society, George Braithwaite. 160
CHAPTER IV.—Annual Review of Religious Literature, Frank Müller... 169

PART V.—CHRISTIAN EDUCATION

CHAPTER I.—Educational Review, A. K. Reischauer 211
CHAPTER II.—The Japanese Language School, Frank Müller ... 220
CHAPTER III.—Growth of Christian Kindergartens in Japan, Mrs. Gazelle R. Thomson 228

PART VI.—OTHER CHRISTIAN ORGANIZATIONS AND ASSOCIATIONS

CHAPTER I.—Young Men's Christian Association 237
I.—Japanese Young Men's Christian Association, Galen M. Fisher 237
II.—Chinese Young Men's Christian Association of Tokyo, C. D. Hayes 241
III.—Korean Young Men's Christian Association of Tokyo, A. Jorgensen 243
CHAPTER II.—Young Women's Christian Association, Ruth Ragan 245
CHAPTER III.—Salvation Army, J. W. Beaumont 248
CHAPTER IV.—Christian Endeavor Societies. T. Sawaya 256
CHAPTER V.—Sunday School Association, F. E. Hagin 258
CHAPTER VI.—The Peace Movement, Gilbert Bowles... 263
CHAPTER VII.—The Temperance Movement, T. Ando 275
CHAPTER VIII.—Christian Work in the Foreign Communities, S. F. Gutelius 282

PART VII.—SOCIAL SERVICE.

CHAPTER I.—Eleemosynary Enterprises, J. H. Pettee 289
CHAPTER II.—Christianity in Industrial Enterprises in Japan, G. M. Fisher 295
I.—Homma Shimpei's Marble Quarry, Mrs. C. T. Gauntlett. 296
II.—The Yamato Silk Store, P. S. Mayer 298
III.—Social Welfare Work of the Kobayashi Lion Dentifrice Company, J. M. Davis 299
IV.—The Fukuin Printing Company, C. W. Iglehart 301
V.—The Gunsei Silk Filature of Ayabe, Carey J. Scott ... 302
VI.—The Fuji Tea Company of Shizuoka, A. T. Wilkinson... 307
VII.—Lever Brothers' Prosperity Sharing in Japan, A. D. Hail 308
VIII.—Mr. Nakatsu's Enterprises at Kumamoto, G. M. Fisher. 310
CHAPTER III.—Women Factory Laborers, G. M. Fisher 313
CHAPTER IV.—The Legal Status of the Japanese Wife, Miss A. C. Macdonald... 324

PART VIII.—MISCELLANEOUS

CHAPTER I.—Events in Hawaii, F. S. Scudder 333
CHAPTER II.—Japanese in Manchuria, T. Tedzuka 337
CHAPTER III.—Japanese in Shanghai, J. L. Dearing 341
CHAPTER IV.—South Formosa Presbyterian Church of England, Thos. Barclay 343

PART IX.—OBITUARIES

I.—Mrs. Charles Bishop, Benjamin Chappell... 351
II.—Mrs. J. C. Davison, A. D. Berry 352
III.—Dr. W. W. Colbourne, Minna Tapson 355
IV.—Mrs. A. D. Gring, Benjamin Chappell 356
V.—Miss Clara H. Rose, Benjamin Chappell 357
VI.—L'Abbé Marc De Rotz, J. L. Dearing 358
VII.—Mrs. William J. White, Miss M. A. Whitman 359

KOREA

PART I.—GENERAL REVIEW OF THE YEAR

CHAPTER I.—General Survey, W. G. Cram 363

PART II.—CHURCHES AND MISSIONS

CHAPTER I.—Australian Presbyterian Mission, D. M. Lyall ... 377
CHAPTER II.—Mission of the Church of England 382
CHAPTER III.—Methodist Episcopal Church, B. W. Billings ... 385
CHAPTER IV.—Methodist Episcopal Church South, R. A. Hardie. 390
CHAPTER V.—Oriental Missionary Society, Cowman and Kilbourne 395
CHAPTER VI.—Presbyterian Church of the U.S.A., Charles E. Sharp 399
CHAPTER VII.—Southern Presbyterian Church.
I.—Kwangju Station, Eugene Bell 404
II.—Chunju Station, L. O. McCutcheon 405
III.—Kunsan Station, W. F. Bull 407
IV.—Soon Chun Station, Charles Pratt 409
CHAPTER VIII.—Roman Catholic Mission, Gerald Bonwick... ... 411

PART III.—CHRISTIAN LITERATURE

CHAPTER I.—The American Bible Society, S. A. Beck 417
CHAPTER II.—British and Foreign Bible Society, Hugh Miller ... 418
CHAPTER III.—The Korean Religious Tract Society, Gerald Bonwick 421

PART IV.—OTHER CHRISTIAN ORGANIZATIONS AND ASSOCIATIONS

CHAPTER I.—The Salvation Army, H. A. Lord 427
CHAPTER II.—Young Men's Christian Association, F. M. Brockman 431

PART V.—A SYMPOSIUM

CHAPTER I.—Evangelistic Work.
I.—Syen Chyun Station, Northern Presbyterian Mission, N. C. Whittemore 441
II.—Yeng Byen District, M. E. Mission, V. H. Wachs... ... 443
III.—North Kando, Canadian Presbyterian Mission, W. R. Foote 444
IV.—Work For Women, Yeng Byen District, Methodist Episcopal Mission, Miss Mary Beiler 446
V.—Pyeng Yang Station, Northern Presbyterian Mission, W. Li Swallen 447
VI.—Work Among Women, Pyeng Yang Station, Northern Presbyterian Mission, Mrs. Helen K. Bernheisel ... 450
VII.—Pyeng Yang Station, M. E. Mission, C. D. Morris... ... 452
VIII.—Pyeng Yang Station, Northern Presbyterian Mission, W. N. Blair 454
IX.—Chairyung Station, Northern Presbyterian Mission, A. A. Pieters 455
X.—Work For Women in and around Songdo, M. E. Church South Mission, Miss Hortense Tinsley... 457
XI.—Choon Chun District, M. E. South, F. G. Vesey 458
XII.—Seoul, Northern Presbyterian, C. A. Clark 460
XIII.—Seoul, M. E. South, G. R. Moose 461
XIV.—Kong Ju District, M. Episcopal, W. C. Swearer 462
XV.—Suwon District, M. Episcopal, C. M. Burdick... 464
XVI.—Chun Ju District, Southern Presbyterian, W. M. Clark.. 466
XVII.—Andong District, Northern Presbyterian, J. Y. Crothers. 467
XVIII.—Fusan Chin, Australian Presbyterian, J. N. McKenzie... 469
CHAPTER II.—Educational Work.
I.—Education of the Blind and Deaf, Mrs. R. S. Hall, M.D. 471
II.—School for Young Married Women & Widows, M. E. Church South, Miss L. M. Reed 473
III.—Wonsan, Lucy Cunninggim Girls' School, M. E. Church South, Miss D. A. Smith... 474
IV.—Seoul, Women's Academy, Northern Presbyterian, Miss Mary L. Lewis 475
V.—Seoul, Ewha Haktang, M. Episcopal, Miss Lula M. Frey. 476
VI.—Holston Institute, Songdo, M. E. South, Miss Ellasue Wagner 479
VII.—Northern Presbyterian Girls' Academy, Taiku, Miss Harriet E. Pollard 480
VIII.—Southern Presbyterian Girls' School, Chun Ju, Miss Suzanne Colton 482
IX.—Southern Presbyterian Girls' School, Soon Chun, Miss Lavalette Dupuy 483
X.—Northern Presbyterian, John E. Well's Training School, Seoul, E. W. Koons... 485
XI.—M. E. South, The Anglo-Korean School, Songdo, A. W. Wasson 486
XII.—Industrial Work at the Anglo-Korean School, C. H. Deal 487
XIII.—Northern Presbyterian, Pyeng Yang, W. M. Baird ... 489
XIV.—M. E. Schools of Southern Korea, A. A. Becker 491
XV.—Kong Ju Districts, East and West, Methodist Episcopal, F. E. C. Williams 493

XVI.—Northern Presbyterian Boy's Academy, Taiku, R. O. Reyner 495
XVII.—Australian Presbyterian, E. K. Lomas 496

CHAPTER III.—Medical Work.

I.—Northern Presbyterian Mission, Kangei, John D. Bigger 499
II.—Northern Presbyterian Mission, Pyeng Yang, J. Hunter Wells 500
III.—Methodist Episcopal Mission, Pyeng Yang, Mrs. Rosetta S. Hall 502
IV.—Northern Presbyterian Mission, Chairyung, H. C. Whiting 504
V.—The Severance Union Medical College, Seoul, A. I. Ludlow 506
VI.—Canadian Presbyterian Mission, Miss Kate MacMillan... 511
VII.—Western Presbyterian Mission, Roy K. Smith 512
VIII.—Methodist Episcopal Mission, B. Garfield Anderson ... 513
IX.—Margaret Whitecraft Paton Memorial Hospital of the Australian Presbyterian Mission, Chinju, Hugh Currell 514

PART VI.—WORK AMONG THE JAPANESE

CHAPTER I.—Work Among the Japanese, Frank Herron Smith.. 519
CHAPTER II.—Japanese Y.M.C.A. in Korea, S. Niwa 525
CHAPTER III.—Presbyterian Mission Work among the Japanese, F. S. Curtis 527

APPENDICES

APPENDIX I.—The Conference of the Federated Missions in Japan.

I.—The Constitution and By-laws 531
II.—Roll of Full Members of Conference of Federated Missions 534
III.—Officers and Committees, 1915 536
IV.—Officers of Federated Missions, 1902-1914 539
V.—Executive Committee of the Federated Missions 1903-1914 540

APPENDIX II.—Japan Continuation Committee.

I.—Constitution 541
II.—Members of the Continuation Committee... 542
III.—Officers and Committees of the Japan Continuation Committee 544

APPENDIX III.—Evangelistic Campaign Committee 545
APPENDIX IV.—Eleemosynary Institutions under Christian Direction.

I.—Orphanages 546
II.—Schools for the Poor 547
III.—Schools for the Blind 548
IV.—Hospitals and Dispensaries... 549
V.—Leper Asylums 549
VI.—Homes for Ex-Convicts 550

VII.—Rescue Homes 550
VIII.—Workmen's Homes 550
APPENDIX V.—Work Among The Industrial Classes 552
APPENDIX VI.—Officers of the Federal Council, Korea 554
APPENDIX VII.—List of Christian Workers among the Japanese in Korea... 556
APPENDIX VIII.—Statistics of Japanese Work in Korea 557
APPENDIX IX.—The Old Religions in Japan... 558
APPENDIX X.—Last Alliance Between Japan and England ... 564
APPENDIX XI.—The Americo-Japanese Understanding 566
APPENDIX XII.—The New Sino-Japanese Treaty 568
MISSIONARY DIRECTORY FOR JAPAN 571
LIST OF MISSION BOARDS AND CHURCHES 573
ALPHABETICAL LIST OF MISSIONARIES... 576
LIST BY MISSIONS 600
LIST BY TOWNS... 614
CHRISTIAN SCHOOLS 627
CHRISTIAN PERIODICALS 644
KOREAN MISSIONARY DIRECTORY 651
ALPHABETICAL LIST OF MISSIONARIES 653
LIST BY MISSIONS 662
LIST BY STATIONS 670
GENERAL INDEX 675
INDEX VOLUMES I-XII 682
STATISTICAL TABLES JAPAN... ... ... } in
STATISTICAL TABLES, KOREA ... ... } pocket
CHARTS MISSIONARY, EVANGELISTIC, EDUCATIONAL WORK.. } pocket
SUPPLEMENTARY EDUCATIONAL STATISTICS JAPAN, 1913 ... } pocket

CONTRIBUTORS

ANDERSON, A. GARFIELD, M.D.
M. E. Church Mission. Korea.

ANDERSON, REV. JOEL.
Scandanavian Japan Alliance. Arrived Japan 1900. Sec. of Mission. Tokyo-fu.

ANDO, HON. TARO.
Well-known temperance advocate and prominent layman in the Methodist Church.

BAIRD, REV. W. M., PH. D.
Korea, Presbyterian Mission, North. President, Pyeng Yang Union Christian College and Academy. Arrived in Korea, 1896.

BARCLAY, REV. THOMAS.
English Presbyterian Mission, since 1875. Tainan, Formosa. Well-known writer on Formosa.

BEAUMONT, BRIGADIER JOHN W.
Salvation Army. Stationed in Japan, 1910. Tokyo-fu.

BECK, REV. S.A.
Agent, American Bible Society. Methodist Episcopal Mission, Korea.

BECKER, REV. A.L., M.A.
Korea, Methodist Episcopal Educational Work. Arrived 1901.

BELL, REV. EUGENE.
Southern Presbyterian Mission. Arrived in Korea, 1895. Theological and evangelistic work.

BIGGER, JOHN D., M.D.
Korea. Northern Presbyterian Mission.

BEILER, MISS MARY.
M. E. Church Mission. Woman's work in North Korea.

BERNHEISEL, MRS. HELEN K.
Korea. Northern Presbyterian Mission, Pyeng Yang.

BLACKMORE, MISS I. S.
Methodist Church of Canada. Arrived 1889. Tokyo. Member of Promoting Committee of Woman's Christian University.

BONWICK, MR. GERALD.
Manager, Korea Religious Tract Society, Seoul.

BOWLES, MR. GILBERT.
Friends' Mission. Widely known for his activity in the

temperance movement, the Peace Movement and the Japanese Language School. Secretary of the American Peace Society, and member of the Continuation Committee and Federated Missions Executive.

BRAITHWAITE, MR. GEORGE.
Society of Friends. Came to Japan in 1886. Agent of the Tract Society and for some time acting Agent of the Bible Societies.

BROCKMAN, MR. FRANK A.
Sec., Korean Y.M.C.A., Seoul.

BULL, REV. W. F.
Korea. Southern Presbyterian Mission.

BURDICK, REV. GEORGE W.
Korea. Northern Methodist Mission.

CECIL, THE RIGHT REV. BISHOP, D.D.
S.P.G. C.M.S. Missions of Tokyo Diocese.

CHAPPELL, REV. BENJAMIN, D.D.
Methodist Episcopal Church Mission. Arrived 1890. Prof. in Aoyama College and Seminary. Pastor of Tokyo Union Church. For some years Editor-in-Chief of Japan Evangelist. Necrologist of Federated Missions. Tokyo.

CLARK. REV. C. A., D.D.
Korea. Northern Presbyterian Mission, Evangelistic Work, Seoul.

CLARK, REV. W. M.
Korea. Southern Presbyterian Mission.

COATES. REV. HARPER H., D.D.
Methodist Church of Canada Mission. Arrived 1890. Tokyo. Prof. of Theology in Aoyama Theological Seminary. Member of Board of Examiners Japanese Language for Federated Missions.

COLTON, MISS SUSANNE.
Korea. Southern Presbyterian Mission. Principal, Chunju Girls' School.

CRAM, REV. W. G., A.M.
Korea. M.E. Church, South. Arrived in Korea, 1902. Principal Anglo-Korean School. Chairman General Council.

CROTHERS, REV. JOHN Y.
Korea. Northern Presbyterian Mission.

CURRELL, HUGH, M.D.
Korea. Australian Presbyterian Mission. Professor Severance Med. College.

CURTIS, REV. F. S.
Presbyterian Mission. First located in Japan proper. Arrived Japan, 1887. For several years working among Japanese in Korea. Taiden, Korea.

CURTIS, REV. WILLIAM B.
American Board Mission, Niigata.

DAVISON, REV. J. C., D.D.
Methodist Episcopal Church Mission. Reached Japan, 1873. Most of his life spent in Nagasaki. Rendered large service in developing the psalmody of Japan.

DEAL, CARL H.
Southern M.E. Mission. Industrial work. Arrived Korea, 1910.

DEARING, REV. JOHN LINCOLN, D.D.
American Baptist Foreign Mission Society. Arrived Japan 1889. Editor, CHRISTIAN MOVEMENT, 1912, 13, 14, 15. Sec. Federated Missions. Sec. and Treas. of Continuation Committee. Formerly President Baptist Theological Seminary.

DAVIS, MR. J. MERLE.
Honorary Secretary of the Tokyo Y.M.C.A. Formerly Secretary at Nagasaki. The son of Rev. J. D. Davis, D.D. many years a Missionary of the American Board Mission.

DE VINNEY, REV. F. H.
Seventh Day Adventists Mission. Tokyo.

DUPUY, MISS LAVALETTE.
Korea. Southern Presbyterian Mission.

FISHER, MR. GALEN M.
Came to Japan in 1898 as Sec. of Y.M.C.A. At present Honorary General Secretary for Japan. Member of Continuation Committee. On Executive of Federated Missions. Associate Editor of CHRISTIAN MOVEMENT, 1912-15. Assistant Editor, 1907-8-9-10. Editor of Japan Evangelist.

FOOTE, REV. W. R.
Korea. Canadian Presbyterian Mission.

FREY, MISS LULA E.
Korea. Mission M.E. Church. Principal Ewha Haktang Girls' School. Arrived in Korea, 1893.

FULTON, REV. G. W., D.D.
Presbyterian Mission. Came to Japan in 1888. At present in charge of the Osaka Dendo Doshikwan (Theological School). Has rendered important service to Committee on Survey and Occupation. Member of Continuation Committee and Associate Editor of CHRISTIAN MOVEMENT.

GAUNTLETT, MRS. CONSTANCE I.
Wife of Prof. Gauntlett of Yamaguchi Government School.

GLENN, MISS AGNES,
Member of Hepzibah Faith Mission, since 1901. Choshi, Shimosa.

GUTELIUS, REV. STANLEY F.
Pastor of Kobe Union Church since 1912.

HALL, MRS. ROSETTA S., M.D.
Korea. Northern Methodist Mission. In charge of School for Blind and Dumb and Women's Hospital.

HAGIN, REV. F. E.
Missionary of Churches of Christ Mission. Came to Japan, 1900. Author of "The Cross in Japan." Member of Sunday School Committee of Federated Missions, also of Executive Committee.

HAIL, REV. A. D., D.D.
Presbyterian Mission. Arrived Japan 1878. Osaka.

HAMILTON, RT. REV. BISHOP H. J., D.D.
First Bishop of the new Mid-Japan Diocese, Missionary Society of the Church of England, Canada.

HARDIE, REV. R. A., M.D.
Korea. Mission M.E. Church, South. President Union Methodist Theological School. Arrived in Korea, 1890; appointed to Southern Methodist Mission 1898.

HAYES, MR. C. D.
Y.M.C.A. Sec'y among Chinese students in Tokyo. Formerly located in Chengtu, Szechuan Province, West China.

HEASLETT, REV. S.
Missionary of the C.M.S. Mission and engaged in Theological Training. Lecturer in the Karuizawa Summer School of 1913. Member of Continuation Committee. Evangelistic Campaign Committee. Christian Literature Committee.

HODGES, MISS OLIVE I.
Came to Japan in 1902. Principal of the Girls' School of the Methodist Protestant Mission at Yokohama. Member of Continuation Committee.

HIRAIWA, REV. BISHOP Y., D.D.
Second Bishop of the Methodist Church. For many years prominent as pastor and teacher in the Canadian Church.

HOEKJE, REV. WILLIS G.
Reformed Church in America (Dutch), South Japan Mission. Arrived 1907. Nagasaki. Member Federated Missions.

HUMPHREY, REV. L. H.
Nazarene Church Mission, Kyoto.

IGLEHART, REV. C. W.
Methodist Episcopal Church Mission. Arrived 1909. Manager of Kyobunkwan, Methodist Publishing House. Asso. Editor, CHRISTIAN MOVEMENT and Japan Evangelist. Tokyo.

IGLEHART, REV. E. T.
Methodist Episcopal Church Mission, 1904. Prof. Aoyama College, Tokyo. Formerly Manager Methodist Publishing House.

ISHIKAWA, REV. K.
A prominent priest of the Greek Catholic Church. Supt. of Greek Ch. Teacher in Greek Theological Seminary. Author of History of Philosophy, History of Evangelism of Greek Church in Japan.

KEIRN, REV. G. I., D.D.
Since 1899, missionary of the Universalist Mission. Tokyo.

KETCHUM, MISS EDITH L.
Methodist Episcopal Church Mission. Teacher in Kwassui Girls' School, Nagasaki. Arrived 1911.

KILBOURNE, REV. E. A.
Oriental Missionary Society, Tokyo. Evangelistic work and Bible instruction.

KIYAMA, REV. K.
Field Secretary of the Nihon Kirisuto Kyokwai. Formerly pastor of the Shin Sakae Church, Tokyo. Graduate of Meiji Gakuin.

KOONS. REV. EDWIN WADE.
Korea. Northern Presbyterian Mission. Principal John D. Well's Training School, Seoul.

LANG, REV. D. M.
C.M.S. Mission. Arrived Japan 1880. Hakodate.

LEWIS, MISS ALICE G.
Society of Friends, Tokyo. In educational work.

LEWIS, MISS MARY LEE.
Korea. Northern Presbyterian Mission. Principal Girls' Academy, Seoul.

LINDSTROM, REV. H.
Church and Missionary Alliance Mission. Arrived 1891. Hiroshima.

LOMAS, REV. E. K.
Korea. Australian Presbyterian Mission. In charge of Mission's Educational Work.

LORD, CAPT. HERBERT A.
Staff Captain Salvation Army, Seoul.

LUDLOW, A.I., M.D.
Korea. Northern Presbyterian Mission. Severance Medical College and Hospital.

LYALL, REV. D.M.
Australian Presbyterian Mission.

MACCAULEY, REV. CLAY.
Representing the Unitarian Mission in Japan. Frequent contributor to the Asiatic Society Transactions and author of several books on Japan.

MACDONALD, MISS A. CAROLINE.
National Secretary of the Y.W.C.A. Came to Japan in 1904. Member of the Continuation Committee.

MACNAIR, REV. T. M.
Presbyterian Mission. Prof. Meiji Gakuin, Tokyo. Arrived 1883. Secretary, Federated Missions, 1902-1909. Chairman Hymn-book Committee and prominent in all hymnology work.

MATSUNO, REV. K.
Pastor Christian Church, Tokyo. Secretary, Federation Churches, also Continuation Committee, and Eastern Committee of Evangelistic Campaign. Spent some time in America.

MATTHEWS, REV. W. K.
Methodist Episcopal Church South. Professor in the Kwansei Gakuin. Kobe.

MAYER, REV. PAUL S.
Since 1909 representing the Evangelical Association. Tokyo.

MCCALL, REV. CLARENCE F.
Churches of Christ Mission. Akita.

MCCORD, REV. E. K.
American Christian Convention. Chairman of the Famine Relief Committee 1914. Sendai.

MCCUTCHEON, REV. L. C.
Korea. Southern Presbyterian Mission, Evangelistic and Theological training work.

MCKENZIE, REV. D. R., D.D.
Canadian Methodist Mission. Arrived in Japan, 1891. Vice-Chairman of Continuation Committee. Chairman of Federated Missions in 1913. Member of Executive Committee of Federated Missions.

MILLER, MR. HUGH.
Korea. Agent, British and Foreign Bible Society.

MINKKINEN, REV. D.
Finnish Lutheran Gospel Association. Kami Suwa.

MIYAGAWA, REV. T.
Prominent Pastor of Kumiai Church, Osaka. For over 30 years pastor of the same Church. Chairman of Western Evangelistic Campaign. One of the prime movers in inaugurating the Movement. Member of Continuation Committee.

MOOSE, REV. G. R.
Korea. Methodist Episcopal Church, South. Superintendent, Seoul District Methodist Church, South. Arrived in Korea, 1900. Author of "Village Life in Korea."

MORRIS, REV. C. D.
Korea. Methodist Episcopal Mission. Superintendent Pyeng Yang District. Arrived in Korea, 1900.

MÜLLER, PROF. FRANK.
Director of the Japan Language School. For several years a contributor to THE CHRISTIAN MOVEMENT preparing the review of Christian Literature. Engaged in teaching in Government Schools of Japan for some years.

NIWA, MR. S.
Secretary of Japanese Y.M.C.A., Seoul, Korea. For some years Secretary of the Tokyo Y.M.C.A.

NOSS, REV. CHRISTOPHER, PH. D.
Reformed Church in U.S. German. Arrived 1895. Wakamatsu. Author, "Hand-book Colloquial Japanese." For some time professor Tohoku Gakuin, Sendai.

OBEE, REV. E. I.
Methodist Protestant Mission, 1904. Prof. in Nagoya Gakuin.

PAINTER, REV. SHELDON.
C.M.S. Mission. Arrived 1898. Kyushu.

PEDLEY, REV. HILTON.
American Board Mission. Arrived 1889. Maebashi. Ex-Chairman Federated Missions. Member Executive Committee. Also member Continuation Committee and of Evangelistic Campaign Committee.

PETTEE, REV. JAMES H., D.D.
Came to Japan in 1878. Missionary of American Board. Much of the time located in Okayama where valuable assistance has been given to the Okayama Orphanage. An active promoter of the Christian Endeavor Society. Long a careful student of Eleemosynary work. Chairman of Federated Missions Committee for same for many years. Contributes Statistical report of Eleemosynary Work to CHRISTIAN MOVEMENT from 1912.

PIETERS. REV. ALEX. H.
Northern Presbyterian Mission. Evangelistic Work. Korea.

POLLARD, MISS HARRIET E.
Korea. Northern Presbyterian Mission.

PRATT, REV. CHARLES.
Korea. Southern Presbyterian Mission.

PRATT, MISS SUSAN A.
Woman's Union Mission. Principal Bible Woman's School at Yokohama. Arrived 1892.

RAGAN, MISS RUTH.
Young Women's Christian Association Secretary. Tokyo.

REED, MISS LILLIE M.
Korea. Southern Methodist Mission.

REINER, R. C.
Korea. Northern Presbyterian Mission.

REISCHAUER, REV. A. K., D.D.
Presbyterian Mission. Arrived 1905. Prof. Meiji Gakuin, Tokyo. Former lecturer, at Princeton while on furlough. Editor of Evangelist. Chairman Educational Committee Federated Missions. Member of Educational Conference, Tokyo. Writer on Buddhism.

RYERSON, REV. EDGERTON.
Missionary of S.P.G. located in Kobe.

SCHILLER, DR. EMIL.
German Evangelical Protestant Mission since 1885. Kyoto.

SCHWARTZ, REV. H. W., M.D.
Methodist Episcopal Mission. Agent American Bible Society, Yokohama. Arrived Japan, 1880.

SCOTT, MR. CAREY J.
Teacher Government School, Fukuchiyama. Son of Rev. J. H. Scott, Osaka. Graduate Denison University. Born in Japan.

SCUDDER, REV. F. S.
Honolulu. Managing Editor of the "Friend," published by the Board of the Hawaiian Evangelical Association. For some years a missionary in Japan under the North Japan Mission of the Reformed Church in America.

SHARP, REV. CHARLES E.
Korea. Northern Presbyterian Mission. Secretary Executive Committee, N.P. Mission Station, Chairyung.

SHIVELY, REV. B. F.
United Brethren Mission. Arrived 1907. Kyoto.

SLATE, MISS ANNA BLANCHE.
Woman's Board of the Methodist Episcopal Church, North. Chiefly engaged in school work in Yokohama.

SMITH, MISS BERTHA A.
Korea. Southern M. E. Mission.

SMITH, REV. F. HERRON.
In charge of the work among the Japanese in Korea under the Methodist Episcopal Church, North. Formerly located in Nagoya and Nagasaki.

SMYTHE, REV. L. C. M.
Presbyterian Mission, South. 1913. Tokyo.

SMITH, ROY K., M.D.
Korea. Northern Presbyterian Mission.

STIREWALT. REV. A. G.
Lutheran Mission, 1908. Saga.

SUWAYA, TATSUJIRO.
Member of the Kumiai Church and Secretary of the Society of Christian Endeavor.

SWALLEN, REV. W. D., D.D.
Korea. Northern Presbyterian Mission. Evangelistic and Theological Training Work. Arrived in Korea, 1892.

SWEARER, REV. WILBUR C.
Korea. Methodist Episcopal Church. Pioneer missionary for the M.E. Church in Southern Korea. Arrived in Korea, 1899.

TAPSON, MISS MINNA.
Unconnected. Odawara.

TEDZUKA, MR. I.
Instructor in English Technical School of S.M.R.R. Co. Also instructor in Apprentice Night School of S.M. R.R. Co. Official translator of the Railway. Graduate of Seisoku Eigo Gakko, Tokyo. Has spent five years in Manchuria. An elder in the Dairen Presbyterian Church.

THOMSON, REV. R.A., F.R.G.S.
American Baptist Foreign Mission Society, Kobe. Arrived in 1888. Treasurer of the Mission. Opened work in Liuchiu.

THOMSON, MRS. R. A.
Principal of Zenrin Kindergarten Kobe. Ex-President of Kindergarten Union of Japan. A well-known leader in this work.

TINSLEY, MISS HORTENSE.
Korea. Southern Methodist Mission.

TUCKER, THE RT. REV. BISHOP H. GEORGE, D.D.
American Episcopal Church. Bishop of Kyoto Diocese. Formerly Principal of St. Paul's School, Tokyo. Arrived Japan, 1899.

VAN STRIEN, REV. DAVID.
Reformed Church in America. North Japan Mission. Arrived 1912. Nagano.

VESEY, REV. F. S.
Korea. Southern M. E. Mission.

VORIES, MR. W. M.
Omi Mission, 1905. Established the Mission. Architect. Formerly teacher in government school, Omi, Hachiman.

WACHS, REV. VICTOR H.
Korea. M.E. Church Mission.

WAGNER, MISS ELLASUE.
Korea. Southern Methodist Mission. Principal, Holston Institute. Author of Kine Saw Bang Pokjamie. Arrived in 1904.

WAINRIGHT, REV. S. H., D.D.
Methodist Episcopal, South. Secretery of Christian Literature Society. Member of Continuation Committee. Formerly President of Kwansei Gakuin, Kobe.

WASSON, MR. ALFRED W.
Korea. Southern Methodist Mission. Principal, Anglo-Korean School. Arrived in Korea, 1907.

WELBOURN, REV. J. ARMISTEAD.
American Episcopal Church Mission. Prof. in St. Paul's School, Tokyo.

WELLS, J. HUNTER, M. D.
Korea. Northern Presbyterian Mission. Arrived in Korea, 1885. Pyeng Yang.

WILKES, PAGET.
Leader of the Japan Evangelistic Band of which he was the organizer. With headquarters at Kobe engaged in extensive evangelistic work.

WILLINGHAM, REV. C. T.
Baptist Southern Convention Mission. Kokura.

WHITING, H. C., M.D.
Korea. Northern Presbyterian Mission. Chairyung.

WHITMAN, MISS M. A.
American Baptist Foreign Mission Society. Arrived 1888. Principal, Suruga Dai Girls' School.

WHITTEMORE, REV. C., M.A.
Korea. Northern Presbyterian. Chairman, Educational Senate. Arrived in 1896.

WILKINSON, REV. A. T.
Methodist Church of Canada, Mission. 1905. Shizuoka.

WILLIAMS, F. E. C.
Korea. Northern Methodist Mission.

YOUNGREN, REV. AUGUST.
Free Methodist Mission. Arrived 1903, Osaka.

JAPAN

PART I

GENERAL REVIEW OF THE YEAR

CHAPTER I

GENERAL SURVEY

BY JOHN LINCOLN DEARING

The year under review has been marked by surprises and unanticipated changes. If one had dared to foretell a year ago almost any one of the great occurrences which have transpired, he would have been discredited as a false prophet. There have been so many thrilling events in which Japan has been concerned that it is impossible in the space usually allotted to the Survey to do much more than barely allude to a few of those occurrences fraught with the deepest interest.

Okuma Cabinet

At the time that the last Survey was written, the Yamamoto Ministry had just resigned and the Nation was waiting, almost breathless, to learn who could be persuaded to undertake the formation of the new Cabinet.

After a number of unsuccessful efforts in one direction and another, to the surprise and satisfaction of almost every one, the aged statesman, Count Okuma, who had remained for almost a generation outside of political circles, was invited to form a Cabinet. With remarkable promptness he organized a strong Cabinet, with Baron Kato, who had served as Japan's representative at the Court of St. James for many years, as Minister of Foreign Affairs, and with other men of recognized ability holding the various Portfolios. A spirit of hopefulness and optimism took the place of the anxiety and distress which was widespread when the Yamamoto Cabinet retired.

It would be difficult to imagine a Ministry coming into power under more adverse conditions. The honour of some branches of the Government was at stake. Count Okuma had been known for years as a frank and vigorous critic of

Government action. He had expressed his opinion openly on all subjects, often with a lack of diplomatic reserve, but now at the precise moment when his country needed a man of force of character, his acceptance of the reins of Government infused something of the same optimism and hopefulness into the nation as a whole that had always marked his attitude.

Count Okuma is a statesman and diplomatist of high order, and probably no other man could have been selected by the Government as Premier whose name would have carried greater influence abroad, or who would inspire fuller confidence and more cordial support among Foreign Powers as well as at home. In the light of earlier events in the year such a reassurance was needed, and the coming forward of Count Okuma and Baron Kato at just this time was almost providential.

One after another, problems which had created difficulty for the former Cabinets were settled quietly and without opposition. The year has seen clan government receive the heaviest blow that it has ever sustained, by reason of the naval scandal. It has also witnessed the organization of a Ministry that for the first time had a really popular element in it.

The *Seiyukai*, which was not in a position to control the Government, was placed somewhat in the attitude of the Opposition, and tried in vain to find some plausible ground for opposition, but the nation was not ready to support it. At length, however, when Count Okuma announced his endorsement of the Two Divisions scheme for Korea, a policy to which he as well as several members of his Cabinet had been opposed previous to their entering the Cabinet, the time seemed to be opportune. The Two Divisions policy means in brief the adding to the Japanese Military forces already stationed in Korea two more army divisions which should be regularly garrisoned in that part of the Empire. The *Seiyukai* came out in strong opposition. Count Okuma and others explained their present attitude on the ground of changed political conditions and the new international relations likely to be at work after the war, and emphatically declared that it was intended only as a protection and means for national defence. The explana-

tions were not satisfactory. It was urged that nothing should be done during the European war to weaken the Government, or change the foreign policy, but agitation increased. Finally, Count Okuma warned the *Seiyukai* that if they pressed their opposition to a vote of the Diet, it would only lead to dissolution, and that the Cabinet would not retire until the whole matter was carried back to the people, and they at the polls had endorsed the *Seiyukai*.

The boldness of this position is realized when we remember that the *Seiyukai* Party, which was organized by the late Prince Ito in August, 1900, has always supported the Government during the fifteen years of its history, and has controlled the majority of the Diet during the last twenty sessions of that body.

The unchanged position of the Party brought about the dissolution of the Diet, which took place early in December The most remarkable campaign followed, during March, that Japan has ever seen. This finally culminated in a tremendous endorsement of Count Okuma and his policy, and an overwhelming defeat of the *Seiyukai* and its leaders.

The Election

It has often been said that politics in Japan represent devotion to leaders rather than to principles. And never was this better illustrated than in the recent election. It was apparently far more a matter of loyalty to Count Okuma, and a wish that he should remain as Premier at the time of the forthcoming Coronation, as well as a general confidence in him as a wise and trusty guide for the nation at a time when delicate international problems may arise, than any deep conviction of the nation on the comparatively insignificant question of the Two Divisions scheme.

The election was marked by several interesting features. For the first time in Japanese politics the Premier, as well as members of the Cabinet, entered vigorously into the campaign. Count Okuma travelled widely, making speeches from car windows, and showing a vigour and energy most remarkable in a man over seventy-seven years of age.

Gramophone records of political speeches by Count

Okuma and Mr. Ozaki, the Minister of Justice, were made and widely circulated throughout the country. A very outspoken effort was made to free the campaign from dishonest politics and bribery, and evidently considerable success was achieved; for, while doubtless all candidates put a considerable amount of money into the campaign, yet this was for the most part expended in ways recognized as legitimate. For the first time, also, women took an important part in the canvass, wives of the candidates and women friends lending assistance both in the canvass and at the polls.

Seiyukai

The following table showing the strength of the *Seiyukai* in the Diet for the past fifteen years may be of interest.

	Seiyukai Membership	Shimpoto Membership
1900 (15th Session)	155	109
1901 (16th)	158	72
1902 (17th)	191	93
1903 (18th)	170	91
1903 (19th)	128	91
1904 (20th)	134	104
1904 (21st)	139	95
1905 (22nd)	149	98
1906 (23rd)	171	94
1907 (24th)	180	87
1908 (25th)	193	65
		Kokuminto
1909 (26th)	204	92
1910 (27th)	204	90
1911 (28th)	207	87
1912 (29th)	212	87
		Doshi-kai
1912 (30th)	188	93
1913 (31st)	204	92
1914 (32nd)	206	92
1914 (33rd)	206	91
1914 (34th)	205	92
1914 (35th)	184	95

Personnel of Diet

The complete defeat of the *Seiyukai* after its years of influence is seen in the fact that they were able to elect but 113 members in the recent election, making with their supporters the *Kokuminto*, who elected 27 members, a minority of 140 against the *Doshikai* and other supporters of the Government with 209 members.

Japan and the War

From the time Japan entered the World-war last summer, down to to-day, she appears to have acted scrupulously and considerately in all her dealings with friend and foe alike.

The true attitude of Japan to the war has been little known and perhaps less understood, and we must wait for the close of the war before all that can be said to her credit shall be made public. There were many considerations which would naturally have strongly influenced Japan to maintain either a neutral position in the war, or to become an ally of Germany. Japan's large trade with Germany, the fact that many of her doctors and other professional men have been educated in Germany and hence are strongly German in their sympathies, and the very important fact that Japan's military organization is copied after Germany and many of the military leaders have been trained in Germany,—all combined to produce a very strong sympathy with that nation.

Sympathy with Germany

Japan's Share in War

It was no easy task which Count Okuma faced in leading the nation unitedly to support its ally, England, and to engage early in the attack upon Kiaochau and the successful conquest of that port. It is not difficult to imagine how different would have been the condition of the great port cities of the Far East, Hongkong, Shanghai, Tientsin, and others, had Japan pursued a different policy and failed to render useless for German military purposes the port of Kiaochau, with its splendid base for the German navy. Her effective patrol of the Pacific guaranteed safety and security to ports and shipping of all nations, which the British navy was entirely unable to provide. The career of the Emden furnishes a suggestion of what might have occurred very generally throughout the Eastern waters, had Japan been less efficient in protecting the world's shipping.

Kiaochau and Belgium

Her treatment of Kiaochau stands out in strong contrast with Germany's treatment of Belgium, and her treatment of the German prisoners interned in Japan is greatly to her credit, when we bear in mind the indignities reported as

borne by Japanese at the same time in Germany, and its natural effect upon the public mind.

Troops to Europe

The Government did not approve of the project favoured in some parts of Europe, and desired by some in Japan, of sending troops to the European war. It was ready however and willing to send Red Cross nurses and to give such other practical assistance as it could.

Support of Russia

Perhaps in no way could Japan have offered a more practical support to her ally, or have given stronger evidence of her actual sympathy, than in her voluntary assurance to her recent enemy, Russia, that she was free to withdraw all her troops from Eastern Siberia, if needed for the war, without any fear of advantage being taken of it by Japan.

Japan in South Seas

The energy which Japan showed in wresting from the Germans their Island possessions in the South Pacific is further evidence of the valuable support which she is giving to her allies. Japan well knows that in doing all this she is making of Germany an implacable enemy, and is sacrificing a relationship of great possibility, both commercially and politically.

Had the designs of Japan upon China been as selfish and inconsiderate as many are inclined to suppose, it is difficult to understand why she did not, at the outset of the war, throw in her lot with Germany, whose chances of success, at least at that time, gave promise of being far greater than they appeared later on, and whose support would have been most valuable if Japan had designs regarding Chinese territory and wished to appropriate a part of that country to herself.

Relations with America

As a result of the restless activity of Jingoists on both sides of the Pacific, it is not too much to say that at times during the past year conditions have been exceedingly sensitive and gave rise to no little anxiety as to what might follow. The attitude of the two governments toward each other has at no time been such as to occasion deep concern, but the continuous and unabating sensational reports and cablegrams which have been sent back and forth have

occasioned much unrest, and there has been at times fear of what thoughtless persons might be led to do under the circumstances. One must carefully consider what might follow if some reckless and hotheaded youth should lead in an assault upon the American Embassy in Tokyo, plunging his country into serious international difficulties.

The attitude towards Japanese at the Panama Exposition might have been such as to complicate affairs. Great credit is due to both governments that quiet has been preserved, and while the problems are by no means solved, yet at no time for some months has there been a calmer sense of confidence that finally they will be settled wisely.

Visit of Dr. Mathews

The situation has been very greatly improved under the influence of the visit to Japan of Dr. Mathews, of the University of Chicago, and Dr. Gulick, formerly of Kyoto, who visited Japan during parts of January and February. It is difficult to measure the valuable results of this visit of these men, coming, as they did, as representatives of the Federation of the Churches of Christ in the United States. The goodwill expressed by this embassy perhaps appealed to the Oriental mind more powerfully than it would to that of the Westerner. The Message brought by these brethren was one of sympathy and Christian brotherhood. They counseled patience and mutual trust and forbearance, and urged a closer acquaintance and mutual understanding as leading toward better things. They frankly pointed out some of the difficulties on both sides in the way of an immediate settlement, and their wise counsel and generous spirit worked wonders in reestablishing confidence and trust.

Government Attitude to Embassy

It was very significant of the attitude of the Government towards Christianity, and the absence of prejudice towards religions that everywhere in their religious capacity, the delegates were welcomed by Government officials and prominent men, as well as by the Churches, and their reception was everywhere most cordial. Probably in no un-Christian country would representatives from the Christian Churches find a warmer welcome from all classes.

International Deputations

The increasingly frequent sending of representatives from Japan to America and from America to Japan cannot fail on the whole to help toward the removal of prejudice. Not all travellers, however, from either side are able to interpret conditions correctly, or to understand the meaning of what they see.

One cannot but regret the impressions that are often gained, whether on ship-board, in the hotels, or from unfortunate incidents which are but sporadic, but which are interpreted by some as characteristic.

A Japanese returns to Japan and tells tales of having his hat knocked off in the street of an American city, by a lady (!), and the rudeness of Americans to Japanese is thus made much of. He did not tell the hour of the night or the part of the city in which he was when the incident happened.

A foreigner travelling in Japan happens to fall in with a party of half-intoxicated youths returning from the cherry-viewing, and insulting remarks are passed, and the travellers are frightened; or, he has occasion to note when travelling on the trains a disregard for the comfort of fellow passengers, in contrast with what he has heard of Japanese politeness, and he is in danger of judging such cases as typical. Very unjust deductions are thus often drawn by one side or the other. On the whole, however, closer acquaintance and greater familiarity can only lead towards a better understanding and increased mutual regard.

Intense Feeling

Perhaps the time of the deepest feeling against America during the past year was when, after the country had determined to modify its first inclination to take no part in the Panama Exposition, and had resolved to support the Exposition, almost immediately there came the report that further and more strenuous anti-Japanese legislation was in progress and was probably early to be taken up by California. This rumour for some days aroused a very deep feeling of resentment.

It is beyond question that Japan's attitude in all the California question is not so much a desire to send emigrants to the United States—a small matter in itself—

as it is the deep and intense desire to receive the same treatment from America that is accorded to other nationalities. An immigration law which will apply to Europe and Japan alike will occasion no ill-feeling in Japan, however severe it may be.

Relations with China

The developments of the past year have revealed an attitude of China towards Japan, and of Japan towards China, which is the ground of great discussion and difference of opinion. It is plain to see that there is apparently a fear of Japan on the part of China, and a misunderstanding of Japan on the part of foreigners dwelling in China, which must cause Japan in any case great uneasiness.

Distrust of Japan

It is difficult to understand why China should prefer to have her territory under German influence rather than under Japanese influence, but so it would seem. Why Englishmen in China should distrust a country which has already done them such good service, as Japan has done to the foreigners in China since the war began, it is hard to explain; but if the foreign press is to be believed, and if reports which come to Japan are to be given any credit, there is certainly at present a most antagonistic feeling toward Japan on the part of very many.

This chapter does not undertake the work of predicting what the future will sooner or later disclose. It is however our task to study and review the past. There are a few facts in the past relation of Japan toward China which certainly may justly be borne in mind while we are waiting for the outcome of an agreement, the terms of which at this writing are quite unknown.*

First, it is as reasonable to suppose that Japan's desire for secrecy in negotiations may be as much through anxiety as to the attitude her own people might take toward the Government on the eve of an election, as

* As this chapter goes to press Japan's Ultimatum is reported as agreed to by China. The text of the Ultimatum will be found in the Appendix. It is to be hoped that the reasonableness of her demands may disarm criticism and that Japan may show such wisdom in view of her increased responsibilities that she may not only win the friendship of China but that her sincerity and successful diplomacy may be credited abroad.

because of an effort to secure conditions which other countries would not permit if known. Second, we should not forget that Japan is an ally of Great Britain, and is not likely to take steps in China which will in any way imperil British interests, since by so doing she would sacrifice her strongest and best friend. Third, having won by her position in the war the hatred of Germany, Japan cannot afford in the future to stand alone in the Pacific. She must continue to retain Britain as her ally, else her national position would be in peril. Fourth, the service that Japan has done to Great Britain during the war thus far, together with her sacrifice of life and money, has given her certain rights which must be respected, and which will doubtless be considered by both England and the United States. Fifth, it is not likely that the United States will undertake to enforce her Monroe Doctrine in the Far East, and especially in China. In fact, it would appear reasonable that she should recognise that Japan has as good a right to enforce a Monroe Doctrine of her own in China, as the United States ever had to enforce such a policy in South America. Sixth, it is reasonable to believe that Japan is as interested in preserving the integrity of China as is any other country, if not far more so. The information which has thus far come to light would certainly give one ground for the assumption that Japan is far more desirous of preventing any further invasion of the sovereign rights of China by other Powers, than that she is anxious to exercise such powers for herself. Seventh, it is reasonable to suppose that Japan may desire a legitimate extension of influence in China which shall both strengthen China's position as a nation and make her the ally of Japan in preventing Germany from future invasion of Chinese territory. Eighth, when it is remembered how large the financial interest that Japan holds in the Hanyang Iron works and other associated industries in Central China, it is but natural that she should consider their safety, and wish for further recognition of those investments and interests. Ninth, it is, after all, quite as reasonable to regard Japan as an interested party in the peace of the East and the development of China, as to regard her as a pirate taking advantage of the War in Europe as a time for compelling

China to give to her what England and other countries would be quick to compel her to return when peace in Europe is once declared. Tenth, in view of Japan's international relations and the attitude of her statesmen, the definite and explicit statement of Count Okuma and Baron Kato as to the Government intentions regarding China should be credited.

National Mourning

The long period of National Mourning which began nearly two years since with the death of the Emperor, and which was further extended by the death of the Empress Dowager more than a year ago, came to an end in April. This period of mourning, while not affecting the ordinary individual particularly, yet extended throughout court and official circles, and particularly affected the titled nobility, imposing rules and regulations as to dress and amusement and life in general, which have been long drawn out. The Imperial Garden Party, which was one of the functions omitted a year ago, was happily celebrated on April 24th, and other State functions will now doubtless be unusually frequent after the long break during which they were impossible.

The Korean Conspiracy Case

A notable event of the year has been the conclusion of the so-called Korean Conspiracy Case. The pardon of Baron Yun Chi-ho and five others, and their release from prison on January 16th, brought to an end a series of events which began in the early part of 1911, a few months after the annexation of Korea by Japan. Doubtless the suspicions of the police were at that time easily aroused, and they were on the alert for any overt act, or movement of a suspicious nature. At first, some five hundred persons were claimed to have been connected with an unsuccessful attempt on the life of the Governor General in 1910.

History of Case

After months of detention and examination some 123 Koreans were brought to trial in June 1912. The evidence, consisted of their own confessions in the Preliminary Courts, which were repudiated by them in the Open Court. After lengthy hearing, in which the missionaries were also implicated, of the 123 men placed on trial 17 were

acquitted, and the rest received sentences of from five to ten years of penal servitude. On appeal, a new trial was granted in November, 1912, which occupied 51 days, and as a result 99 of the men convicted in the Court of First Instance were acquitted, leaving only the six so-called ring-leaders, whose sentences were reduced from ten to six years. The case was appealed to the Supreme Court, and was ordered to be re-tried. They were again convicted. A further appeal was rejected, and on October 9th, 1913, these six men, after two years of prison life already, entered upon their six years of sentence.

An Act of Magnanimity

The amnesty which has been granted to these men, after they have served but eighteen months of their six years' sentence, is deserving of notice. It must be granted that the various courts have given a great deal of time to the case, and most careful study has been involved. It is also to be assumed that the Court was finally and fully convinced of the guilt of the accused and considered their sentences to be justified. The action of the Government, therefore, in so early releasing them is truly an act of magnanimity, and deserves admiration and praise by all, whatever may be their opinion personally of the case. The case has from the beginning aroused very widespread interest at home, as well as among missionaries and others abroad. There will probably always exist a difference of opinion in regard to some points in the case, and especially concerning the charges, apparently never satisfactorily disproved, as to torture. All, however, must agree in according to the Japanese Government great credit and a very commendable and praiseworthy spirit in thus bringing the matter to an end so early. The Government's act of clemency made a deep impression upon those released, as well as upon all interested in the case.

Government Education

It seems unfortunate that Government reports are usually published so long after the time with which they deal. The 39th annual Educational Report of the Government recently issued, covers the years 1911-12. This being the latest report however, some facts may be noted as both interesting and suggestive.

Government Schools

The number of children of school age is given as 8,446,874. The school age is from the sixth to the fourteenth year. The report shows that 98.2% of the children of school age were under instruction. This is a most remarkable showing. For the instruction of these youth, gathered in the village and country schools, there are 123,262 teachers employed. Of these, 33,063 receive monthly salaries varying from *Yen* 10 to 15, while 30,900 have salaries of from *Yen* 20 to 30. It is encouraging to remember, however, that this shows a gradual improvement; for, while in 1907-8 the average pay of these teachers was but *Yen* 15.75 per month, it is now increased to an average of *Yen* 18.06. Such remuneration cannot however even yet attract the best qualified instructors.

Middle Schools

In the Middle Schools for boys, the course extends over five years; and there are 238 such schools in the country. 100,806 pupils are in these schools, and there are 4,766 teachers. Of this grade there are also a considerable number of mission and other private schools; 66 such schools are reported, with 23,768 students and 1,219 teachers.

The public High Schools for girls have 50,676 pupils, while the private schools accommodate 13,345.

There are also eight higher institutions, or colleges for men, under the Government, in which there 6,600 students, while for the year under review there were 8,082 applicants for admission.

Occupation of Graduates

It would appear that by far the larger part of the graduates enter Government service. Even of the graduates from Middle Schools, more than 14 % entered Government service against 13 % who entered commercial pursuits. In a table of 8,024 graduates from the Universities, whose careers have been followed, it is shown that 6,126 entered Government employ, while only 622 went into commercial companies or banks, and 389 took up the practice of medicine, and 175 entered law. When we remember that the educational system of Japan has been established for less than forty years, it is very creditable that so excellent a showing can be made; and while one may criticise

the system at certain points, yet on the whole the Report deserves great praise. An implied discrediting, or inclination to ignore the great private schools, of both missionary origin and those established by individuals, as Keio and Waseda, is perhaps one of the blemishes of the Report.

Growth of Democracy

A very interesting study in Japan is the steady growth of democracy. The general attitude of the Government towards the people is most suggestive. The care exercised to avoid public disturbance, or giving offence to the people, or anything which may be interpreted as opposition to the public taste, or wishes, is studied with increasing attention.

The public, itself, which formerly was ready to leave everything to the powers that be for consideration and decision is not now satisfied without an opportunity to express its opinions publicly through the press or in other ways. The number of actual voters in the country, who possess the right to vote for members of the Diet, is exceedingly small, being only about 1,560,000 or a little under one in 36 of the population. The keen interest taken by the public at large in the recent election was most significant. Every coolie and student seemed to take a deep and vital interest in the results, even though neither they, nor any of their friends, were even remotely connected with the campaign. The vehemence with which the common people are ready to denounce this statesman, or the enthusiasm with which that one is applauded, points to the changing condition of the time. It is easy to imagine that there are difficulties ahead which the Government will have to face as this spirit develops and the populace awakes to a consciousness of its power.

The Franchise

Already a very considerable movement is on foot to enlarge the franchise. The Vice-Minister of Home Affairs, Mr. Shimooka, has already issued a statement of the Government's intention to introduce such a Bill in the Diet. The tax qualification which in the past has been *Yen* 10, it is proposed to reduce to *Yen* 5, which it is expected, will give an increase of voters largely from the rural districts. The change, it is estimated, would increase the number of voters by about one third.

Another interesting feature of the Bill is the provision for punishment of those voters who do not exercise their prerogatives, and can show no good excuse for refraining from so doing.

Imperial Garden Party

A number of interesting innovations are reported as being introduced at the late Imperial Garden Party, which are quite new and unusual, all indicating a gradual development of the democratic idea and larger consideration for the comfort and convenience of the people generally.

Marriage Laws

A recent decision of the Supreme Court establishes a precedent in regard to the validity of the marriage contract of very deep significance to the women of Japan, because of the somewhat loose interpretation which has been given to the law in the past, particularly since the adoption of the civil code.

The following is taken from an editorial in *The Japan Times*:

In April 1911 a wealthy farmer of Gosho in the District of Makabe, Ibaraki, and a young woman from a village in Tochigi went through the time-honoured ceremony of marriage, which was complete in every respect except for registration at the village Office. They thenceforth lived as man and wife for some days, at the end of which the man fell ill and entered a hospital. During his absence the woman for a certain reason went back to her father's house. On coming out of the hospital, the man refused to take back the woman and insisted on regarding the marriage as null and void on account of its not being registered. Thereupon the woman instituted a law suit for damages, in which, however, the two lower courts gave decision against her. It is on this case that the Highest Court has pronounced final judgment in favour of the woman.

Marriage Agreement Valid

The Court holds that a provisional marriage agreement is legal and valid, and while its fulfilment cannot be forced, either of the parties to it who suffers material or immaterial damage from its non-performance without good reason is entitled to adequate compensation. The decision is hailed with the most hearty approval throughout the land, showing how long an evil peculiarly vitiating to social morals had gone unremedied.

Criticism of Japan

At the last annual meeting of the International Board of Trade, Yokohama, Mr. J. E. De Becker led a very vigorous attack upon existing legal conditions and the need of judicial reform. The points which he made seem deserving of careful attention, and are a presentation of arguments, which he claimed are generally admitted by the Bar of Japan. In the course of his address he gave a list of the following ten reasons why he thinks that more foreign money is not invested in Japan.

Why Limited Foreign Investments

"That (1) capital is not sufficiently protected that (2) the administration of the law leaves much to be desired, that (3) there is a legislative tendency to pass laws or issue ordinances which may practically result in the impairment of contracts, that (4) the judiciary are inexperienced, that (5) legal procedure is defective, that (6) remedial justice is slow and tardy, that (7) many institutions which are considered necessary in Western countries as an essential part of the machinery of social life and business dealing are not recognized here, that (8) the organization of the State is only on trial, that (9) the Government has practically reserved to itself the right to, and does, meddle in everything, and that (10) the Criminal Law is unsatisfactory and dangerous."

There is probably much to be said for Mr. De Becker's views, and they will doubtless receive thoughtful consideration by Japanese, as well as by foreigners.

Unfriendliness towards Japan

Those who know Japan well, and who have learned to love the country and the people through long association and years of residence, are often saddened by evidence of the existence of a most unhappy spirit of antagonism and unfriendliness manifested toward the nation.

Travellers whom one meets on the ships and in the hotels, foreign residents in the port cities, and especially the foreign residents of Hongkong, Shanghai, and other cities of China manifest this attitude. It is often most vigorously expressed, and gives great distress to those who believe it to be grounded on misapprehension or misunderstanding. It becomes a serious question what may be the cause of this attitude of mind.

One also often meets persons who have evidently come to the East with a prejudice in favour of the Japanese, but who in a short time completely change their mental bias. This occurs so frequently as to demand consideration. While not professing to be able to diagnose the case completely, yet there seem to be at least two outstanding reasons for this condition, which give occasion for misjudgments.

First, there is too often an inclination on the part of foreigners coming to the East to assume unconsciously an attitude of superiority, and to look down upon the Japanese as an inferior race. No one is more sensitive to the existence of this condescending spirit than the Japanese, and the visitor or new resident who begins by looking down upon the people, will soon cease to receive the consideration from them that he had been led to expect from reading books about Japan. A superior air and a thoughtless disregard for national customs and ways, that should be quickly noted and observed, often produces a strained relationship which leads to dislike on both sides.

Again, there is evidence that the strained relations and misjudgments which appear to exist are more frequently to be found among business people or those having commercial relations with the nation. Some have said that there exists here a code of business relations which is not to be found elsewhere. Business integrity and probity are given a very high place in Western life. In the East the business man has never held the position of prominence that he holds in the West, and it may be that sharp practice and trickery in business is more unrebuked here than in the West.

It is of course recognized that dishonest business men are to be found everywhere. Is it true that, on the whole, a lower and different code exists here? Is it true that the recent history of the country, the attractiveness of the people, and their superiority in so many ways lead to the expectation of a different code commercially than one actually finds?

Dr. Ukita, editor of "The Sun," *Taiyo*, has said "No doubt we are greatly improving in this direction, and commercial morality is much better understood now than in

the old days, but I cannot altogether attribute it to jealousy on the part of foreign merchants against the great development of Japanese trade when they raise their voice against the low state of commercial morality in Japan." If there still exists any remnant of the pre-Meiji attitude towards commercial relations which permits of lower moral standards, because in old times business uprightness and honesty were not specially emphasized, it ought to be understood, and friends of Japan should honestly and frankly seek to help promote a higher business standard and morality. United effort should be put forth to develop among Japanese and foreigners alike the fixed belief that an honest man is the noblest work of God.

The National Debt

The following report taken from *The Far East* is of interest as showing the increase of the national debt during the past twenty years.

"The national debt of Japan which was 267 million *yen* in total, or 6 *yen* per capita, twenty years ago, amounted to 2,493 million *yen*, or 48 *yen* per capita, last year. This rapid increase is of course the result of the Russo-Japanese War."

At the end of March	Domestic	Foreign	Total	Per Capita
1894	264,857,571	2,957,280	267,814,851	6,472
1895	314,197,176	2,110,112	316,307,284	7,586
1896	408,456,587	1,203,408	409,659,995	9,701
1897	410,101,383	233,752	410,335,135	9,616
1898	421,245,928	—	421,245,928	9,755
1899	413,253,124	—	413,253,124	9,453
1900	502,967,249	—	502,967,249	11,377
1901	410,834,195	97,630,000	508,464,195	11,372
1902	426,597,140	97,630,000	524,226,140	11,590
1903	432,550,810	99,630,000	530,180,810	11,310
1904	441,332,521	97,630,000	538,962,521	11,568
1905	661,231,837	605,306,000	1,266,537,837	26,885
1906	899,975,947	970,410,309	1,870,386,256	39,259
1907	1,049,546,502	1,146,160,579	2,195,707,081	45,565
1908	1,088,645,228	1,165,701,223	2,254,346,451	46,247
1909	1,417,905,598	1,165,701,223	2,228,306,822	45,182
1910	1,417,128,864	1,165,675,449	2,582,804,313	51,755
1911	1,203,179,399	1,447,215,715	2,650,395,115	52,478
1912	1,116,255,770	1,437,449,202	2,553,704,972	49,957
1913	1,066,289,841	1,427,682,905	2,493,969,746	48,193

Debt Decreasing

This table shows that there has now begun a steady and gradual diminution of the national debt which had been steadily increasing until 1911. No great reduction has been reached, but sufficient to awaken the hope that it may be carried on and the future financial standing of Japan be made much more secure.

Government Loans

We are further indebted to *The Far East*.

"It is of interest to know what has been the effect of the present Ministry's policy upon Japan's foreign trade since it came into power nearly a year ago. The Ministry has been aiming to prevent the flotation of new national loans in contrast to the so-called positive financial policy of the *Seiyukai* by which the finances of the Government and nation were excessively expanded. The Okuma Ministry has been trying to curtail the currency, to reduce expenditure at home, and to develop the foreign trade for the purpose of reforming the financial condition, by which the Government would be able to redeem the national loans through an excess of exports over imports.

Foreign Trade

"As to the foreign trade of Formosa, it increased by *Yen* 39,000 in exports, but decreased some *Yen* 5,000,000 in imports.

"In Chosen, it increased by *Yen* 240,000 in exports, but decreased by *Yen* 6,960,000 in imports. It goes without saying that these effects were chiefly due to the war.

"Examining the trade between Japan and her colonies, we find a decrease in exports of merchandise by *Yen* 1,130,000, but an increase of imports by *Yen* 4,390,000, effecting a total increase in the trade by *Yen* 3,000,000.

"In brief, while Japan's foreign trade last year decreased, the trade between Japan and her colonies increased in some measure, which shows how her trade has been affected by the war in Europe."

Board of Trade

The following extracts from the address of the Chairman at the 50th Annual Meeting of the International Board of Trade, Yokohama, March 31st, 1915, may throw some light on trade conditions in Japan as viewed by foreigners.

Exports and Imports

"The year 1914 has been an abnormal year in many respects, and to try comparisons with other years in following up the country's foreign trade would be hopeless. The total imports into Japan in 1914 amounted to *Yen* 595,735,727, a decrease of *Yen* 133,659,919 or roughly 22 per cent. The total exports from Japan in 1914 were *Yen* 591,101,461, a decrease of *Yen* 41,358,752, or roughly 7 per cent. The imports into Yokohama in 1914 were *Yen* 178,781,355, a decrease of *Yen* 56,320,669, or roughly 31 per cent. The exports from Yokohama in 1914 were *Yen* 269,452,464, a decrease of *Yen* 47,368,990, or roughly 17 per cent. These figures which are naturally a long way behind those for 1912 and 1913, show that imports have fallen off considerably more than exports.

Causes of Trade Depression

"Turning to the home-trade, a depressed condition throughout the year, but more pronounced during the second half, has been its main characteristic. A number of causes have been responsible, viz., the drop in the price of rice has been largely commented upon and the effect on the trade from this cause has perhaps been over-estimated. The reduced export of silk, and the material drop in quotations for this valuable home product, has without doubt largely accounted for a diminished purchasing power of the people. The political events at the beginning of last year, followed by the national mourning, the fall in silver and consequently a reduced demand from China for home products, and further, the financial retrenchment policy of the Government, all these things helped in bringing about the unsatisfactory state of the market. During the second half of 1914 the political upheaval in Europe has upset all calculations, and an analysis of trade conditions for this period could scarcely serve any useful purpose.

Effect upon Industries

"The effects of diminished opportunities for imports have affected the various industries in Japan in various ways; while some have been suffering from the difficulty of getting raw materials, others have greatly benefited, and factories in various lines are at present working overtime at profitable prices. The number of new enterprises has not been as great as during

the last years, but a number of the existing ones have made substantial progress, and though from the importers' point of view every new industry in the country means loss of ground, it is a source of profit to the national wealth of Japan. In my humble opinion the results from industrial undertakings, the number of looms and spindles employed, of engines and motors running, of factory hands working, the rate of dividends paid, form a much more important item in gauging the state of any country's progress than a comparison of export and import figures."

Trade of Japan with China

The following table taken from *The Japan Gazette* indicates the growth of Japan's trade with China in recent years and hence her increased interest in that country.

"The trade of Japan with China has practically doubled during the past few years. In spite of the war, the export trade with China from January 1st to August 31st, 1914, showed an increase of 26 per cent, as compared with that during the corresponding period of last year. The following table shows the trade between the two countries since the Russo-Japanese war: "

	Exports from Japan.	Imports from China.
1906	61,052,000	33,304,000
1907	57,461,000	39,347,000
1908	52,500,000	37,119,000
1909	59,975,000	51,558,000
1910	76,755,000	61,604,000
1911	79,506,000	62,048,000
1912	91,016,000	55,262,000
1913	119,346,000	65,544,000

The Rice Crop

The following table is taken from *The Far East.*

"Owing to the favourable weather the rice crop in Japan was so successful last year, that it amounted to the unprecedented figures of 57,007,054 *koku.** The total excels that of 1913 by 6,751,787 *koku*, and that of the average year by 6,371,821 *koku*. It goes without saying that the low price of rice lately is due to this bumper crop. The details are as follows:—

* One *koku* is equivalent to about 5.13 bushels.

Crop for Last Ten Years

1905	38,172,560	koku
1906	46,302,530	"
1907	49,052,065	"
1908	51,933,893	"
1909	52,437,662	"
1910	46,633,376	"
1911	51,712,433	"
1912	50,222,509	"
1913	50,255,267	"
1914	57,007,054	"
Average year	50,635,233	" "

It is interesting to note the different attitude of the Oriental mind toward this fine yield which would be regarded by a westerner as a blessing. Here it is looked upon by very many who are interested in crops and land as a misfortune since prices are reduced.

National Budget

The following is the Government's proposed budget for 1915 as presented by Mr. Wakatsuki, Minister of Finance. It will be noted that the revenue and expenditure for next year amounts to over *Yen* 556,000,000. Compared with the current year, the revenue shows a decrease of over *Yen* 28,000,000 and the expenditure of over *Yen* 14,000,000, eaving a balance of *Yen* 14,000,000, which will be made good from the surplus. The details are as under:—

Revenue.

	1915.	1914.
Ordinary	519,698,125	534,065,202
Extraordinary	36,698,206	51,062,641
Total	556,396,331	585,127,843

Expenditure.

	1915.	1914.
Ordinary	407,203,957	414,919,203
Extraordinary	149,192,374	156,006,986
Total	556,396,331	570,926,189

Increased Items

The important items of increased expenditure, compared with last year, comprise:— *Yen* 77,644 for putting into operation the new Factory Laws; *Yen* 5,000,000 for increasing the

specie reserve; *Yen* 241,084 for establishing Two Army Divisions; and *Yen* 20,000,000 as a loan to the Railway Board.

Additional expenses for Army adjustment for the year are put at *Yen* 2,744,578 (the total expenditure in ten years being *Yen* 14,854,104), while the first expenditure for establishing Korean Divisions is put at *Yen* 477,104 (out of a total expenditure in seven years of *Yen* 11,986,058).

Population

According to the *Japan Times*. "The population of Japan at the end of last year, exclusive of the newly acquired colonies of Chosen, Taiwan, Karafuto, and South Manchuria, was 54,843,083, according to detailed figures prepared by the Bureau of Statistics and published in an Extra of the Official Gazette.

"The population of the cities having more than 100,000 inhabitants is as follows:

Tokyo	2,033,320
Osaka	1,387,366
Kyoto	508,068
Nagoya	447,951
Kobe	440,766
Yokohama	396,101
Nagasaki	160,450
Hiroshima	159,000
Kanazawa	127,267
Kure	119,060

"The population of Japan, within the same limits, was 50,295,279 in 1909. The yearly gain used to be about half a million. In 1907, 1908, and 1909, the annual increase rose to about 700,000. Since 1909 the gain has been more than 1,125,000 a year."

These figures show that the city of Tokyo now stands seventh in the list of the great cities of the world as regards population, and not fifth as generally recorded. It may be noted, however, that the population of Tokyo is but little short of that of Berlin (2,071,940) and Vienna (2,047,968). Japan, however, has the honour of having two cities with over a million inhabitants (Tokyo and Osaka), the only other country which can show this being the United States, which has three (New York, Chicago and Philadelphia).

Japanese Abroad

According to published tables by the Foreign Office the Japanese residing in foreign countries at the end of last June numbered 359,716, of whom 240,423 were males and the remaining 179,393, females. As compared with the corresponding period of the preceding year, an increase of 38,454 is shown. When they are classified as to the place of their residence, Asia comes first with 134,498, of whom 73,247 are males and the remaining 61,251 females; next comes the American Continent with 117,122, of whom 92,264 are males and the remaining 21,858 females; third comes Oceania with 106,865, of whom 78,051 are males and the remaining 32,614 females; last comes Europe with 1,230, of whom 1,060 are males and the remaining 170 females.

According to the census taken in August last by the Government-General of Chosen, the Japanese population in Chosen is given as follows:—Households, 83,061; Population, 292,112. This is an increase of 19,626 over the previous year.

According to the latest census taken by the Government-General of Formosa, the total number of Japanese residents in the Island is 113,937, of whom 78,171 are males. The natives total 3,265,169, of whom 1,699,936 are males.

As compared with the census taken at the end of 1911, the Japanese show an increase of 51,946.

The figures above given do not include aborigines, whose numbers cannot be ascertained.

A recent census taken at Peking shows that there are at present 189 Japanese families in that city, 573 men, 458 women, which figures of course do not include the Legation Guards.

The number of Japanese residents in South Manchuria totalled 74,128, comprising 19,741 families. Below are the particulars:—

	Families.	Individuals.
Port Arthur...	2,389	9,038
Dairen	9,818	34,651
Liaoyang	1,099	3,458
Mukden	1,205	4,584
Penchihu	1,035	3,484
Fushun	1,699	6,192

	Families.	Individuals.
Chanchung	1,080	3,517
Antung	1.416	5,211

Religious

The great event of the year religiously has been the Union Evangelistic Campaign, which has completed its first year of activity with so much to its credit. It is discussed at length elsewhere in this volume, and so space is not given to it here; but the significance of this movement from several standpoints cannot be over-estimated. The fact that it is so thoroughly Japanese in all its methods is a strong evidence of the growing ability of the Christian Church in Japan to conduct and prosecute its own religious work. That the Japanese have furnished such a large portion of the funds is also a proof that Christianity is valued by the people and that they are ready to meet the expense of its propagation. The large and enthusiastic audiences are a further proof that the Christian leaders of Japan have a message that the people are ready to listen to. The cordial welcome that has been given to the Campaign in so many places where formerly opposition was most strong marks a changing attitude of the nation towards Christian truth, and an openness of mind which is wonderful.

Evangelistic Campaign

Supported by Japanese

Y. M. C. A.

The work of the Y. M. C. A. is nowhere better adapted to social conditions than in Japan. Reference is made elsewhere to the 35th anniversary of the founding of this work in Japan. It has made an unusually creditable record, not only in city but in student work. Its influence has been most stimulating. Working always in cordial sympathy with the Churches, it has made a contribution which the Churches were unable to make. The organization is to be heartily congratulated on the splendid type of men, both Japanese and foreign, whom it has called to its service in Japan.

Union Movement

Considerable interest has been awakened in a rather remarkable reaction on the part of the Churches of Moji in undertaking to form a Union Church; Methodist, Baptist, *Sei Kokwai*,

Nihon Kirisuto Kyokwai and *Kumiai* Churches joining in the movement. Some have been tempted to criticise the Union Evangelistic Movement as responsible for this, and have regarded it as an evidence of unwise leadership. A careful study, however, seems to indicate that the movement has not the importance that was at first attached to it, as it seems to be mainly the work of a very zealous and aggressive man of much influence in Moji, who has been able to lead the several Churches to adopt his views, although the pastors of the Churches have not generally approved of the plan. There seems to be nothing in the movement which points to permanence, or to its being the beginning of any general action which is to affect the Churches generally. On the whole, but little confidence is placed in the action of the Churches in Moji as likely to accomplish much for the real and permanent advance of union in its truest meaning.

In point of fact, much more importance is attached by Christians generally to the very cordial support that the Evangelistic Campaign has thus far received from nearly all Churches, and the strong spirit of true union on the part of the pastors and leaders in their relation to the movement. The harmonious way in which everything has been carried on thus far has been a subject of frequent comment and deep thanksgiving, and beyond question is paving the way for a deeper and more lasting union later on than the course of the Moji Christians.

Influence of the War

The influence of the war is very apparent commercially, and in the checking of travel, and in almost every other way in Japan. It was thought at the beginning of the war that its influence upon Christian work would also be very considerable. Doubtless there have been not a few whose conception of the place of Christianity in modern civilization has been more or less influenced by what has been taking place in Europe. On the whole, however, it must be frankly admitted that upon the average mind the influence has been far less than was to be expected. One rarely sees in the Japanese press, or hears in public speech, any allusion to the fact that the war is not in harmony with Christian teaching.

There is doubtless a more serious attitude of mind for which the war is partly responsible, which occasions more of religious thought than would exist under ordinary circumstances. No one seems to regard Christianity as responsible for the war, but there is frequent expression of the opinion that the war shows the need of a more vital and active Christian spirit.

It is not too much to say that the influence of the war has reacted very strongly in advancing and strengthening the present evangelistic movement in Japan. The Japanese show a remarkable ability in clearness of judgment and a practical estimate of influences at work in international life. It has been very interesting to listen to the clear explanations given by religious speakers of the international relations in the war, and the place that Christianity holds in all these movements.

It was feared at the beginning of the war, even by Christian leaders, that the war would be understood by non-Christian Japanese as showing that moral conditions were no better in Christian countries than in Japan, and that if Christianity was unable to keep such nations from war it was useless to consider it as a moral force to be introduced into this country. Practically, however, this argument or anything like it has been little heard of thus far, and the argument is stronger than ever in favour of Christianity as fitted to elevate and strengthen moral character in Japan.

CHAPTER II

ANNUAL ADDRESS*

By H. PEDLEY

This paper includes both a review and a message. The review will indicate a few of the many happenings that have made the Third Year of *Taisho* noteworthy, and the message will, it is hoped, be suggestive of large possibilities for the present year.

Formosa

Beginning with the edges of the Empire, from South Formosa comes word of a brave attempt on the part of native Christians to raise funds for a Middle School for Formosan boys. Promises of 80,000 *yen* from Formosa and 40,000 *yen* from England were secured, but a chill wind from Government quarters blew upon the scheme and it had to be dropped for the time. More schools for girls, a more thorough training for Bible women, and more steam in the evangelistic boiler form the pressing demands at the present hour.

Korea

In Korea, the anxiety in regard to the anticipated medical regulations, and to the Government policy of establishing free charity hospitals has proved to be largely unfounded. Ability to pass examinations secures the right to practice, and not only have Mission Hospitals more largely attended clinics than hitherto, but their policy of charging a fee for medicines has been justified by the fact that the Government is gradually reducing the amount of free attendance.

---

* Abstract of the address of the Chairman of Conference of Federated Missions. Annual Meeting, January 6, 1915.

Korean Church

The Korean Church, we are told, has come off victorious after a life-and-death struggle of two years. Non-Christians are turning to the faith, fallen delinquents are on their feet again, revivals have sprung up, and the world-famed Bible classes are larger than before. Let it not be forgotten here that, whereas Japan proper has its Bible classes of tens, Korea rejoices in those of hundreds. Three missionaries have been sent to China, equipped, commissioned, and their support guaranteed by the native Church. The Arthur Pierson Memorial Bible School has become a reality, the Salvation Army has enlarged its training school, and the Y.M.C.A. has organized a purely Korean Triennial Conference.

Sakurajima

Passing to Japan proper, we notice first the tragedy of Sakurajima, that beautiful mountain island guarding the entrance to southern Kyushiu. With but little warning, the dwelling place of 24,000 people was converted into a raging mass of fire, smoke, and steam, that darkened the sky a hundred miles away. Flight for all became imperative, and even the city of Kagoshima, two miles away was, through sheer terror, emptied of its 70,000 inhabitants in a single day.

Death of Empress Dowager

The nation has been called upon to mourn the loss of two of her greatest benefactors, one of Imperial rank, and the other of the common people. The late Empress Dowager was little in the limelight, but we are told that she was "person of gentle and thoughtful mind, a lover of nature, considerate of those about her, interested in all good things, and deeply concerned for the welfare of her people."

Death of J. Ishii

Ishii Juji, the founder of the first Protestant Orphanage in this country, and the benefactor of 2,200 children and adults, was very much in the limelight, but from first to last remained the same simple-hearted man of faith, burning with love for the needy, and with the years growing into a deeper fellowship and more abiding union with God. Not without reason has he been called "the father of modern philanthropy among the Japanese."

Scandals

More dense, more widely spread, and more startling than the smoke that arose from Sakurajima, was the smoke created by the three famous scandals connected with the navy, Hongwanji, and the Imperial Household. The first of these institutions was the reputed home of honour, the second of religion, and the third of loyalty. No wonder that the nation was stirred to the depths with indignation, when it was confronted with the story of enormous commissions, misappropriation of funds, and heavy bribes. A whole cabinet was swept out of existence. A Lord High Abbot resigned. An official high in rank and in the Imperial favour gave up his post. A prominent member of Parliament described the excitement and its results as a second Restoration—a long step in the direction of creating a new officialdom that should hold itself strictly responsible to the people who support it.

California Relations

The California question is still with us. An honoured pastor of one of the Federated Churches of Japan has devoted the best part of a year in America to addresses and interviews in the hope of furthering good-will between his own people and those of the Republic. A deputation from California has paid this land a visit with the same end in view, and Dr. Gulick, lately a member of this Federation has been retained by the Federal Council of Churches of the United States to conduct a campaign of education there. He is also due in Japan on the 27th inst. to work for a time here. Patience, closer acquaintance, the Christian spirit, *these* seem to be the factors emphasized as essential to the final solution of the problem.

Y. M. C. A. Anniversary

The Y.M.C.A. is to be congratulated upon its thirty-fifth anniversary, celebrated as it was in the presence of five of the original founders, and amid greetings from influential men in the Empire. It is now engaged in a heroic effort to raise the last third of the sum needed to extend its work as desired, and thoroughly deserves the practical sympathy of all in this fraternity.

Christian University

Thanks to the efforts of the Committee appointed, the outlines of the long-wished for Christian University are becoming clear and distinct. The latest plan provides for its establishment in Tokyo through the co-operation of various Christian bodies. It is to be of the grade and standing of the Imperial Universities, to have a preparatory department of equal grade with other Christian institutions, to be governed by a Board of Trustees not more than half of whose number shall be foreigners, and to begin work with two or more faculties. Such is the plan, which if realized either in its present or in a modified form, will bring joy and thankfulness to those of us whose hearts are set upon an education of the best in the best of environments.

Evangelistic Campaign

The event of the year however that will appeal most strongly to us all as missionaries is the inauguration of the great Three Year Evangelistic Campaign. Conceived in the Mott Conference in Tokyo, April, 1913, entered into heartily by the great majority of Christian bodies in the land, planned by a special committee of twenty-two, divided for convenience into East and West, started on its way by the observance of a day of special prayer, this Campaign has been greatly blessed of God. Important centres in three of the main islands have been touched, unusual audiences have been attracted in several localities, inquirers have rolled up into the thousands, and in some cases large ingatherings have resulted to the local Church. One of the brightest features has been the interest shown by prominent laymen who have not only given liberally of their means and time, but have also gone in person upon the public platform and testified to the transforming power of the Gospel as shown in their own experience. The names of Mrs. Hiraoka of Osaka, and Ebara and Morimura of Tokyo stand out conspicuously in this connection. Wherever they have gone, packed audiences have greeted them and their messages have been received in a spirit of thoughtful appreciation. Moreover what has been done seems but an earnest of that which is to follow, and there is an air of expectancy abroad that argues well for a larger welcome,

and a wider response in the year before us. Faith and Hope are fit watchwords for the hour.

European War

The last event to be mentioned in this review, and the one that has caused us as Christians to hark back to the very foundations of our faith, is the awful Armaggeddon in Europe, with its echo in the Orient. On August 1st the tocsin began to sound and ere many days had elapsed, we realized that we were face to face with a war which the Crown Prince of Germany is said to have described as "undoubtedly the most stupid, senseless, and unnecessary war of modern times." That it was stupid and senseless every one will admit; that it was unnecessary is a statement only partially true. That the murder of an Austrian Prince by a band of assassins need plunge a continent into a perfect hell of horror, few can be brought to believe. On the other hand, however, the annual votes in the European Parliaments for increasingly stupendous amounts to be spent in drilling men to kill and in preparing machinery for the killing, could mean nothing less than war sooner or later. Not more surely does reaping follow sowing than that bloodshed follows the arming of the nations. The poet has written that "Of all sad words of tongue or pen, the saddest are these, 'it might have been.'" If the Emperor of Austria instead of sending to Servia an ultimatum hot with the just indignation of a nation whose Prince and his consort had been foully murdered, had called his wisest counsellors together, handed each a copy of the New Testament, and after reading in concert, or in turn Matt. 5 : 21-29, 18 : 15-35, 20 : 25-28, and 1 Cor. 13th from beginning to end, had led the council in prayer; if in the spirit of that prayer and the Scripture read, the whole question had been calmly discussed; if at the close of the discussion, the Servian ambassador had been called in; if in the further discussion, it had been suggested that a man called Andrew Carnegie had put up a beautiful building and provided just the impartial and cool-headed tribunal for settling a case of the kind before them; and if finally it had been unanimously voted to request the Servian Government to join in referring the whole matter to the Hague

Application of Christian Principle

Tribunal, some precious time would have been consumed, and altogether it would have seemed like the good old-fashioned Sunday School story way of arriving at a settlement. If any newspaper correspondents had been around under those circumstances, they would have tumbled over each other in the race for the nearest telegraph station, and the next morning every paper in every land would have set forth the strange, novel, Christian act in headlines redder or blacker than had ever been seen before. Truly the world would have wondered as it read, and many an unseemly joke would have been cracked, but the point to be remembered is that there would have been no War. Instead of the unseemly wild beast show in Europe to-day, the Russian bear would have been enjoying his winter sleep, the German eagle would have been peacefully resting on his perch, La Belle France would still have been reigning as the queen of beauty in a tranquil capital, the British lion would have continued to pose as the embodiment of unruffled majesty, and most important of all, the Lord Jesus would have been highly exalted in the eyes of the nations.

It is hardly to be doubted that when the hour of final settlement comes, the fighters will step aside and give way to the gray headed men of knowledge and wisdom, some of whom would have been glad to meet last July. If the gray headed counsellors must decide the issue, one may well ask "Why not before rather than after the slaughter?"

However we are in the thick of the struggle and no man may foretell the end. We can wait and hope and pray, and cling to the vision of that triumphal day when they who pay in goods, in tears, and in blood shall be they who rule, and when the doctrine of the strong shall give place to that of the brotherhood. It is well for to us recall here those famous words in "Locksley Hall" which sixty years ago voiced the vision of one great-souled man that it might become the possession of all:—

"For I dipt into the future, far as human eye could see,
Saw the vision of the world and all the wonder that would be:
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales.

Heard the heavens fill with shouting and there rained a ghostly dew
From the Nations' airy navies grappling in the central blue:
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunder-storm,

Till the war-drum throbbed no longer and the battle-flags were furled
In the Parliament of man, the Federation of the World,
Then the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber lapt in universal law."

It is remarkable how much international thinking, speaking and writing has been going on during the past five months. Such words as "International Arbitration," "International Parliament," "International Tribunal" and "International Police" have escaped from the atmosphere of ill concealed doubt or contempt that seemed to surround them, and are fast becoming common coinage among practical men of affairs who are looking and longing eagerly for the best way of bringing peace to a world that has grown so small in a quarter of a century. The day may not be far distant when we shall see national pride and national feeling take their proper and subordinate place in a great world federation: when an international flag shall be unfurled; when world-wide laws shall be enacted by representatives of every land sitting in common council; when all peoples small and great shall have equal rights before an international bar of justice; when international edicts shall be enforced by an international police; and when in place of the cramped and often petty national ideals of to-day there shall arise a great international *esprit de corps* that shall bind together men of every race and every clime for the cleansing and uplifting of all.

The above review has shown us that the Third Year of *Taisho* will take its place in history as one momentous in the ordering of God's plan for the spiritual welfare of this nation, and in the furtherance of His final purpose that all the nations "shall beat their swords into ploughshares and their spears into pruning-hooks; that nation shall not lift up sword against nation, neither shall they learn war any more."

JAPAN

PART II
ORGANIZATIONS

CHAPTER I

THE FEDERATED MISSIONS

By John Lincoln Dearing

For some years it has been customary to include in the appendix of The Christian Movement the Minutes of the annual meeting of the Federated Missions. As these Minutes are now printed in full, in The Evangelist, as well as in pamphlet form by the Federated Missions, it seems unnecessary to reproduce them again in The Christian Movement. A brief review of the work of the Federated Missions however may be of interest to those who are not familiar with the early history of this organization. And it may also be useful to bring under review some of the more important undertakings of this organization from its inception.

First Organized

The Federated Missions was first organized under the name of The Standing Committee of Co-operating Christian Missions. Under the inspiration of the third General Conference of missionaries in Japan, which was held in Tokyo in October, 1900, a promoting Committee was constituted to which was intrusted the work of organizing this body. After sundry meetings a constitution was drawn up which differed but little from the present Constituiton of the Federated Missions. The first general meeting was held in Tokyo, Jan. 8th, 1902. At this meeting there were present seventeen representatives from fourteen different Missions. The Constitution was adopted, and organization of the body was completed.

Annual Meeting

The following year a number of permanent committees were formed, and the Standing Committee of Co-operating

Christian Missions settled down to its work, which has been carried steadily forward to the present time. The features of the Committee have been first, the annual meetings held early in January of each year. This is a delegated body based upon the numerical strength of the co-operating Missions. It was early determined, however, because of the wide-spread interest in these meetings, to open them to the public. The wisdom of this step has been justified by the large attendance which has marked these gatherings. It is difficult to estimate the value of this day or two spent together in conference by representatives from the different Missions. The social element also contributes greatly to the harmony and unity of the body. The cordial hand-grasp of men from remote parts of the country as they greet each other and talk of each other's field; the noon-day meal together as well as the meeting in committees to confer over important problems,—all serve in a very powerful manner to draw the missionary body together and to give the work of the organization a unique hold upon the entire missionary community.

Committee Work

The work of Federated Missions is however by no means confined to the annual meeting.

The Executive Committee holds frequent sessions through each year and has gradually become very influential in all missionary matters. Very much of the accomplishment of the Federated Missions is due to the careful and deliberate action of the Executive Committee.

The permanent committees which have gradually increased in number have also done a large amount of valuable *interim* work.

Growth

The growth of the Standing Committee of Co-operating Christian Missions (the name was changed to the Federated Missions in 1910) has been gradual but steady. While it is to be regretted that a few Missions as yet do not see their way clear to join the Federation, yet its thoroughly representative character is seen by the fact that at the last Annual Meeting the Conference was made up of forty-nine

full members representing thirty-one different organizations, or Missions.

Accomplishment

We can understand the influence which this body has had in missionary movements in Japan, if we note briefly some of the work which it has set on foot or accomplished. The well-known volume, THE CHRISTIAN MOVEMENT in Japan, was authorized by the Standing Committee at its second Annual Meeting; and for several years, in order to secure the circulation of the volume, it was sold at ten *sen* per copy, and each member of the Federated Missions Standing Committee was entitled to ten copies. At the present time the circulation of this volume has increased to 1,200 copies annually, with comparatively few complimentary copies, while Dr. Imbrie has recently said of it: "THE CHRISTIAN MOVEMENT is accorded by many of the most competent judges in both America and Europe the highest rank among publications of this kind."

Publication

During the Russo-Japanese war the Standing Committee gave much attention to the work of sending chaplains to the front, and under its direction a number of missionaries did most valuable service among the soldiers.

Sub-Committee Work

From the beginning a Committee on Speakers from Abroad had done much to facilitate the visit of travellers of note, and enabled a large number of men like Dr. John Henry Barrows, Dr. Charles Cuthbert Hall, Prof. Borden P. Bowne, Dr. Howard Agnew Johnston, and many others, to accomplish large service while in Japan.

From the beginning the Standing Committee through its sub-committees had been of assistance in preparing the way for the present Japanese Language School. The School for Foreign Children was also much encouraged through support received from the Standing Committee. While the preparation for the Union Language Course of Study was also a work of this body. The entire missionary body was able under these auspices to express itself on the matter of Sunday School work, and in the organization of the Peace Movement.

Relief Work

The Standing Committee also has proved a convenient agent for famine relief in the north and elsewhere as occasion has required. The advance in educational movements, and laying the foundation for a Christian University has been greatly furthered through sub-committees. One of the most profitable undertakings of the Committee also, has been the work of the Committee on Distribution of Forces, now known as Survey and Occupation Committee. A most thorough study of the conditions and needs of the field has been carried on by this Committee, and through the cordial co-operation of the various mission bodies a very practical work has been done, not only showing the extent to which work has already been carried, but bringing to light the neglected parts of Japan and pressing home with some definiteness upon various Missions the task before them.

The Mott Conference was also greatly aided in its preliminary stages by this organization, and through its co-operation the Continuation Committee came into existence. While the Evangelistic Campaign of 1905, as well as the present *Taisho Dendo*, have been actively supported by it.

Wise Service

It may not however be too much to say that the Federated Missions deserve as much credit for what it has refrained from attempting as for what it has actually undertaken. In his opening address, at the second Annual Meeting, the Chairman, Rev. D. C. Greene, D.D., wisely said:—"I am sure that we must move cautiously and avoid all reasonable ground for the charge of interfering with the work of others, and show our efficiency rather by a painstaking attention to matters which may be placed in our hands than by the effort to create a work for ourselves."

Non-interference

The Committee seems to have been wisely guided in its policy of practical non-interference with the liberties of individuals or Missions. It has not taken upon itself the office of censor or dictator as to methods to be followed, particularly in those questions which concern denomi-

national views or policies. Instead of attempting to set right possible errors of the past, or to establish and support certain tenets or doctrines, this Committee wisely accepted the conditions which it found, and has undertaken the removal of needless duplication of machinery, and has fostered co-operation in methods of work which did not involve theological discussion, or affect mission autonomy. In a very remarkable degree it has lived up to its Constitution where, in Article 2nd, Functions, the following policy was declared:

"This Committee shall serve as a general medium of reference, communication, and effort for the co-operating Missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel."

Without Precedent

It should be remembered that this organization was the first not only on the Japan mission field, but on any mission field, to take such advanced steps in co-operative work; and the good sense and wisdom of the promoters in thus so strictly adhering to their purpose of doing the things which were practical and possible, rather than spending time in fruitless discussion and effort to accomplish the impossible along the line of corporate unions, or the abolishing of denominational life, could not have better demonstration than in the practical history of this body.

A review of the twelve years since this body was organized reveals a very remarkable development of sympathy and cordial good-will among the various mission bodies represented in Japan, which, humanly speaking, could not possibly have been secured had it not been for the very intimate association which has been secured through working together upon committees, and frequent gathering for the consideration of different phases of the work as a whole.

Service Promoted

It is singularly easy for men to become so engrossed in the work of their own Church or Mission that they fail to recognize what is being undertaken or accomplished by a neighbour in another Mission, unless some such organiza-

tion as this calls them together to review their work in its larger aspect. While the Federated Missions has in no sense ignored denomination, yet its emphasis upon Christian brotherhood and the recognition of a common interest and aim have gone far to remove what might otherwise have been ground for misunderstanding and friction.

It is very evident that while articles of faith and creed have never been discussed by the Federated Missions, yet the strong friendship developed through closer acquaintanceship, and the better understanding which has arisen through frank conferences together, have worked surprising results in bringing together the missionary body in Japan. To-day it may be truly said that there is revealed here in a very unmistakable manner much of the unity for which the Master prayed. One cannot prophesy as to what the future has in store, but it is certainly true that the Federated Missions has done no little service in preparing the way for real church unity in Japan. The history of the organization has very clearly demonstrated the truth of another statement of Dr. Greene's made in the address referred to above :—"The habit of planning and working together which our Committee aims to foster can hardly fail to give us a truer perspective as regards the whole range of our missionary activity."

Last Annual Meeting

The 14th Annual Meeting was held in Tokyo, Jan. 6th and 7th. The meeting was well attended, and a large amount of work was done. Various sub-committees presented full reports of their work, which may be found in the printed report of the Conference.

The Japan Evangelist

Among the more important matters of the Conference was the action in taking over the THE JAPAN EVANGELIST, as a monthly organ of the Federated Missions. This publication, now in its 22nd volume, has been conducted in various ways; some of the time under the direction of individuals, but more recently owned and controlled by the Methodist Publishing House with an interdenominational Board of Editors. It now comes under the ownership and control of the Federated Missions, and a strong

Board of Editors has already been appointed by the Executive Committee.

Christian Literature Society

The development of the Christian Literature Society, an organization projected and supported by the Federated Missions, has been most encouraging. During the first two years of the active life of this Society some ten million pages have been issued, and the work is but just begun. A very remarkable sale is being secured for these publications, while the character of the publications is such as to justify the expectation of a still greater circulation.

Survey and Occupation

A very exhaustive report was presented by the Committee on Survey and Occupation which should be of great value to individual Missions, and also most suggestive to the Home Boards, as clearly revealing those sections of Japan where fuller occupation is called for. This Committee is doing a most valuable work.

Fraternal Delegates

An interesting feature of the Annual Meeting has come to be the reception of Fraternal Delegates. Within the last two or three years the custom has been adopted of an interchange of Fraternal Delegates between the Federal Council of Korea and the Federated Missions. This action has contributed in a very considerable degree toward better understanding and larger sympathy between the workers in Korea and those in Japan. The reports of delegates have become an interesting feature of the Annual Meeting, and out of this better acquaintanceship has come a united support of THE CHRISTIAN MOVEMENT on the part of Korea and Japan, so that THE CHRISTIAN MOVEMENT now includes a full survey of work throughout the Japanese Empire.

Christian Education

An encouraging statement was made by the Committee on Christian education. Marked progress is manifest on the part of the University Promoting Committee, while recognition of Christian education has been secured from the Government which would have been scarcely possible but for the organized effort made possible through the Federated Missions.

Very interesting reports were also received concerning eleemosynary enterprises and the industrial movements. The Federated Missions has done a very important service in keeping the world in touch with important developments along these lines.

Many other important matters were discussed, or referred to the sub-committees for further investigation. Only a careful study of the Annual Report of the Federated Missions can give an adequate impression of the splendid work undertaken by this body.

A list of the Officers and Executive Committee from the beginning until the present time may be found in Appendix I and shows the thoroughly representative personnel of the body and the very full endorsement of it by nearly all the bodies working in Japan.

CHAPTER II

THE FEDERATION OF CHURCHES

By K. MATSUNO

The following is a brief statement of the more important work done by the Federation of Churches during the past year.

Work of the Federation

1. Upon the death of the Empress Dowager a letter of condolence was sent to the Government, and we also sent a Recommendation to all the Churches in Japan to unite in the holding of Memorial Services at the time of the funeral ceremony.

2. We secured an interview with Count Okuma and presented Recommendations concerning the abolition of licensed prostitution, and the improvement of public morality; we also explained to him our views concerning the necessity of improvement of the present system of common law.

3. We have edited and published a Church Directory in Japanese.

4. We requested all the Churches to observe the first week of the New Year as a week of prayer. The list of subjects provided by the World's Evangelical Alliance was translated and circulated by us.

5. A reception was held for Drs. Mathews and Gulick, who came to Japan as representatives of the Federal Council of the Churches of Christ in America; and while they were in Japan all that could possibly be done by the Federation of Churches to assist them in their work was gladly undertaken. The following letter of thanks on behalf of the Federation of Churches was prepared and sent to Dr. Macfarland, expressing our appreciation of the visit of the American representatives.

Tokyo, Japan, Feb, 15, 1915.

Rev. CHAS. F. MACFARLAND, D.D.

Secretary Federal Council of Churches
of Christ in America,

Dear Dr. MACFARLAND:—

We are deeply grateful to you for your letter to the Church Federation in Japan, received at the hands of Drs. Mathews and Gulick, who recently visited us as representatives of the Federal Council of Churches of Christ in America.

We also very much appreciate the valuable services of the brethren during their stay in Japan.

The Federation of Churches comprises ten Protestant denominations numbering about 7,000 members, the total number of Protestants in Japan being about 90,000. If however we count all the Christians in Japan, including the Roman Catholic Church, the number is not far from 200,000.

Although as seen above the numerical strength of Christianity is still small, there are yet very many who are deeply interested in Christianity and in Christian teaching. The Christian view of life has great influence among the educated people; and the number of inquirers among all classes of society is very large. The attitude of our people toward Christianity is indicated by the cordial welcome given to Drs. Mathews and Gulick everywhere, not only by Government officers, but by the people generally. Their words were cordially welcomed both in public addresses and in social gatherings; and the way in which their addresses were received most clearly indicates that the present is an excellent time for undertaking evangelistic work in Japan.

We are very hopeful that the National Evangelistic Campaign which began last year, and which we expect to carry on for a period of three years will be most successful, and will be instrumental in producing a great revival. We gratefully believe that this is God's blessing which He has in store for Japan, and we regard it as a reward for the sacrificing service of the missionaries sent out to Japan by the Churches associated in your Council. We thank God that the nations which sustain such a deep and close relationship can unite from both sides of the Pacific in clearly demonstrating that all men are brethren; and in teaching that the Gospel of Christ is a Gospel of peace, the source of the highest moral teaching, and a Gospel of blessing to all mankind.

We firmly believe that the difficult questions which have arisen in certain parts of the country between Japan and America will yet find an early solution by the application of the doctrines of Christianity, and a due regard for the laws of God.

We would express our confidence in this new method of promoting right international relations which is illustrated by your sending chosen representatives to this land.

May God's blessing rest upon the Churches of your country!

Yours very respectfully,

H. KOZAKI,
Chairman of the Federation of Churches.

K. MATSUNO,
Secretary.

Annual Meeting

At the fourth Annual Meeting of the Federation of Churches held at the Y.M.C.A., Kanda, Tokyo, April 6, 1915, the following important actions were taken:

1. The Federation of Churches desires to impress upon all church members the importance of marriage obligations, and accordingly the following action was taken:

Persons contemplating marriage are earnestly requested to report full particulars according to legal regulations to the Government Registration Office. Immediately after the wedding they should also report without delay to the same Office that the wedding has been consummated.

2. It was voted to send a letter of congratulation and appreciation to the British and American Bible Societies in commemoration of the twenty-fifth anniversary of the translation of the Old and New Testaments into Japanese.

3. A Budget of *Yen* 694.42 was voted for the current year.

4, The following officers and committees were elected for the coming year: Rev. H. Kozaki, D.D., Chairman; Rev. K. Ibuka, D.D., and Bishop T. Hiraiwa, Vice-Chairmen.

STANDING COMMITTEES:—Messrs. D. Ebina, K. Hoshino, S. Inamura, Hon. K. Ishikawa, Messrs. K. Ishizaka, K. Matsuno, N. Miyakoshi, R. Nakajima, S. Ogata, S. Okazaki, K. Tsunajima, M. Uemura, Y. Unno, H. Watanabe, N. Yayama, J. Yuasa, Y. Yuya.

Messrs. K. Matsuno, and K. Yamamoto, Secretaries.

Messrs. J. Yuasa, and H. Nishijima, Treasurers.

CHAPTER III

THE JAPAN CONTINUATION COMMITTEE

By D. R. McKenzie

The task which those who gathered at the Edinburgh Missionary Conference set for themselves was "a co-operative study of the common out-standing problems of their common missionary enterprise with the view of helping one another to solve them and achieve together the evangelization of the world." But "this task was far from being completed at the Conference: it was in fact only begun." To the Continuation Committee appointed by that Conference was committed the duty of "finishing any further investigations, or any formulation of investigations which might remain after the World Missionary Conference was over, or which might be referred to it."

As is well known, in carrying out the task committed to the Continuation Committee, its Chairman, Dr. Mott, visited the principal mission fields of the world, and held Conferences with the Christian workers therein. One of these Conferences was held in Japan in the spring of 1913. The main questions discussed at that Conference were: Occupation, Evangelization, the Japanese Church, Japanese Christian Leadership, the Training of Missionaries, Christian Education, Christian Literature, Co-operation, and Women's Work.

Method of Organization

It was felt in regard to the Japan Conference as it had previously been felt in regard to the Edinburgh Conference, that the work which had been undertaken, though it had been well begun, was far from being completed, and that in Japan, as in India, China and elsewhere, a

National Continuation Committee was needed to carry the investigations along the various lines much further than had been possible at the Conference. Such a Committee was accordingly provided for, to consist, when completed, of forty-five members, fifteen of whom were to be appointed by the Conference of Federated Missions, fifteen by the Federation of Churches, and fifteen others by the first thirty. Of the last fifteen, twelve have already been appointed, the remaining vacancies to be filled at a future time from among those whom the Committee specially desires to invite into its counsels.

Subject of Investigations

The Japan Continuation Committee Conference referred to the Japan Continuation Committee several questions for further consideration, as follows :—

1. In reference to Occupation it recommended :—

(a) " careful consideration of the whole question.....to the Continuation Committee of Japan."

(b) that the Continuation Committee of Japan should assume the " responsibility of co-operating with the Christian forces in Formosa with a view to taking steps towards the evangelization of the aborigines."

2. In reference to Evangelization the Conference recommended that the Three Years' National Evangelistic Campaign should be carried on "upon the initiative of and in consultation with the Continuation Committee of Japan." It further recommended that the "raising of the fund of *Yen* 50,000 should be entrusted to the Continuation Committee."

3. In reference to Christian Education the Conference urged " the full development of both men's and women's Christian Educational Associations, and their affiliation with the Continuation Committee of Japan."

4. And finally, in reference to Co-operation, the Conference asked the supporting Boards and Societies " to respond favourably to calls for specialists when the enterprises concerned are endorsed by the Continuation Committee of Japan."

In addition to the above matters calling definitely for action by the Continuation Committee, there are other matters which may be said to be referred by implication to the same body. For example :

1. The Christian forces in Japan are called upon to "formulate a comprehensive, definite and progressive policy for the future development" of the educational work.

2. "Attention is called to the need of an endowment fund for the Christian Literature Society," and also to the need of a periodical "to expound Christianity to the thoughtful people of the nation, and to furnish a religious, philosophical and literary review of a commanding character."

3. The Conference recorded its conviction "that the most effective promotion of the Kingdom of God in this land called for a wider application of the principles of comity and co-operation."

4. The Conference declared it to be imperative that "a comprehensive and detailed study be made of the conditions, physical, social and spiritual, under which a large number of young women are working in shops, offices and other places of business."

5. The Conference also emphasized "the importance of the fullest co-ordination of men's and women's Christian work, and of the due representation of women in counsel and administration."

Some of the items in the second category above fall naturally under one or other of the main headings in the first category, but all seem to be questions whose due consideration can only be undertaken by the Continuation Committee, or by some other committee equally representative of the whole Christian body in Japan.

Scope of Work of Committee

A study of the records of the Edinburgh Conference and the Continuation Committee of that Conference, and of the Japan Continuation Committee Conference held under Dr. Mott's presidency, would seem to warrant the following statement of the scope of the work of the Continuation Committee of Japan:

1. The consideration of matters referred to it directly or by implication by the Japan Continuation Conference of 1913.

2. The consideration of any questions that may be referred to it by the Conference of Federated Missions, the

Federation of Japanese Churches, or other responsible body of Christian workers, or by any properly accredited individual.

3. The investigation of any question which in its estimation is of importance to the whole Christian body.

The chief work of the Continuation Committee thus far has been the launching of the Three Years' National Evangelistic Campaign.

Objection Considered

It has been objected that the Continution Committee has exceeded the proper limits of its duties in connection with this Campaign. To this it may be replied that it has at least not exceeded the instructions received from the Japan Continuation Committee Conference, as a reference to the recommendations of that Conference, already quoted, will show. If, however, it is agreed that the principles laid down by the Edinburgh Conference, and not the decisions of the National Conference, are to be our guide in the matter, it would appear that the criticism referred to is not an unjust one. It may be helpful to refresh our memories by quoting the portion of the proceedings of the Edinburgh Conference which bears directly on the matter in hand. It is as follows:

"We venture further to indicate three principles which seem to form the necessary basis on which any constructive work on the part of an International Committee could be solidly built.

"(a) It should from the beginning be precluded from handling matters which are concerned with the doctrinal or ecclesiastical differences of the various denominations.

"(b) This being assured, it would be desirable that it should be as widely representative as possible.

"(c) Yet it should be a purely consultative and advisory association, exercising no authority but such as would accrue to it through the intrinsic value of the services that it may be able to render."

It should, perhaps, be said in explanation of the term "International Committee," that provision was made by the Edinburgh Conference for the possible replacing of the Continuation Committee by another Committee with the above name, the members of which should be appointed

by the various Boards or Societies. The principles laid down for the guidance of this Committee, however, were not different from those which the Continuation Committee was to observe.

In Harmony with Edinburgh Committee

When it became clear to the National Continuation Committee that the active participation of the Committee in the work of the Evangelistic Campaign would debar from the Committee some who regarded the principles adopted by the Edinburgh Conference as binding on the Japan Committee, action was taken transferring to the Evangelistic Campaign Committee all further responsibility both in regard to the conduct of the Campaign and also in regard to the collection and disbursement of funds. As a matter of information the Campaign Committee will report on its work to the Continuation Committee, but further than that there will be no connection between the two bodies. This action of the Continuation Committee may be regarded as an indication that the principles enunciated by the Edinburgh Conference will be taken as the guiding principles of the Committee in its future work.

Work Authorized

At the meeting of the Continuation Committee held in October last, its Executive was authorized to appoint Commissions for the consideration of the following questions:

1. Christian Education.
2. Social Conditions.

Education

It has been suggested that the former of these Commissions may prove to be superfluous, as so many committees and other bodies have been engaged in the study of the educational question. It may be said in reply that in the first place the appointment of such a Commission would seem desirable in view of the recommendation of the Conference in regard to the affiliation of the Educational Associations with the Continuation Committee. And in the second place it would seem desirable that there should be some central representative committee, such as a Commission of the Continuation Committee, to gather up the results of the work of the various bodies that have been engaged on educational questions, and make them available for the

Educational Commission of the Edinburgh Continuation Committee, and for the Boards and Missions.

It may be that practically the whole ground in regard to educational matters has been covered by the various bodies at work during some years past, though the indications in the reports of the proceedings of the Tokyo Conference of 1913 are that at that time much still remained to be done. If since that time work along the various lines indicated has been done, the results should be garnered. If it has not been done in any adequate way, there will be original work for the newly appointed Commission in addition to that involved in collecting the reports of work already done.

There are many questions of first rank in regard to Christian educational work, such as the equipment of mission schools, the proportion of certificated teachers, the available income and its relation to efficiency, the salaries of teachers as compared with those of Government schools of similar grade, pensions or retiring allowances, religious instruction, and the proportion of Christians among the teachers and students. If information on these and related matters are in the possession of any committee or other body, it should be made available to all. If it is not, it would seem as though, in accordance with the "comprehensive plan" recommended by the Tokyo Conference, it were time to begin gathering it. The deliverances of the Tokyo Conference on the defects of mission schools were explicit and strong, and the challenge then given should be accepted.

Social Conditions

In regard to the question of Social Conditions, there can hardly be any doubt that the time is ripe for action, and that it is highly desirable that the sympathy and help of our Japanese co-workers should be enlisted in this work. It will also probably be readily agreed that the Continuation Committee is so constituted that it can very appropriately take up such an investigation.

There are other questions besides those already mentioned which it seems reasonable to suppose the Continuation Committee will take up in time. Some of these may be mentioned in an anticipatory way.

Occupation

There is the question, for example, of Occupation, which involves the questions of the numbers of native and foreign workers, and their distribution, and of territorial allotment and responsibility. While it may with reason be contended that the Committee of the Federated Missions, which has already done so much valuable work on this subject, should be continued, it can hardly be doubted that before a really satisfactory understanding is arrived at, such questions as the foreign and native forces, their numbers and distribution, and territorial responsibility, will have to be studied in such a joint body as the Continuation Committee.

Literature

Another question which the Continuation Committee may well take up is that relating to Christian Literature. The Christian Literature Society has made an excellent record during its brief history, and promises to grow rapidly in power and efficiency. But the whole field of Christian Literature should be studied, and the results put in a form that will be available to all.

We should know all the organizations that are producing Christian literature, and the kind of literature they are producing. We should know as nearly as possible the degree in which the supply is meeting the demand, and what more should be done, and what improvements, if any, should be made.

Reference has been made above to the magazine recommended by the Tokyo Conference, a magazine of such a character that if its publication is attempted it will require the best thought of the whole Christian body to ensure its success. Such questions as those suggested in connection with the production of Christian literature will have to come, before they are satisfactorily settled, either before the Continuation Committee or some other body equally representative of the Missions and the Japanese Church.

Philanthropies

The question of philanthropies—orphanages and kindred institutions—is one which should be discussed on broad lines. Individual missionaries or Missions, as well as individual Japanese Christians have taken up such work. But no general plans have been made, nor apparently has

the question as to whether the Missions and Churches should be encouraged or discouraged in taking up such work, been thoroughly discussed on its merits. It would probably be wise in the not distant future to have this question considered very fully, with the idea of giving a lead to the Christian community in regard to what should be done. A study of this question by the Continuation Committee would probably be of distinct advantage.

The Value of the Committee

Such are some of the questions that it would appear might with advantage be taken up by the Continuation Committee. And notwithstanding the fact that in Japan so much has already been accomplished by united effort, the Continuation Committee is likely to find enough to do to be able, in the language of the Edinburgh Conference report, to commend itself to the Christian community "through the intrinsic value of the services that it may be able to render."

And in its more limited sphere it may, let us hope, be said with truth of this National Continution Committee, as has been said of the Continuation Committee of the Edinburgh Conference, that "the value of such a body will.....be more than the sum of the values of the individual pieces of the work which it may accomplish. It will be the standing witness of a great idea, a lasting reminder of a great piece of religious experience, and an abiding monument of our belief in the divine guidance that has led us already so much further than we dared to anticipate in the direction of co-operation and the promotion of unity, and will yet lead us further still if only we continue steadfast in this faith, in this hope, and in this fervent charity."

CHAPTER IV

NATIONAL EVANGELISTIC CAMPAIGN

I—EASTERN CAMPAIGN

By K. Matsuno

Plan of Work

The first plan adopted in the Eastern Campaign was to undertake work in the two centres, Nagoya and Shidzuoka, extending the Campaign through Aichi, Gifu and Shidzuoka *Kens;* but partly because of the death of the Empress Dowager we were obliged to change this plan. It was then decided to divide the Eastern Campaign into twelve sections, with a superintendent of each section, who should undertake a brief series of meetings somewhat preparatory in character to the future work of the Campaign. These meetings were begun in May of last year and came to a conclusion in February 1915. Meetings were held in 57 cities of 14 *Kens.*

The meetings were generally held in churches, but theatres and public halls were also used for the larger meetings, and chapels of private schools and Government schools were also used as places of meeting. Meetings in schools were always held at the request of the school, and there were frequent earnest requests from these sources for religious addresses by the speakers of the Campaign. At most of the towns where meetings were held large welcome meetings were a feature, arranged for under the direction of Government officers and persons of influence in the community, who showed great kindness to the speakers during their stay, and in many ways manifested a deep interest in and sympathy with evangelistic work.

Kinds of Meetings

The meetings held in each place included some at least of the following, while in a few places all of the following list were held: 1. preparatory; 2. for believers; 3. prayer; 4. union services; 5. banquets; 6. for educationalists; 7. for students; 8. for girl students; 9. for women; 10. for business men; 11. for lectures; 12. for special preaching: 13. for inquirers.

Features of the Work

The strong points of the work this year have been as follows: There has been a very fine spirit of co-operation between the superintendents and the speakers. All have done their very best to bring the Gospel to every class of the people, in the endeavour to show to them the way of salvation. The results have been most excellent. It can truly be said that evangelistic work in Japan has become very successful. It is seldom that any such opportunity for evangelistic effort has been made possible to the Churches. There are strong indications that the spiritual condition of our Churches in Japan is becoming very greatly changed by the influence of this work, and we have high hopes of the result at the end of this Three Years' Campaign. The confidence and hopefulness which have been developed by this first year of union work is very great. The results of working together in union have been much more encouraging than was anticipated.

The Attendance

All classes of the people attended the meetings well, but students and educated people of the higher and middle class who have already a good knowledge of Christianity were especially numerous. There were however very many present in the meetings who have never been willing to listen to the teaching of Christianity and who have misunderstood it, or cherished an instinctive dislike toward it. Much more than we expected have such persons come to listen to the speeches as given in the mass meetings, and they have been greatly influenced by the changing condition of the times, and the big placards of Union Evangelistic Work.

Inquirers

At present among the inquirers there are many educationalists who have formerly been unwilling to have anything to do

with Christianity, and it is very interesting to note that the people of Japan generally have begun to realize the importance of religion, and to understand that an absence of religion is unfortunate. It has now become a question of great importance as to what religion they shall adopt. There are many persons in Japan who have no special inclination to put their trust in any religion. The people are really like sheep without a shepherd.

Expenses

The travelling expenses of speakers, the rental of special places of meeting, and some other small incidentals were paid from the general fund raised by the Central Committee. All other expenses of the Campaign, such as entertainment of the speakers, expenses of advertising the meetings, and tracts, as well as a part of the rental of preaching-places and theatres, were met by the local Churches. The amount contributed toward the Campaign from the Central Committee and that raised by the local Churches was about the same: for example, the total expenses for meetings held in Kofu, Matsumoto, and other neighbouring places was 270 *Yen*. The Central Committee appropriated *Yen* 131, and the local Churches raised the balance, *Yen* 139.

Speakers

Speakers were chosen from different denominations, both Japanese and foreigners, who, without any financial remuneration, were willing and ready to go wherever they were requested, and co-operated most cordially in assisting the work. It was unfortunate however that in some instances it was impossible to give the assistance desired, because of the fact that some prominent speakers were earnestly desired in more than one place at the same time. The Campaign was therefore somewhat crippled because of the fact that so few first-class speakers were available. And the impossibility of sending certain men to places where they were urgently desired was a serious disappointment.

It has finally been decided that the Central Committee will in the future select the speakers to be sent to various localities with a careful consideration of the circumstances and needs of each district where the Campaign is in progress.

Results

The results of the first year's work are such as to occasion gratitude and thanksgiving; and with the experience gained the second year opens with great hopefulness. All need to do their best as obedient servants of Christ. We need to especially consider our duty along the following lines. There is need of greater spirituality and holy living among present believers. All Christian people should labour more unitedly to make thorough preparation for the work of the Campaign. Especially effort should be made to search out inquirers, and to instruct them, and seek by personal effort to lead them to a knowledge of Christ. Only by faithful work within the Church can we secure good results outside of it. There is a need of very earnest and faithful effort in individual evangelistic work; and in this way to call attention to the great Evangelistic Movement. The responsibility of Christian people along these lines is great.

The following statistical Table shows something of the results of the Campaign :—

Date. 1914	Town.	Meetings.	Hearers.	Inquirers.
May 5-June 16.	Tokyo.	17	2,047	269
June 4-7.	Yokohama.	22	1,454	132
July 23-27.	Aomori, Hirosaki et al.	23	5,440	96
July 24-Aug. 12.	Takayama, Shimoro, et al,	16	1,295	8
Aug. 11-16.	Gotemba.	9	738	21
Sept. 27-30.	Hamamatsu, Kiga.	14	3,097	43
Oct. 10-14.	Kawagoe, Kumagai.	12	2,910	5
Oct. 12-18.	Kofu, Matsumoto et al.	15	6,017	128
Oct. 16-20.	Niigata, Nagaoka, et al.	31	3,305	23
Oct. 14-22.	Chiba, Mito, et al.	19	5,246	152
Oct. 18-Nov. 1.	Shidzuoka, Numadzu, et al.	25	3,617	575
Oct. 30-Nov. 4.	Yonezawa.	7	1,910	79
Nov. 1-15.	Odawara, Kawasaki.	8	677	35
Nov. 1-9.	Yokohama, second.	21	9,639	156
Nov. 14-18.	Nagano, Ueda, et al.	28	3,508	70
Sept. 26-Nov. 29.	Tokyo, second.	186	12,303	1,468
Nov. 25-28.	Shidzuoka, second,	8	1,804	6
Feb. 12-17. (1915)	Utsunomiya, Maebashi, et al.	30	5,101	53
	Total	491	70,098	3,319

Tokyo Exhibition

Although the evangelistic work in connection with the *Taisho* Exhibition in Tokyo was somewhat different from the regular Union Evangelistic Campaign, yet since it received a grant of one thousand *yen* from the Evangelistic Campaign fund, and was in a very real sense a union evangelistic work, the following statistics of that work ought also to appear in this connection.

Date, 1914.	Meetings.	Hearers.	Inquirers.
Mar. 23 - July 31.	1,247	123,628	4,733

II THE WESTERN CAMPAIGN

By T. Miyagawa

During the first year the Western Campaign was carried on in six districts. The following table will indicate the tabulated results of the work.

Date.	Place.	No. of Towns.	Meetings.	Hearers.	Inquirers.
May 14-21.	Kagawa, Okayama	13	106	17,906	409
June 5-11.	Kwanmon	6	100	32,000	750
Oct. 17-21.	Fukui	7	25	5,601	101
Nov. 6-15.	Hiroshima, Yamaguchi, Ehime	22	120	22,665	336
Jan. 16-15.	Miye	8	36	6,055	155
Feb. 6- 9. 21-26.	Wakayama	8	36	6,054	26
		64	423	90,431	1772

Kagawa, Okayama Prefecture

It was at first planned to begin the Campaign in the Kwanmon provinces, but on account of the death of the Empress Dowager, it was decided to postpone the work there, and the first meetings were held in Okayama prefecture. The speakers who participated in the Campaign were as follows, arranged alphabetically: Messrs. M. Akazawa, S. Baba, Dunlop, Z. Hidaka, M. Hino, K. Hinohara, Bishop T. Hiraiwa, Madam Hiraoka, Messrs. M. Hori, S. Kizawa, T. Kiginuma, M. Kurehara, S. Kuwata, T. Makino, T. Miyagawa, H. Nakamura, S. Takagi, T. Oyama, S.

Tanaka, and S. H. Wainright. These together with other Christian workers from this locality made 28 different persons assisting in the meetings.

The meetings were all well attended, and were regarded as very successful. In Okayama there were about 300 inquirers, 50 of whom desired baptism. Soon after the meetings closed, 48 were received into the Church by baptism, and 13 persons were received by letter from Churches in other parts. The large Church in Okayama showed a fine spirit in desiring that the most influential speakers should be assigned to the small Churches, with the desire of helping them especially in reaching many inquirers. This desire to extend the influence of the work widely, and especially among the small Churches, was one of the fine results of this union work. In Kagawa *Ken*, although there were only about 50 or 60 inquirers, the attendance was large, and the Gospel seemed to make an excellent impression.

Kwanmon Provinces

For a number of reasons the committee attached great importance to the work in the Kwanmon provinces, and very special preparations were made in carrying it forward. The newspapers took a deep interest in the movement and gave very kind assistance. The workers were welcomed at the beginning of the Campaign by special dinner provided by non-Christian business men and others, to show their cordial welcome to the movement. These persons also gave very generously for the expenses of the Campaign, assisting in the renting of halls and theatres, and also entertained the speakers as guests in their own homes during their stay.

The meetings both at the theatres and in the churches were very successful. There was a keen interest on the part of schools, Government offices, banks and private companies, to secure the speakers for addresses before these different companies. Several meetings were held especially for factory operatives, at which more than one thousand persons listened very quietly to all that was said. This is the first time that audiences of this size have been gathered in these provinces to listen to such addresses.

Eight meetings with more than one thousand in the audience were held in this Campaign.

Those who assisted in the Campaign in this district were as follows: Messrs. Y. Chiba, S. Ebara, N. Fukada, T. Harada, M. Hino, Bishop T. Hiraiwa, Madam Hiraoka, Messrs. M. Hori, T. Makino, Madam Mitane, Messrs. T. Miyagawa, I. Moremura, M. Nemoto, D. Nichizawa, G. Sasakura, and S. Uzawa.

Fukui Ken

It is well known that because of the great strength of Buddhism in Fukui *Ken*, it is very difficult to undertake evangelistic work here. About ten years ago, when a meeting was held in the city of Fukui, the disturbance was so great and the opposition to the speakers so strong that it had to be abandoned.

At this time however the conditions are very different. The mayor and other persons provided a banquet for the speakers and spoke very frankly concerning their attitude toward the movement. There have never been held such successful meetings in Fukui as at this time. When it was first proposed to hold meetings in the theatre both the leaders as well as the members of the Churches hesitated and were afraid to undertake it, lest the result should be a failure. Two meetings however of this character were arranged for, and were so largely attended that not even standing room was left. A deep impression was made upon the more than two thousand hearers.

Meetings were also held in the branch office of the Red Cross Society in Fukui, especially for women. This meeting was so successful that though provision had been made for an audience of 150, more than double this number attended the meeting, many standing through the entire service.

Some may think that this changed condition on the part of Fukui is only due to a new attitude on the part of the people everywhere, but we believe that such results would not have been possible if the Churches had not given very cordial support to the Campaign, uniting very earnestly in the union work.

Very strong requests came to the committee to hold meetings in other places also, and very encouraging meet-

ings with good results were held in Ono, Katsuyama, and Ohama. Those who assisted in the meetings as speakers were Hon. S. Ebara, Madam Hiraoka, Messrs. Kuwata, Miyagi, S. Motoda, K. Muramatsu, J. T. Meyers, S. Sekizawa, and M. Tada.

Hiroshima, Yamaguchi and Ehime Kens

Work was carried on in Hiroshima, Yamaguchi and Ehime *Kens* for ten days, and meetings were held at 22 different places, with the help of 26 speakers. Although these meetings were held at a time of great confusion and excitement, with lantern processions in celebration of the fall of Tsingtau in progress, yet the meetings were well attended, and as a result of the splendid preparation made in various places, the interruption was very slight.

Especially in Matsuyama, the committee consisting of pastors, foreign missionaries and believers, assisted very earnestly in the work. The results were especially good in those places where careful preparation with much prayer had been made. In those places where the results were less than was expected the reason was easily tracable to lack of preparation. The number of inquirers in these meetings was few as compared with the number of hearers. But on account of the local conditions and under the advice of the local leaders, less effort was made to ascertain the number of inquirers than in some other places.

The following speakers from outside these *kens* gave assistance during the meeting: Messrs. S. Abe, B. Arakawa, H. Ayanuma, N. Fukuda, T. Harada, M. Hino, Z. Hinohara, M. Kurihara, Madam Hiraoka, Messrs. K. Kawai, S. Kuwada, T. Makino, M. Matsumoto, T. Miyagawa, E. Mizoguchi, K. Muramatsu, E. Nakamura, K. Nishijo, K. Sasao, M. Takeuchi, I. Takeda, I. Yoshikawa, and Dr. Wainright.

Miye Ken

The people of Miye *Ken* are very conservative, and adhere more strongly than in most places to the old religion. The speakers accordingly made a special effort to present the Gospel with great clearness and emphasis. There are but two denominations working in this *Ken*, the *Nihon Kirisuto Kyokwai*, and *Sei Kokwai*. As the *Sei Ko-*

kwai did not see their way to unite in the Campaign, the work was entirely under the direction of the *Nippon Kirisuto Kyokwai*. This however was not evident in the addresses, but each speaker exercised as large freedom as if he were working in his own field.

Dr. D. A. Murray of Tsu assisted the work of the Campaign very greatly with the use of his automobile. At the theatre meeting in this city there was a large attendance of very earnest listeners. The meetings in the Churches also were very well attended. The people of Kameyama were much impressed by the fact that a very faithful Buddhist believer consented to have notices of the meetings hung up in front of his place.

The speakers in this Campaign were as follows: Madam Hiraoka, Miss M. Kawai, Messrs. N. Fukuda, T. Hiraiwa, S. Kuwada, T. Makino, T. Miyagawa, E. Mizoguchi, D. Nishizaka, K Takeda.

Wakayama Ken

In Wakayama *Ken* there exists a very wide misunderstanding among educated men concerning the meaning of Christianity. Very many regard it as an extreme form of Socialism. It has always been difficult for this reason to carry on evangelistic work in this locality. In connection with this Campaign, an especial effort was put forth to confute and remove this misunderstanding and to explain the true meaning of the Gospel.

We were very fortunate in the cordial assistance given us by the prefectural officers, who assisted us in every way consistent with their position. And we were thus able to accomplish far more than we anticipated.

Except in the city of Wakayama no effort was made to gather the names of inquirers. We know however that the results of the work were very good, since the attendance at churches and preaching-halls increased very greatly following the meeting. And in some localities, where there had been no request for baptism for a long time, there have recently been a number of applicants. Many other good results are also to be observed, for which we are very grateful.

Those who assisted in this Campaign were Hon. S. Ebara and Messrs. M. Hino, M. Hori, T. Makino, T. Miya-

gawa, Y. Nade, K. Sasao, J. Tokano, S. Takeuchi, and S Yagihara.

On the whole, the results of the evangelistic work in the Western Campaign were very encouraging in many ways. If we think only of the number of inquirers, of the number desiring baptism, we are not satisfied. One of the most important results of the Campaign was the increase of unity in service. The Christian workers of all denominations have become very zealous in the thought that greater co-operation is necessary for the success of the work.

The believers of the different Churches have become better acquainted with each other through the Campaign and this has developed a stronger wish to help each other. This is a cause of special gratitude. It is also very encouraging to note the unity and harmony of the committee in carrying on its work.

Each member of the committee has expressed his opinions frankly and been ready to carry on his part of the work very cordially. We cannot refrain from expressing our joy and thanksgiving that not only through this Campaign have the Churches themselves been blessed, but they have taken so large a share in giving the Gospel to others.

The evangelistic work has become very successful because of the fact that the people are not satisfied simply to hear speeches about Christianity, but they want Christianity itself in their hearts and lives. This fact has moved the workers very strongly. If the Christian workers and believers generally can fully understand this fact and give the Gospel itself more earnestly and clearly, we believe that the work of the National Evangelistic Campaign will become increasingly successful.

III—FINANCE OF THE CAMPAIGN

By John Lincoln Dearing

The general plan for financing the Evangelistic Campaign was agreed upon in the Tokyo Conferences held with Dr. Mott in April, 1913. In this very representative body it was voted that "a sum of *yen* 50,000. shall be

raised from among the Japanese and foreign friends, the raising of this fund to be entrusted to the Continuation Committee of Japan."

Original Plans

Early after the Japan Continuation Committee had been organized, the financing of the Evangelistic Campaign was taken up. Dr. Mott had generously guaranteed to raise among friends of Japan in America one half of this sum, or *yen* 25,000. on condition that the balance should be secured in Japan. The Committee voted to endeavour to raise one half of the balance, or *yen* 12,500, from the missionary body, extending the donations over a period of three years. And it was voted to secure a like sum from the Japanese Churches during a similar period.

It became apparent however very early that the sum of fifty thousand *yen* was quite inadequate for meeting the expenses of the proposed Campaign, and it was approved by the Committee that as much as possible of the local expenses should be borne by the localities where the Campaign was carried on. The funds thus raised, however, were not to pass through the central treasury, and were not to be regarded as a part of the fifty thousand *yen* definitely voted for the Campaign.

Accounts for First Year

The accounts for the first year of the Campaign were closed February 20th, 1915. The following abstract from the accounts, as audited by Rev. Charles Bishop, will be of interest:

FINANCIAL STATEMENT FIRST YEAR OF EVANGELISTIC CAMPAIGN

Cr.

By Receipts from Dr. Mott for Campaign	7,455.91
„ Interest on account	307.85
„ Contributions from Japanese	1,747.56
„ „ „ Missionaries...	4,173.96
	13,695.01

Dr.

To Western Campaign	4,887.65
„ Eastern Campaign...	3,298.35
„ Tokyo Exposition...	1,000.00
„ Printing Account	296.82
„ Incidentals	3.45
„ Balance	4,208.74
	13,695.01

Apportionment to Churches

The money to be raised from Japanese sources was apportioned to the several denominations, who were urged to raise the money through their denominational organizations. These bodies generally and cordially responded to the request. The tables below, however, scarcely do justice to these Churches, as because of the method of their organization, a number of bodies failed to make their full contribution for the year before the accounts were closed, and hence it should be borne in mind that the denominations as a rule have actually responded better to the request laid upon them than the following table indicates:

Name.	First Year's Apportionment.	Contributions.
Nihon Kirisuto Kyokwai	Y. 1,200.00	Y. 550.00
Kumiai	1,100.00	640.00
Methodist	700.00	174.18
Sei Kokwai	400.00	
Baptist	250.00	50.00
Disciples	120.00	106.70
Evangelical Association	100.00	50.00
Methodist Protestant	80.00	40.00
United Brethren	75.00	50.00
Christian Connection	60.00	60.00
Friends	40.00	20.00
Free Methodist	40.00	
Lutheran	50.00	
Sundry		6.68
	4,215.00	1,747.56

Appeal to Missionaries

The appeal for funds was made to the missionaries on the basis of a donation of five *yen* per year by each missionary, counting wives of missionaries. A general response to this appeal it will be noticed would have easily secured the sum desired. During the first year, however, contributions were received from only 350 contributors, a portion of whom represent married missionaries. A fair estimate would therefore give contributions from perhaps 500 of the missionary community, or about one half of those from whom contributions were expected. The funds received however during the first year were not exclusively contributions for the first year, a

considerable number of missionaries choosing to make their contribution in one lump sum, while a number of contributions for the second year of the Campaign were received during the first year. The donations received from missionary sources during the first year were therefore as follows :

Total received for the first year of the Campaign...Y.	2,903.86
Total for second year of Campaign	885.10
Total for the third year	385.00
	4,173.96

Contributions General

It is interesting to remember that these donations have by no means been confined to those parts of the country where the Campaign has been carried on during the past year. Neither have they come from any special part of the country, but they show a very widespread and deep interest in the movement on the part of all missionaries throughout the country.

Although the *Sei Kokwai*, in its annual meeting, determined not to enter upon the Movement as a body, yet full liberty was given to individuals to take such action in support of the Campaign as they might choose. It is but just to say that the missionaries of this body appear to have supported the Campaign as sympathetically as any other company of missionaries.

Local Funds

A failure to record the funds raised locally would misrepresent the financial support which has been given to the Campaign. Although these funds have not passed through the hands of the Treasurer, and the accounts have not been audited, yet fairly correct reports have been received of the funds collected locally, both in the Eastern and Western Campaigns.

As far as can be ascertained, the funds thus raised locally amount to more that *yen* 4,145.23. These contributions appear to have come quite generally from the Japanese Churches, and if included in the above statement would make the total amount contributed by the Japanese, *yen* 5,892.79, and further raise the entire amount contributed the first year from *yen* 13,695.01 to *yen* 17,840.24.

Or, subtracting balance carried forward, the actual amount spent for the first year of the Campaign appears to be *yen* 13,631.50.

Expenditure

The expenses of the Campaign seem to have been divided chiefly into travelling expenses of the speakers, rentals of halls and theatres, and general expenses, such as printing and preparatory work for the several Campaigns. In the Eastern Campaign, a Secretary was employed at a minimum salary, while in the Western Campaign the secretarial work was divided between members of the Committee, the general expenses, clerical and executive, in each Campaign being about the same. A total of *yen* 1,267.90 was expended during the year in executive work. A grant of *yen* 1000 was also made toward the expenses of the Tokyo Exposition. No salaries, or donations, were made to speakers in any way, all assistance thus given in the Campaign being purely voluntary. The exactness with which travelling expenses were estimated is illustrated by the experience of one of the foreign speakers who received a sum of money to make an extended campaign through West Japan, and who found on his return after careful calculation of his expenses that he had a balance of exactly four *sen*. Probably this is a fair illustration of the exactness with which expenses have been estimated.

Outlook and Needs

Since the second year of the Campaign opened, a considerable expenditure has been made in the work of newspaper evangelism, the results of which have been most gratifying. The Committee is unwilling to permit a possible deficit. In the face of unusual encouragement in the Campaign, plans for the second year are made on a reduced Budget. Unless adequate support is received from the sources upon which the Committee depends far less will be undertaken than would otherwise be possible.

The number of contributors, both through the native Church and from the missionary community, should be greatly increased. Those who can possibly do so may well send additional donations and thus help make up for the failure of those who are unable to contribute.

The deep interest in the Movement, as illustrated by

letters from contributors, serves to indicate the cordial support which the Campaign is receiving. Beyond doubt a great volume of prayer is back of this Movement.

Larger funds are, however, essential to make possible the legitimate extension of the work during the second and third years. The care with which expenditures are made is very evident to those who observe the work of the Committee. It would be hard to find a similar undertaking in which so little is expended in the way of salaries or grants, and in which practically all the funds raised go toward meeting the actual and absolute expenses of the Movement.

JAPAN

PART III

MISSIONS AND CHURCHES

CHAPTER I

THE ANGLICAN GROUP

I—THE NIPPON SEI KOKWAI*

By Bishop Cecil

There is little of outside interest or importance to report during 1914 as regards the *Nippon Sei Kokwai* collectively, except that its eleventh General Synod was held in April at Kyoto. Of the 84 delegates present only 14 were foreigners, and the Synod was marked by an entire absence of the sense of national differences. A revision of the Prayerbook on conservative lines was accepted,—the present edition dating from 1895—and a Committee appointed to consider revision of the Church Hymn-book. Administration by the Standing Committee in the interval of synods was reorganized.

On the question of the *Kirisuto-Kyokwai-Domei* and of formal participation in the National Evangelistic Campaign, on both of which opinion is widely divided, there was forcible speaking conducted in an excellent spirit of responsibility and prayer. A resolution was passed to refer the question of the Federation to a committee of all the Bishops with six Japanese priests, for report to the next General Synod (1917). Contribution to the Evangelistic Campaign was left to voluntary effort.

Statistics for 1914 present no salient features.

From the recently amalgamated Theological College (*Shingakuin*) at Ikebukuro the first batch of 13 graduates passed out in July The college year for the future begins in April.

* For general information see The Christian Movement issue of 1913.

To the number of Missions working under the Bishops of the *Nippon Sei Kokwai* must now be added that of the Anglican Church of Australia (A.B.M.), which has sent its first representatives to Japan in the persons of the Rev. E. R. and Mrs. Harrison, to work under the Bishop in So. Tokyo.

II—AMERICAN EPISCOPAL MISSION

A. Diocese of Tokyo

By J. Armistead Welbourn

A notable occurrence during the year was the gift by the Emperor of *Yen* 50,000 to the proposed St. Luke's International Hospital, the largest Imperial grant ever made to a Christian institution. A committee of prominent Japanese under the presidency of Count Okuma has raised *Yen* 100,000, making *Yen* 430,000 pledged. The purchase of a large and suitable piece of land is under negotiation. The Hospital when complete will cost one million *yen*. This first class Hospital under Christian auspices is expected to be a greater missionary agency than ever before. At present there are 150 charity patients in the dispensary every day. Direct Christian work is carried on in various ways.

St. Paul's College recently graduated 75 in the *Chugaku*, and has now about 600 students. The *Daigaku* had 14 graduates and has 108 students, a large increase over the previous year. Of these 23 are candidates for the ministry. The new buildings for the college department are to be begun in the autumn, unless further unforeseen difficulties arise.

St. Margaret's School has 240 pupils, 37 graduating in March. There are striking instances of the Christian influence of the School showing itself in girls after graduation.

The Church Training School for mission women, known as the *Aoba Jo Gakuin*, is located in Sendai, and in addition to the course for the Bible women of both Tokyo and Kyoto, has since 1913, a course for kindergartners which has proved very successful. Seven mission women and

six kindergartners graduated in March. There are in the diocese 17 kindergartens.

As to the evangelistic work it is impossible to report in detail. We have foreign clergymen in Mito, Maebashi, Wakamatsu, Sendai, Akita, Aomori, and ladies in Hirosaki, Takasaki, Yamagata, Fukushima, Utsunomiya and Nikko. There is no phenomenal progress these days but the work holds its own and grows slowly.

Land for churches has recently been bought in Hachinohe, Koriyama, Takasaki, and for True Light Church, Tokyo, where Mr. Sugiura has his work among the labouring classes. In Nikko a church of native stone, costing *Yen* 10,000, is to be completed in August. At Aomori the fine brick church was consecrated last June.

Miss Nellie McKim, daughter of the Bishop, has been added to the mission staff.

The statistics for the Tokyo diocese are; baptisms, 309; confirmations, 308; total communicants; 2,150; male workers, 66; women workers 45.

B. Diocese of Kyoto

By Bishop H. St. George Tucker

There has been no particular change in the work of the Kyoto District during the past year. The statistics show quite an increase in the number of confirmations and Sunday School children, and some slight improvement in contributions. Evangelistic services during the year have been unusually well attended. A new church building has been erected for St. John's, Osaka, and new work has been opened in several places.

The medical work at St. Barnabas' has fallen off considerably during recent years, and plans are now being made to furnish the Hospital with more modern equipment and a larger staff. New kindergartens have been opened in several places. On the whole evangelistic preaching seems to have aroused more interest than usual, though it is too early yet to say what the permanent results will be.

III—THE CHURCH MISSIONARY SOCIETY

A. Hokkaido Mission

By D. M. Lang

The Church Missionary Society in Hokkaido has its operations now in some of the smaller towns and villages, most of the larger towns being worked by the Diocesan Board which is more directly under the Bishop. The

Farming Settlements

work in the farming settlements is the most encouraging, although during the past year the effect of the war upon the market value of produce has been one of the causes against their material prosperity, and coming so soon after the famine, has made advance in support of Christian enterprise very difficult.

At the beginning of the year a good deal of relief was still given, especially amongst the Ainu, for whom Archdeacon Batchelor continues his untiring efforts both physically and spiritually. But there is a vast region but little touched yet, especially in the northern provinces, and that chiefly for want of workers, both foreign and native.

Saghalien

In the Island of Saghalien there is the beginning of what we hope will be a strong Church in time, the pastor having been ordained Deacon lately; but that too is Diocesan, not C.M.S.

Progress

Altogether the work of the *Sei Kokwai* in the Hokkaido Diocese, which includes C.M.S., is going forward satisfactorily both in self-support and self-extension, though we have as yet not one wholly self-supporting Church to boast of; but we can not expect too much in such circumstances as we have here, or compare it with more favoured places down south.

B. Central Japan Mission

By S. Heaslett

Centres of Work

Principal centres of work: In Osaka Diocese, Osaka, Tokushima, Fukuyama, Hiroshima, Kure, Shimonoseki, Yonago,

Matsuye, Hamada. In So. Tokyo Diocese, Tokyo City and two provinces in Chiba *Ken*.

Bible Women's Training School

The Bible Women's Training School is situated at Ashiya near Kobe in delightful surroundings, and is well supplied with candidates for women's work.

The School is built to hold 20 students, and 17 are now in training. They are taken from the *Koto Jogakko* graduates' grade, and enter for a three years' course.

Kindergarten at Yonago

The Kindergarten at Yonago with competent teachers under Miss Fugill's supervision, is doing excellent work in connection with the local Church, but is dependent on the C.M.S. for its missionary teachers and a small annual grant

Training College for Men Workers

A feature of 1914 was the decision to amalgamate the Osaka Holy Trinity Divinity School with the Theological College at Ikebukuro, Tokyo. The Theological College is the outcome of a grant of £30,000 made to the *Nippon Sei Kokwai* from the Thanksgiving Fund raised at the Pan Anglican Conference of 1908. The grant was made to enable the N.S.S. to have its own Central Theological College and if possible to unite all Episcopal Divinity Training Schools therein. The American Episcopal Mission and the English S.P.G. joined in the scheme from the beginning, and have made the Ikebukuro School their Training College.

It was not until the scheme was well launched that any decided action was taken by the C.M.S. But the naturally great difficulties seem to have been overcome, and with the full permission of the Parent Committee in London and the approval of the majority of the missionaries in the field, it was decided in the autumn of 1914 that C.M.S. should take part in the School by providing its share of the staff and students. So from April 1915 the Osaka Divinity School will cease as a separate School, and the 13 students in it will continue their studies at the Ikebukuro College.

The men have practical experience in church work, preaching and Sunday School work in connection with the various Churches in the city.

Evangelistic Work

The evangelistic work has been much hindered by lack of workers. The number of both men and women workers is for various reasons much reduced. Baptisms however in the Churches and preaching-places have been up to the average of most years. Some of us fear lest a spirit of careless slackness creep over us by reason of the very immensity of our opportunities and our inability to cope with them. The war has not affected the work adversely, rather are men's minds more open to spiritual influences. It is the day of magnificent opportunity for an advance. The sadness of it all is that we have no sufficient reinforcements in view.

Tokyo

C.M.S. work in Tokyo is largely evangelistic. There are Mission halls in the Ginza, in Fukagawa and in Kojimachi. There are two semi-independent Churches and a number of Christians. A promising work is carried on among women and girls.

There is also work in various parts of Chiba *Ken*, both evangelistic and pastoral. Many signs of encouragement are seen in these outlying districts and there are several small bodies of faithful Christians.

Chinese Mission

The Rev. W. H. Elwin and Mrs. Elwin of the C.M.S. Mission, China, carry on a Mission for Chinese men and women students in Koishikawa. In connection with this Mission there are hostels for students and a Church in which regular services for worship and preaching are held, as well as numerous Bible classes for students in all stages of religious knowledge.

C KIUSHU MISSION

By SHELDON PAINTER

Difficulties

1914 was a year in which the usual difficulties of missionary work were rather accentuated in this Mission. To begin with we were short-handed in both native and foreign workers, our number of women workers in the field being the smallest for years. Several out-stations too had to be left

unmanned owing to shortage of catechists, and at present this shortage does not show signs of being supplied from the ranks of the more highly educated students. We have a few very earnest young men who will develop, we trust, into valuable workers, but we need many more. The moving population has affected some of our smaller Churches very seriously, and militates against the building up of permanent work.

Sunday School work in some places has been hindered by unreasonable opposition on the part of schoolmasters who ought to know better, but on the other hand, where some realized the value of Christian teaching, opposition has been withdrawn and the children have been even encouraged to attend meetings arranged for them.

Accessibility of People

Encouragement has been given during the year in the remarkable accessibility to the people, and the wonderfully large attendances at public meetings, especially in the smaller towns. In several instances a simple advertisement has been quite sufficient to ensure a full hall, and the audience has remained to the very end of the meetings. It would appear to be worth the Evangelistic Committee's while to turn their attention to this promising part of the field for which practically nothing has yet been done, rather than spend so much effort on the large cities which have had so much done for them.

Advance

The native Church has taken a step forward, as the Church at Kagoshima has joined the ranks of the semi-independent ones and is contributing to the support of its pastor.

In the mission work, Oita has been re-occupied as a residence for a missionary, and Omuta has been opened in a similar way.

Baptisms have not been numerous and hardly keep pace with the removals to other parts of Japan. It would seem that Kiushiu will have to be content for some years yet to act as a growing place for Christians for other parts of the country, until bands of evangelists can be found to tour the Island and reach the huge untouched districts.

IV—MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

By Bishop H. J. Hamilton

Deputation

This Mission, responsible for a good share of the evangelization of four prefectures with six million people, needs more workers, not only from Japan but from Canada also, both men and women. The Mission was visited in May, 1914, by a Deputation from Canada, the General Secretary and a lay member of the Board, who went over the whole field and saw its needs and opportunities. It was hoped that reinforcements would come as a result of this visit, but then came the war and an end to our hopes for the present. It is not merely a case of no increase but of actual decrease, as one of our veteran missionaries, Rev. F. W. Kennedy of Matsumoto, has been kept at home in Canada to work among the large Japanese population in Vancouver.

Loss of Japanese Workers

Two of our Japanese workers died during the year, one of them being Mr. J. K. Mori, a blind man, formerly a Middle School teacher, and for twenty-three years a worker among the blind in Gifu, in charge of a well and widely known Blind School. One half of the income of the School in 1913 was from Japanese sources, public and private. Japanese contributions may possibly decrease now that Mr. Mori is not in charge, but the work will go on just the same with the need of foreign liberality that much the greater.

Good Results

Though we had 135 baptisms last year, statistics show very little change one way or the other, with the exception of Sunday Schools which show an increase of 25 per cent in the number of children under Christian instruction.

Work goes on steadily down on the plains, by the sea, and up among the mountains. Mid-Japan, as this Diocese is called, has even more mountains to its share than Japan in general, but Christianity is finding its way up among them. Last year I confirmed a young farmer in a Shinshiu mountain village, 20 miles from the nearest railway station, and he was the third Christian of the

place. Later on, in a Shizuoka town quite as far away, I confirmed a young man, teacher of a village private school in north Mikawa twelve miles farther on. We have a monthly Christian service, at the oftenest, in the town, but even that he can seldom attend, and has to keep his Christianity warm by using it and teaching it to others,—not a bad plan to try even where other helps are available.

Siege Work

There are no striking movements, no interesting developments, to report this year. Our 300 mile front from Nagoya to Niigata has a siege work going on; an occasional rush by special meetings or roadside preachings, but sapping and mining. Sunday Schools, personal work, regular meetings, all the time. There is advance, not miles at a time but years only, with, sad to say, falling back at times here or there, but with progress on the whole.

A new church was built in Nagoya last year, and land with fairly suitable buildings on it was purchasad for our third congregation in this great city. The Bishop, though consecrated in 1912, held his first ordination in Dec. 1914, when Mr. Shinozuka, of St. John's, Nagoya, was admitted to Deacon's Orders.

The Second Generation

The Mission has now truly attained its majority, as a daughter of its senior missionary, Rev. J. Cooper Robinson, born in Japan, was taken on the staff at the end of the year.

V—THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

A. Diocese of So. Tokyo

[By Bishop Cecil

The particular work of this Society in this Diocese during 1914 contains nothing to report of public interest. Losses to the staff have been balanced by reinforcements. No new churches have been built or stations opened: but at the request of the trustees of the English Church, Yokohama, the Bishop has for the present added the

duties of the chaplaincy to the responsibilities supplied by his S.P.G. staff. The staff has also again supplied the needs of the sister Mission to Japanese in Korea.

B. Diocese of Osaka

By Egerton Ryerson

The War

As yet the war has affected us but little. When it broke out the grants for 1914 were already in hand and were made to us without any diminution. The missionaries on furlough have returned. Mr. Freear, a new master for the boys' school in Kobe, was indeed delayed several weeks, but that was merely because he could not get a berth. The words of our Home Secretary, Bishop Montgomery, at a recent meeting in London, are a warning and an encouragement. "With regard to our income during 1915," he said, "no one can doubt that at length we have to face a very big battle indeed. Let no one doubt it. In the next few months people will be paying war taxes, the cost of living rises; we are persuaded that by every means in our power, by the exercise of most earnest prayer, by striking the deepest spiritual note, by the exercise of the most rigid economy, we must attempt to carry on the Lord's work without injury to many a diocese. We are not down-hearted. Indeed, there is something exhilarating in being in a very tight place. We can but pray that the spirit which animates the armies of the Allies daily in many a tight corner may also be the spirit which will give us the victory in the Lord's cause."

Centres

The S. P. G. carries on work in Diocese of Osaka from the following centres:—East Kobe, West Kobe, Himeji, Okayama, and Kochi.

Increase

The Rev. J. L. R. Pastfield and wife were added to our staff in April.

Sunday Schools

The attendance at Sunday Schools for non-Christians is, on the whole, very encouraging, much more so than that at ordinary preachings. For example at Ozu, in Shikoku, the average attendance is about eighty, which quite fills

the church, whereas the inquirers on a Sunday evening may usually be counted on the fingers of one hand. In the Himeji district, work in villages, initiated by street preachings and occasional lantern lectures, is followed up by opening Sunday Schools. Five schools have been opened there.

Evangelistic Work

The number of Christians in the East Kobe district has almost doubled during the year,—from about 40 to nearly 80. This was due partly to baptisms and partly to removals from elsewhere. In most places some advance has been made, but not much. Still there are bright spots with aggressive Christians and earnest inquirers, such as a village near Akaoka in Tosa, and Kashino near Okayama.

Factory Work

The authorities of the Kanegafuchi cotton spinning factories allow meetings to be held for their women employees at Hiogo and at Sumoto, Awaji, and in their hospital at Akashi. The following is a brief quotation from a description of one of these meetings. "All this time girls have been pouring in till we calculate there are at least 450. They kneel on the matting closely packed. They stretch out their hands eagerly for tracts, and seem disappointed when there are not enough. I think there are no Christians at all among the girls.....Then after another hymn the woman worker gives her talk with the aid of one of the Sunday School pictures. How much more they remember when there is a picture, and how much more interested they seem!"

CHAPTER II

THE METHODIST GROUP

I—JAPAN METHODIST CHURCH

By Bishop Y. Hiraiwa

The year has been marked by the usual changes incident to the passing of time and a developing work. Some of our workers have been called home, others to pass through sickness and sorrow, and still others to bear hardship in the cause of Christ.

On the whole it has been a year in which our Church has had much reason for gratitude to God, who has followed with His blessing our efforts to extend His kingdom in Japan.

The Church is divided into the East and West Conferences, both of which have made gratifying progress in various lines. The present membership is 15,337, of which number 8,763 are in the East, and 6,574 in the West Conference. The increase for the past year has been larger in the West than in the East Conference, there being 946 adult baptisms in the former, and 844 in the latter. Tokyo City holds first place in membership, 2,281, followed by Yamanashi 757, Shizuoka 738, Kanagawa 642, Hiogo 620, Hokkaido 613, Chosen 467, Okinawa 453, Nagasaki 430, Osaka 390, etc. etc.

The Sunday School membership is 27,178.

In matters of finance there has been healthy progress. The total contributions for congregational expenses amounted to *Yen* 64,479.23, and *Yen* 7,064.09 were contributed to missions and other outside work. In view of this gradual enlarging of the Church's borders, and deepening of the Church's life, it enters upon a new year with renewed hope and courage.

II—JAPAN MISSION OF THE METHODIST CHURCH, CANADA

By H. H. Coates

The optimistic note rings clear and strong in the reports from all our missionaries as they review the year's work. Two thirds of our forces are in direct evangelism.

Effects of the Evangelistic Campaign

The echoes of the Union Evangelistic Campaign are heard on every hand, and a renewed spiritual life and evangelistic activity in our Churches and preaching-places, orphanages and schools, have marked the history of the year.

Testimony from Districts

The following brief words from our men in the five large districts of Central Japan in which our work lies, will help to visualize our evangelistic situation.

"Let me remark upon the evident sturdy nature of the Christian movement here as far as it has gone. I am impressed with its strength, with the character of the people who are attracted to Christianity, and the very sturdy way in which they assume Christian obligation."

"We hear continued rumours of the fierce opposition of the place, but despite it all, the people attend the meetings well and great interest is being aroused."

"In the country work our membership during the year has increased by sixty per cent, while the membership in the city has doubled."

"We have just completed a year of co-operative Sunday evening services (with the city Church). This has proved a very successful form of work and we would commend it to all missionaries. By means of bright attractive services, good music, an occasional 'lantern' meeting, adequate advertisement and a wide-awake welcome Committee, we have about trebled the average attendance at the services.

"The Conference year now closing shows the highest reach of the tide of advance over former years. In one Church where less than three years ago the membership was only nine, it is now forty-nine, reaching the status of an aided Church, and paying all running expenses and connexional funds, together with seven *yen* per month on the pastor's salary."

"We have one remarkable case. In a town some twenty miles from the railroad, where we have not had regular services, are two Christian women who have been letting their light shine, with the result of twenty earnest inquirers, all women."

"The majority of our inquirers are men who gave their names at the public lecture meetings in connection with the Union Evangelistic Campaign.

"Our Sunday Schools are good. We get more adults in country places. The people of the city are very kind socially, but both indifferent and hardened against our Christian teaching. I believe the interest is increasing all over the field."

"The outstanding feature of our work this year was the Evangelistic Campaign conducted last autumn. The speakers were everywhere greeted by large audiences, and the spiritual life of the community was deepened and enriched."

"Probably the most encouraging feature of our work is the recent organization of the Y.M.C.A. All the Churches are uniting in this movement, and influential men of the province are backing us."

"The opportunity for evangelistic work among seven hundred students and fifty teachers and their families (at the *Kwansei Gakuin*, Kobe) is one, the magnitude of which we are just beginning to recognize."

III—THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH OF CANADA.

By I. S. Blackmore.

The evangelistic work of the W.M.S. of the M.C.C. has been carried on during 1914 by ten missionaries and twenty Bible women giving their full time to this part of the work, assisted to a greater or less extent in each station by senior school girls, kindergartners and teachers.

Centres

Our work is established in seven centres from which it radiates to neighbouring towns and villages, Tokyo, Shizuoka, Kofu, Ueda,

Nagano, Kanazawa and Toyama are the stations where our workers reside.

Summary of Work Done

More that 1100 ordinary women's meetings were held among 86 different groups of women with an average attendance of ten at each meeting. Nearly 300 special meetings, in factories, sewing schools, Government high schools etc. had an average attendance of 75. Regular children's meetings were held in 102 places with an average aggregate weekly attendance of over 4700. More than 12,000 visits giving Christian teaching to women in their homes, were made—about 200 new homes being entered during the year. 100 were baptized, including girls in our schools.

Tokyo

In Tokyo during the summer Exposition the women of the Churches gladly added their efforts to those of the regular workers, distributing tens of thousands of tracts. The Bible women have kept in touch with a few reached at that time, visiting and teaching them regularly. Some wealthy Christian women willingly arranged to have their servants gather at the home of one of them that the Bible women might teach them all together. In other homes when the missionary or Bible woman calls, the servants are gathered in to hear the lesson along with the mistress: a growing sense of responsibility in spreading the message is thus manifested.

Shizuoka

Shizuoka reports new opportunities for work in factories, hospitals and Government girls' High Schools.

Kofu

Kofu has established a new centre in the city—a home for two missionaries, kindergarten, a hostel and a sewing school.

Ueda

Ueda reports a greater number of Bibles sold than ever before. Also an interesting and much appreciated work has been begun for married women who have been at some time in their lives pupils or teachers in some mission school.

Kanazawa

Kanazawa has opened work in two new towns, Wajima and Iidamachi—unusual interest attending these meetings.

Nagano Nagano, a year ago, tried the experiment of holding special Christmas gatherings for postmen, which were so much appreciated, and so productive of good feeling and willingness to hear more of Christian teaching, that they were repeated this year and tried also in Ueda with like success. The meetings are held on two successive nights so all can be present.

Toyama Toyama held a similar gathering for the employees at the railway station. The station-master who was present on the second evening spoke of his wish that the wives of the employees might hear this teaching, and offered his house for semi-monthly meetings. His offer was gladly accepted and the meetings successfully carried on through the year.

IV—THE EAST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By Edwin T. Iglehart

This Mission is co-operating with the Japan Methodist Church in its evangelistic work extending from Asahigawa to Nagoya, and in educational work at the *Aoyama Gakuin*, Tokyo. It also conducts the Methodist Publishing House (*Kyo-Bun-Kwan*) Tokyo.

The Missionary Forces During the year there was a net increase in the force of missionaries. Rev. and Mrs. R. P. Alexander, Rev. and Mrs. F. W. Heckelman, Rev. A. D. Berry, and Rev. and Mrs. E. T. Iglehart returned from furlough, and Mr. and Mrs. J. V. Martin came as new recruits to join the force at *Aoyama Gakuin*. Early in 1915 Miss J. S. Vail, and Rev. and Mrs. G. F. Draper returned to America on furlough. On Nov. 19, 1914, Mrs. Charles Bishop, a well-beloved member of the Mission, was called to higher service. Mrs. Bishop came to Japan in 1878, and during her long missionary life had rendered very effective service, and endeared herself to a wide circle of Japanese and foreign friends, who hold her in grateful remembrance.

While our Mission is quite fully represented on the field,

the ranks of our direct evangelistic workers are sadly depleted. This is mainly due to the growth of the *Aoyama Gakuin*, and its insistent demands for more workers. Rev. F. W. Heckelman of Sapporo is superintendent of the Hokkaido District of the Japan Methodist Church, and is constantly circulating through that wide field. Rev. D. S. Spencer of Nagoya is giving himself largely to city mission work in the form of Bible class and Sunday Schools. These are our only men outside of Tokyo. Several of those appointed to work in the *Aoyama Gakuin* have charge of evangelistic fields.

Quite a number of Churches throughout the Conference are placed under the direct charge of these missionaries. The Japanese assistant does most of the preaching and pastoral work, the missionary making as frequent visits as his other duties permit. Rev. C. S. Davison, in addition to his Bible Revision and teaching work has charge of several Churches in the Tokyo West District, Rev. C. W. Iglehart in addition to his work as General Manager of the *Kyo-Bun-Kwan* is in charge of several Churches in the Sendai District. Rev. E. T. Iglehart in addition to his work in the *Aoyama Gakuin* is in charge of several Churches in the Hirosaki District. He also has charge of the Asakasa *Dendo-Kwan* in Tokyo, which was handed over by the Japan Church to the Mission this year, and is to be conducted as a Mission Hall in that needy section of the city. Until the recent Annual Conference, Rev. G. F. Draper was superintendent of the Tokyo East District of the Japan Methodist Church, but his return to America on furlough takes from us temporarily our senior evangelistic worker.

Visit of Secretary and New Plans

We are praying for more men for the evangelistic field. Dr. Frank Mason North, our Missionary Secretary, and Dr. William I. Haven, of our Mission Board, visited Japan last fall, and made a very thorough investigation of the needs of the field. Our Mission in consultation with them made an appeal to our Board of Foreign Missions for an increase of seventeen missionary families for direct evangelistic work, the cities to be occupied being Hakodate, Sapporo, Asahigawa, Otaru or Kushiro, Hirosaki, Sendai, Yonezawa,

Shirakawa, Tokyo, Kumagaya, Chiba, Yokohama, Kamakura, Nagoya, Toyohashi. While there is no immediate promise of large increase, we have it as our definite mission policy and prayer to strengthen this branch of our work.

Bishop M. C. Harris resides in Seoul, but is in direct charge of the missionaries of our Church in Japan. His frequent visits to Tokyo are a source of inspiration to us.

Growth

The past year has seen good growth in our evangelistic work. The reports that have come from the National Evangelistic Campaign have been very heartening. In one of our districts, for the first time in years, every place reported conversions. There has been an increase of 1622 in the "resident membership" of Japan Methodist Church during this year, a fair proportion of which has been made within the bounds of the East Conference. The Hokkaido District reports every charge in the District making substantial increase in local self-support, and the expectation that during the coming year two more Churches will become entirely self-supporting.

Our share of responsibility for the evangelization of Japan has hardly begun to be met, but the work of the past year is distinctly encouraging. We are praying for more of His Spirit, and more of His men.

V—WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE E. JAPAN CONFERENCE, M. E. CHURCH

By Anna Blanche Slate

Sunday School Work

"*Sensei*, fifteen years ago when I was standing in front of this church with my brother and sister, you said to us, 'come in and hear the story.' We went in and heard about Jesus. After that, every Sabbath we went to Sabbath School and now I am a Christian." The speaker was an earnest young woman in an interior town; the occasion a woman's meeting at which the missionary was present. The story in its brief simplicity illustrates the importance and far-reaching benefits of the work which is being

carried on in nearly one hundred towns and villages, for the little children.

From Sapporo to Nagoya our Sunday Schools are well attended, and in Yokohama large numbers of new pupils have entered since Christmas—showing the result of prayer and evangelistic effort in the city. The same reports come from elsewhere and are a cause for thanksgiving.

Day Schools

In our eight kindergartens and day nurseries we have an enrollment of five hundred and fifty-six children ; in our seven day schools we have an enrollment of 1,100 pupils, and work for mothers is being carried on in connection with these with marked success. Cooking classes, lectures by doctors, nurses and teachers, are entering wedges to many a mother's heart, and in time of trouble the Bible woman, day school teacher, or kindergartner, is a welcome guest and comforter in many a home.

Relief and Factory Work

Relief work among the poor and needy was an important feature during the famine of last year. Our schools and Churches were centres of supplies, and many troubled ones received not only food for the body but food for the soul during those months. In our factory work we touch the lives of those whose only diversion is the little service, and many childish voices now sing over their looms.

Training School

From our Bible Training School, established in 1884, nine graduates went out last year, making a total of one hundred and twenty-eight during the thirty years. Two hundred and twelve baptisms were reported for last year; some new places were opened and old work strengthened; thousands of calls were made and Bible lessons given by our faithful Bible women.

Literature

Besides all this those in charge of our Christian literature are actively engaged in getting out leaflets and cards suitable for distribution among women and children.

VI—THE WEST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By J. C. Davison

Self-support

While the problem of self-support is a prominent feature of our entire church work, we have in this part of our territory five Churches paying besides the full support of their pastors and incidental expenses, their proportionate amount of administrative assessments, besides liberal donations to general and church benevolences. These Churches are: two at Nagasaki, one at Fukuoka, one at Seoul and one at Kagoshima.

Evangelistic

Loo Choo has had showers of blessings during the past year with greater spiritual results than ever before. Dr. Schwartz and family are about to leave for America and will be greatly missed, but are consoled by the fact that they leave their rapidly growing work in the hands of one of the ablest organizers and energetic Japanese in our entire work, Rev. H. Kihara, who has been *Bucho* (Dist. Supt.) during the past year.

Korea, the land of many surprises is prospering both spiritually and materially. About *yen* 7000 have been raised by the Japanese members of the few Churches recently planted, and rapid progress is being made in church building enterprises at Chinampo and Seoul. With an energetic Smith at the anvil forging ways and means, both are bound to materialize in the near future.

At Kumamoto our Church has been practically rebuilt, and the parsonage and fences put in good repair, costing in the aggregate about *yen* 2,000. The auditorium is now very attractive and the most commodious in Kyushu. Land has just been bought for a home to be built at once for the ladies of our Woman's Foreign Missionary Society.

At Kagoshima, conditions are improving since the great eruption of Sakurajima early last year. The Church at this point by heroic effort has advanced from 35 to 40 *yen* per month for its pastor, and has gone on the self-supporting list.

At Fukuoka Rev. and Mrs. E. A. Bull have taken the

place of Rev. Jones and family who left on furlough two years ago, but who are expected to rejoin us later this year. Rev. Heicher and family who have been absent for over three years are hoping to return and will assuredly receive a warm welcome.

	Yen.
The Chosen Dist. has raised	6,983.31
„ North Kyushu Dist.	3,208.57
„ South „ „	2,047.00
„ Okinawa (Loo Choo) Dist.	765.47
	13,004.35

VII—THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE WEST JAPAN CONFERENCE, (M. E. CHURCH)

By Edith L. Ketchum

Changes in Working Force

The year 1914 saw several changes in the evangelistic work of our Mission. A scarcity of workers made a redistribution of forces necessary in July, leaving Kumamoto without a resident missionary. During the year we had twenty-eight Bible women in the districts, but various circumstances arose that left only eighteen at work at the close of the year.

Loo Choo

Mrs. Schwartz reports from Loo Choo; "The year's work we feel to have been blessed of God, but we still feel troubled ending the year as we began it—without any worker among the women."

Kagoshima

In Kagoshima where Miss Finlay and Miss Draper are stationed, the Sunday School work is especially promising. The official class, too, seem more accessible than ever before. The eruption of Sakurajima early in the year gave a rare opportunity for work among the refugees during the spring and summer months, and now those who have returned to their island are for the first time being definitely reached.

During the fall and early winter months, special meetings among the Christians and inquirers resulted in a great and very definite deepening of the spiritual life of the Churches.

In Central district which Miss Finlay also superintends, Kumamoto *Ken* is especially needy.

North District

Nagasaki, a most difficult field, had for the last half of the year the special supervision of Miss Thomas, while the rest of the North District was under Miss Teague's charge. In Kokura and Fukuoka she reports that there has been a marked opening for work among girls in schools, hospitals, and offices. This is a new work.

In general we would report a year very hopeful in its outlook, but one that reveals an increasing demand for more workers everywhere.

VIII—THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH SOUTH

By W. K. Matthews.

Location

The Japan Mission of the Methodist Episcopal Church South is located in Central Japan, and has its work in those provinces bordering the Inland Sea. Missionaries are located in the cities of Kyoto, Osaka, Kobe, Himeji, Okayama, Hiroshima, Nakatsu, Oita, Uwajima and Matsuyama.

Missionary Force

The force consists of 16 families and 11 single missionaries belonging to the Mission, of one family belonging to another Mission, and of four Americans employed as teachers.

Of this number eleven families and three single missionaries are engaged in evangelistic work, one family in literary work, and the remainder in educational work.

Evangelistic Work

The Mission has under its supervision 56 preaching-places, with 799 members. In 32 of these, the Christians are organized into classes or Churches. These preaching-places or chapels are grouped into 15 circuits, and form a part of the work of the Japan Methodist Church. They reported for 1914 a large number of probationers, and contributions for all purposes amounting to Yen 2,668. There were 103 additions on profession of faith, and 76 by certificate. The Sunday Schools numbered 58, with 3,412 scholars.

In this evangelistic field there were working in addition to the missionaries, 31 Japanese preachers, evangelists and helpers, 15 Bible women and 10 kindergartners. There was substantial progress in the whole field. The Churches in North Osaka, East Kobe, Himeji and Okayama have made specially noteworthy progress.

The work for Japanese on the east coast of Korea has its centres at Wonsan (Gensan) and Seishin. Three good congregations have been formed, but although this field is large and open, progress is very slow. This is due to lack of close missionary supervision and efficient Japanese helpers.

Kindergartens are proving to be a useful agency in evangelistic work. The Mission has ten kindergartens in which there are 24 teachers and 456 children. Five of these kindergartens are in connection with the Hiroshima Girls' School.

Educational Work

Much valuable evangelistic work is done in the various schools of the Mission and also by those schools in the territory surrounding them. We have three schools in Kobe and one in Hiroshima.

The *Kwansei Gakuin*, in its Academy, College and Theological Departments, had last year an enrollment of 710 students.

The Palmore Institute, an English Night School for young men, enrolled 725 students and had an average attendance of 263.

The Lambuth Memorial Bible Woman's Training School had ten women in training.

The Hiroshima Girls' School with five departments enrolled 745 students.

Personal

Mr. and Mrs. J. G. Sims have recently joined the Mission. Mr. Sims is a professor in the *Kwansei Gakuin*.

Miss N. B. Gaines has returned from furlough accompanied by her sister, Miss Rachel Gaines, who will assist in the work at the Hiroshima Girls' School.

Miss Janet Nailler has also returned to that School as music teacher after two years' study abroad.

Rev. Ed. F. Cook D.D., Foreign Secretary of our

Mission Board spent two months with us in the autumn studying the work and rendering valuable service.

Bishop James Atkins accompanied by Mrs. Atkins visited our field at the same time and presided over our Annual Meeting in Arima in September.

CHAPTER III

THE PRESBYTERIAN GROUP

I—THE CHURCH OF CHRIST IN JAPAN

By K. KIYAMA

During the year 1914, the Church of Christ in Japan, though witnessing no remarkable development, is thankful for the real healthful progress that has been made.

Self-support

At the end of the year, the number of self-supporting Churches was 74, being an increase of two over the previous year. The number of partially self-supporting Churches was 136, an increase of eight.

Presbyteries

To the eight Presbyteries already existing, Tokyo, Naniwa, Miyagi, Chinzei, Sanyo, Hokkaido, Taiwan, and Manshu, one new one has been added, that of Chosen, making a total of nine.

Statistics

1997 adults and 301 children were baptized during the year, an increase over the additions of the previous year of 419. The total membership of the Church is at present 25,686, a net increase of 1,744 the past year. The total contributions of the Christians were 120,789 *yen*, of which amount 10,558 *yen* was for Home Missions.

New Occupation

The Co-operating and Affiliated Missions have opened new work in a large number of places, and the Board of Missions also has opened four new stations in Japan proper and the Loo Choo Islands, in addition to taking up work for Japanese in Shanghai, and locating a minister in that city. In particular, two Korean students entered the Tokyo Theological School at the beginning of last year,

the first step looking toward the beginning of direct work among the Korean people.

Field

At present the sphere of work of the Church extends from Hokkaido in the North, to Formosa in the South, and also has a rapidly developing work in Chosen, Manchuria, Tientsin and Shanghai. Throughout the country, in the 42 prefectures, only three, namely, Nara, Shiga, and Tottori have not been entered, and among the 64 cities, all but eight have been occupied, viz: Nagaoka, Maebashi, Takasaki, Hamamatsu, Nara, Otsu, Tottori and Matsuye. This extent of occupation also indicates in a measure the responsibility of the Church for the evangelization of Japan.

Special Efforts

The Board of Missions during the year conducted special meetings in 30 places throughout Japan, Formosa and Chosen, lasting from ten days to a month each, and has thus been able to contribute much to the development of the work as a whole.

At present the three years' National Evangelistic Campaign is in progress, and in the different sections the Churches are undertaking special follow-up work, which will undoubtedly produce excellent results.

New General Executive Board

At the meeting of Synod in October it was decided to establish a General Executive Board to have in charge, not only the business interests, but also the missionary work of the Church of Christ, hence with the close of the year, the Board of Missions having behind it a successful history of twenty years, transferred its work to the new organization.

Woman's Missionary Society

The Woman's Missionary Society of the Church of Christ, established in 1913, is gradually increasing in strength, and raised above one thousand *yen* during the year. With this fund, women workers were sent to assist the work in Chosen and Manchuria, as well as many of the Churches in Japan proper. The Society has also assumed responsibility for the work in the island of Sado, in the Mitsui benevolent hospital in Tokyo, and elsewhere, and is thus striving to do its part in the growing work of the Church.

II—JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

By T. M. MacNair

A report of "progress" is sometimes as near as one can come to definiteness of statement concerning a mission situation. The years as they come and go are not always distinguishable one from another by reason of any special or peculiar results that severally characterize them. Certainly the past year in the Presbyterian Mission is one of the more inconspicuous kind. No backward step has been taken, but neither has there been any radical departure in either policy or accomplishment.

In numbers the Mission is practically the same that it was when the year began. Two new single ladies have been added, but one or two resignations have taken place, which serve to offset them. There have been the usual furlough movements, involving however no noteworthy rearrangements of mission force. The Language School in Tokyo has released for active service at various points certain of the new comers of recent years.

One death has occurred, that of Miss C. H. Rose, who for more than two decades had conducted a small girls' school and kindergarten work in Otaru, a work which is not continued by the Mission save in somewhat modified form and under the supervision of the ladies stationed in Sapporo.

The removal of Dr. G. P. Pierson from Asahigawa to the Kitami province in Hokkaido farther to the north, has meant the successful opening up of that important region to missionary influence, though without the surrender of Asahigawa except in the matter of missionary residence. It continues to be a place of visitation by representatives of the Mission.

Shimonoseki in the south has profited by the bringing together in one on a commanding site in that city, of the two girls' schools, one Dutch Reformed and one Presbyterian, formerly located at Nagasaki and Yamaguchi respectively. The union brought with it the uniting of the two school faculties, and also the location in Shimonoseki of one Presbyterian mission family, that of

the Rev. J. B. Ayres. With the withdrawal from Port Arthur on health account of Rev. and Mrs. A. V. Bryan that post has been left temporarily vacant.

Satisfactory conditions obtain in the various schools of the Mission, former standards of efficiency and influence having been maintained, and this notwithstanding the serious loss in one instance by an experience of fire. At the *Meiji Gakuin* in Tokyo a second building was burned, but since it was insured, the amount recovered (10,000 *yen*) is in hand towards replacement. There has been further serious damage by earthquake to the college chapel, which rendered the building too unsafe for further use, and so made necessary a large additional expenditure on that account, not for repairs merely but for entire reconstruction.

The School has at last received recognition from the Department of Education such as to qualify it for considerably wider usefulness. The recognition permits the use of the term *Chugakubu* as applied to the Academy part which materially strengthens its appeal to patronage from the student class. The Theological School is better attended than at any previous period in its history.

In the Church of Christ in Japan, with which the Mission is in recognized technical co-operation, an important change has been made in administration, consisting of the setting up of what is called a *Somu Kyoku*, a Committee, to which is referred the duties of the former Executive Council of the Church and of the former *Dendo Kyoku*, or Home Mission Board. This concentration of functions is calculated to secure greater efficiency and was made with that end in view.

III—REPORT OF THE SOUTHERN PRESBYTERIAN MISSION

By L. C. M. Smythe

Laymen's Visit

The outstanding event of the year was a visit from three representatives of our Laymen's Board, who made a tour through our whole mission territory. They took a number of moving pictures to be used in the work at home, and we expect

that their careful investigation will do a great deal in increasing the interest of the home Church.

Recruits In addition to the members of the Mission returning from furlough, our number has been increased by three this year. Miss Elizabeth Buchanan, daughter of the Rev. William Buchanan, came to the field this year as the first "second generation" missionary we have. Rev. J. Woodrow Hassell and his wife have also recently arrived.

New Property As regards equipment, we have moved into the new buildings of the *Kinjo Jo Gakko* at Nagoya, and are now rebuilding the Kochi Industrial School. A new church has been erected at Susaki, Kochi *Ken*, and one in the Tokushima field, and a lot for a church and manse has been purchased in Takamatsu.

Shikoku The evangelistic work of the Mission has made steady progress. In our Shikoku field, we have had a good year. Mr. Moore at Susaki, and Mr. McIlwaine at Kochi, have organized Y.M C. Associations in connection with their chapel work and feel that these societies will be a great help to them. At Susaki, the Sunday School has had to be divided into two on account of its size, meeting both in the morning and the afternoon.

The missionaries in Tokushima do a great deal of outstation work in connection with evangelists. Mr. Logan owns a tent which he takes to various towns holding magic lantern meetings in it. He has also been in demand for special series of meetings in various parts of the country. A night school for teaching English is also conducted in Tokushima, and meetings are held for railroad men along the line running out from the city.

The Takamatsu missionaries comment on the increased easiness of approach to the people. Mr. Hassell was able to address the entire body of teachers and students in one of the Middle Schools in his territory. A foothold has also been gained in the great pilgrim centre of Kotohira. Mr. Erickson has baptized five of the inmates of a government leper asylum near Takamatsu. The opening meetings of the Evangelistic Campaign were held in this section, and

have done a great deal in breaking down prejudice against Christianity.

Kobe

In Kobe, Dr. Myers has had interesting work among the Satsuma china painters of the city. One of these men became a Christian, and has shown a great deal of earnestness in bringing his friends to hear the Gospel. The work in the slums has gone on as usual, though the evangelist in charge is now studying in America. The work in the Theological Seminary takes the greater part of the missionaries' time in this city.

Aichi Ken

Our missionaries and evangelists in Aichi *Ken* have also found encouragement, and to a certain degree, greater ease of approach to the people. One of the men who works with Mr. McAlpine, had a special invitation to address a Young Men's Club in one village, while another has a standing invitation to attend the meetings of a philosophical society in his field and speak on any subject. It has also been possible in one place to hold a special meeting for bankers etc., addressed by one of the Christian bankers of Nagoya. Mr. Buchanan has been impressed by the increasing liberality of the Christians among whom he works.

In Nagoya city, work is done among students. All of the graduates of the girls' school, this year, with the exception of one, were baptized Christians. Mr. McAlpine was also permitted to preach once to the German prisoners in the town.

The workers in the country sections of Aichi *Ken* find still a great deal of fear and superstition about Christianity. In many cases, the children especially, were afraid to attend the meetings until their fears were removed by careful explanation or by the promise of colored picture cards to all such as attended. But after that, the meetings were greatly increased in size.

The attendance at the meetings in our Okazaki station has been greatly increased, and the spiritual life of the little group deepened during the past year. This is largely due to a special series of meetings held by Mr Buxton and to the good work of one of the Kobe students, who was stationed there during the summer months.

The Toyohashi Christians have unfortunately decreased in number during the year, owing to the removal of very many of them to other towns. The workers' force has also been reduced, as Mrs. Cumming has had to go to America on account of her health. Mr. Cumming is at present alone in the field, though another member of the Mission will soon be located with him. We have had a temporary addition to our congregation here as a result of the war. The German Mission working in the same town, has had to close its work for the present, and several of the members are now worshipping with us.

IV—THE NORTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

By D. Van Strien

Perhaps the most congratulatory feature of the year is the fact that at last the Mission has been able to partly man three of its fields. We have at present Mr. Shafer in Aomori as well as Miss Winn, Mr. Kuyper in Morioka, Mrs. Wyckoff in Matsumoto, and Mr. Van Strien in Nagano. While this is a rather small showing it is much better than we could have made a few years ago. With this advance we also rejoice in the arrival of the Misses Oltmans, daughters of Dr. and Mrs. Oltmans, both of whom, because of the fact that this is the land of their birth, promise to be exceptional additions to our much too small force.

Evangelistic

In Morioka and its vicinity the work is already showing the result of having a "man on the job." Not only in the city but in many small villages, some of which have been reached for the first time, the Christian message has been preached and in some cases very distinctly welcomed. Mr. Kuyper reports one very interesting case of an employer who at the arrival of the missionary invariably stops all work in the factory, and changes the place of labour into a place of worship, thus enabling the employees to hear the message brought to them by the missionary.

From Aomori Miss Winn has been able to carry on her

indefatigable labours, and with her magic lantern has succeeded in interesting many, the most important meeting of the year, from the standpoint of numbers, being an illustrated address to about four hundred miners, who afterward invited her to come again, and who also sent a representative to her home to procure Testaments.

In Shinshu the most remarkable change has been at Iida, where the little congregation, which had almost completely succumbed to the rather discouraging conditions, has under new leadership revived, added sixteen names to its list of membership, and promises to add more in the near future, as the atmosphere is spiritually very warm. Nagano also has been blessed with an apparent renewal of interest, at least; and here, too, we have reason to expect an increase in the membership during the year.

Newspaper Work

Mr. Kuyper has been exceedingly gratified with the results of his experiment in "Newspaper Evangelism." Of it he says, "The work which has proven itself to be the most effective of all is the evangelistic newspaper work." Although the supply of money was very much limited, responses came from 180 individuals scattered throughout the province, each of whom was supplied with a Gospel and suitable literature.

Educational

In spite of the loss of the old chapel by earthquake and of Sandham Hall by fire, the *Meiji Gakuin* is reported to have passed a successful year. All the teachers, save one, are baptized men, although the proportion of baptized students is not what it might be. Among the students Bible study classes have been conducted however by Mr. Ruigh and Mr. Hoffsommer. This year Mr. Hoffsommer has used a printed outline of his own, "Verb Messages for Young Men," and feels well repaid for his original effort because of the fact that many of the boys have for the first time bought Old Testaments and read those "stories of old."

Ferris Seminary has 150 students enrolled in its several departments, having lost 27 by graduation and added fifty by matriculation. Among the noteworthy events of the year was the receipt by the president on Christmas morning of a letter from the Alumnae Committee stating

that the Committee had succeeded in raising *Yen* 1,075 for the Calesthenium Fund. Equally interesting is the fact that some of the students and teachers took part in the canvass of the city, at the request of the *Boyeki Shimpo*, to investigate the condition of the poor and to distribute *mochi* at the New Year season. This assurance of interest in the School, and enlarged local interest is most gratifying to the faculty and friends of the institution.

V—THE SOUTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

By Willis G. Hoekje

The South Japan Mission of the Reformed Church in America has had during 1914, its four most experienced missionaries in charge of all its directly evangelistic work.

Nagasaki

The Nagasaki station, though the oldest, has been the latest to receive a purely evangelistic worker. When Sturges Seminary was transferred to Shimonoseki as a part of the Union Girls' School enterprise, Miss S. M. Couch remained in Nagasaki for evangelistic work. With Miss Tomegawa, also a former teacher and matron in Sturges Seminary, as her assistant, she has continued two street Sunday Schools formerly conducted by the students, and begun an evangelistic work for and among the graduates and other former students of Sturges Seminary in the city. Besides taking charge of the Nagasaki Church (N. K. K.) Sunday School, these devoted workers have also a week-day children's meeting across the bay, numerous calls and callers, women's meetings and alumnae gatherings, and meetings for inquirers in groups, or for Bible lessons singly. A most effective method of reminding and reaching old and new friends has been the publication of a monthly eight page paper, "Gleanings," especially for women, which has reached an output of 400 copies.

Kagoshima

In Kagoshima Miss H. M. Lansing has kept three Bible women busily employed with home visitation, Bible classes, semi-monthly meetings for women, weekly meetings for children

on three separate days in as many places, and a monthly meeting in a factory boarding-house. The number of children alone regularly reached totals 500. Conversions are reported among the women and young men who have come for Bible study.

The native force of evangelists in the station has increased from one to three. With the co-operation, financial and otherwise, of the authorities, a work has been opened in an interior village among transplanted refugees from the Sakurajima disaster. In Shibushi a theological student laboured so effectively during the summer that presently one of our older evangelists was located in this seaside town.

Saga

Dr. and Mrs. Peeke have looked after the work in the Saga station—eight places with evangelists, including Saga itself. Sasebo and Arita have felt the war most—the former, because the male portion of the Sunday audience suddenly dropped out, and the latter, because its European market for earthenware became disarranged. An aged evangelist has been stationed at Okawa, a populous interior town with few officials or educators, and thinks most hopefully of the opportunities connected with this new enterprise. Saga itself has furnished two young men who look forward to serving the Mission after a period of study in the school and the evangelistic work respectively.

Oita

In the Oita station Mr. and Mrs. Pieters rejoice in increased regular attendance and contributions at the Oita Church; in the formation of an organized body at Beppu, and a movement to collect a church property fund there; and especially in spiritual results of the newspaper advertising work in far interior villages of the *Ken*, particularly four baptisms in an isolated place far across the hills from Hiji. This work continues to provide hearers for the evangelists in their districts, and to keep Rev. Mr. Baba busy as itinerant. A reading club, with paying membership, has been organized in connection with the central office, as a means of educating and holding together isolated inquirers or others farther advanced.

VI—THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES

By CHRISTOPHER NOSS

Personnel

In numerical strength this Mission remains about as it was a year ago. Rev. Dr. D. B. Schneder and Rev. E. H. Zaugg, with their families, have gone to America on furlough, and Miss Schulz has become Mrs. T. Sanders of Yamaguchi. On the other hand Misses Hansen and Lindsey and Dr. and Mrs. Seiple have returned to Sendai; and a new missionary, Rev. Alfred Ankeney, has taken a post in North Japan College.

Survey

A year ago the Mission, in reply to a questionaire sent by the laymen, prepared a "Survey of the Field of the Japan Mission." The laymen, assuming that our Mission was responsible for the evangelization of a portion of the city of Tokyo, and from one-third to one-half of the population of the prefectures of Saitama, Miyagi, Fukushima, Yamagata, Akita and Niigata, asked, in effect, what the Mission would do if supplied with the men and means necessary for the accomplishment of the task. The Survey, outlining a plan calling for a sixfold multiplication of the present equipment and resources of the Mission, is said to have made a favourable impression, and will probably evoke a hearty response.

Tokyo

Our Church in Kanda, the down-town district of Tokyo, is having a hard struggle. It is probable that not much can be done here unless we enter in force and use institutional methods. Koishikawa Church, in a residential district, with the aid of Miss Pifer, is making rapid progress toward independence. A new work is being begun at Azabu.

Tohoku

Our field in the North, having been in the penumbra of last year's famine, has this year suffered severely from the depreciation of rice and silk, the two products on which the people depend for nearly all their sustenance. Yet there has been progress.

The building of two railroads across the island from sea

to sea will greatly facilitate the execution of the Mission's plans. The lines from Koriyama to Niigata and from Shinjo to Sakata have just been completed, and it will soon be possible to go from Shinjo to Ishinomaki and from Koriyama to Taira direct by rail.

Self-Support

The Church at Fukushima became independent in April of last year. This independence is only half real, as the devoted pastor happens to be in a position to get along on half salary; but the result of the new departure is very good. Also at Odaka and Yasawa, on the sea-coast, under Mr. Motojiro Sugiyama, who is at once an agricultural expert and a qualified evangelist, good work is now being done without aid from the Mission. In Fukushima prefecture several new evangelists have within the year been installed, and work opened at such important towns as Nihonmatsu, Tomioka, and Takada.

Aggressive Evangelism

At Yamagata a new church, costing a little over *yen* 6,000, has been finished. Rev. H. H. Cook, committing the work in that city to his younger colleague, Rev. C. D. Kriete, has begun to visit systematically the larger towns that have not yet been occupied in Yamagata and Akita prefectures. From September 3 to November 20 he visited fifty places, addressed 10,000 persons and secured the names of over 200 inquirers, whom he follows up with one of the best evangelistic papers in the country, *Ryo-u no Hikari*.

Sakata and Shiroishi are successfully raising funds for building purposes.

Summary

Not counting the places visited only several times a year, there are 90 stations where services are held regularly, in nearly all cases once a week. In five years the average attendance at our Sunday Schools (now 75) has increased fifty per cent, being now over 4,000. In the same time contributions by Japanese Christians have about doubled, being now over *yen* 7,500.

The next places to be provided with proper buildings and occupied by missionaries are Akita and Taira.

VII—THE WOMAN'S UNION MISSION

By Susan A. Pratt

As we review the work of the past year we feel that a real advance has been made in all the city and country Sunday Schools as well as in the evangelistic work.

Sunday Schools

Sunday School work has been better understood and appreciated by the parents of the children, and it has not been an uncommon thing for parents to bring their children to the Sunday School asking that they be taught Christianity in order that they might become good useful men and women. Many of the mothers have asked for Christian teaching for themselves, and as a result, a number of new Bible classes and women's meetings have been started during the year.

A number of children received certificates at Christmas time for perfect yearly attendance.

Four new street Sunday Schools have been opened, making a total of 24 in Yokohama, besides a large flourishing Sunday School in our Girls' School carried on by some of the teachers and older pupils.

In connection with four churches, Sunday School work and house to house visitation has been kept up, as well as work in two factories.

Evangelistic Work

In the nine country preaching-places with the 37 Sunday Schools, we have had much to encourage us.

One great source of satisfaction has been the fact that the Christians are taking more responsibility in the wo k. By the invitation of the only Christian man in his village, a meeting was held attended by all the prominent people in that locality. Great attention was paid to the Gospel message, and the interest has continued. The children's meeting started that evening has been kept up with good results.

In another village, one of the Christians has a flourishing Sunday School in his house, his employees have been taught Christianity, and a meeting held for hymn practice.

The influence has spread to another village, and work opened in three new places.

One graduate of the Bible Training School has gone to Korea the past year for evangelistic work, while one of the teachers spent the summer in evangelistic work in Manchuria.

CHAPTER IV

OTHER MISSIONS AND CHURCHES

1—AMERICAN BAPTIST FOREIGN MISSION SOCIETY

By Robert Austin Thomson.

We have at present ten organized stations where missionaries are located, and will briefly review the work at each.

Nemuro

The work at Nemuro, a town of 13,000 people, is entirely supported by funds from the estates of the late Mrs. H. E. Carpenter. A very attractive church building was dedicated in December. It is the only church building in town and is the church home for all the Christians in the place. A flourishing Sunday School is carried on with 130 pupils, and the church members are very much alive at the present time.

Morioka

The work in Morioka has been quite successful, especially among the business men who at present seem to be deeply interested in the Gospel message. Mr. Topping writes of having ten Bible Classes meeting in his home regularly. The recent visit of Dr. Shailer Mathews was a great inspiration to the workers, and he made a very fine impression upon the whole city. In the country districts after the outbreak of the European war many earnest inquirers lapsed either into an eloquent silence, or in some cases have said, "We thought you had the secret of right living, but what better is Europe than Asia?"

Sendai

A marked advance has been made in Sunday School work in Sendai, and we have had inquirers at all our places of work, even at our smallest out-stations. The two small Churches

at Shiogama and Kisennuma have proven themselves real evangelistic powers, and have a good record for work of their own initiative.

Mito and Taira

The success of the *Kyodo Dendo* or Great Evangelistic Movement in Mito is evident. The big theatre of the city was crowded for three nights when the country wide evangelistic effort was on. Hon. S. Ebara, Bishop Hiraiwa and Mr. Uemura were the speakers. 150 gave in their names as desirous of further instruction. Mr. Jones has been asked to speak on religion in the Middle School and in the Higher Commercial School. This is a great advance for Mito.

Tokyo

The union effort has produced much fruit in Tokyo. It produced also a healthy discontent with present efforts and attainments. There was more waiting upon God, more enterprise in advertizing, in distributing literature, in house to house visiting and every form of church work. In the evening schools the Bible teaching was given the most prominent place, a spiritual atmosphere was created, and the sixty young business men and students were definitely influenced, and not a few of them led into the Church. The special meetings were a success. All the Churches were filled, many new inquirers were registered, and fifty new members were received.

The new Tabernacle building in Misaki Cho, Kanda, is now in course of erection, and when completed will be one of the finest buildings of its kind in Tokyo.

Kanagawa

The special note of interest on the Kanagawa field during the past year has been the deep spiritual emphasis infused by the work of the *Kyodo Dendo*. Large meetings have been held which had great results. At one series of meetings in a small place over forty names were handed in as desirous of instruction and personal visits. The work at Kawasaki, Kanagawa, Haramachida, Kami Mizo and Ishikawa, all show signs of increasing interest and frequent additions to the Church. Dr. H. C. Mabie's visit and address to the workers was a great inspiration.

Kyoto The work in Kyoto has been passing through trials of various kinds. Not the least is the lack of efficient workers. We need a strong missionary here because of the tremendous opportunities for efficient service.

Osaka The most encouraging features of the work in Osaka for the year just passed may be presented as follows:—(1) The enlarged hope and zeal and faith on the part of the pastors and the preachers, and the hearty co-operation with which they are helping one another. (2) The evangelistic spirit shown by the church members. Evangelistic bands have been formed which have gone about from Church to Church and out to the near villages and have preached the Gospel most effectively. (3) The increased attendance and interest at the meetings and the large number of those who have declared themselves as seekers. (4) We had the largest number of baptisms during the year of any year in the history of the Osaka station.

Kobe The Kobe Church maintains its financial independence in every way. It is no unusual thing to see over ninety members present at communion on the first Sunday of each month. When Dr. Shailer Mathews dropped in unexpectedly one Sunday morning and gave a fine address, there were over eighty members present. The Hiogo Church under the fine leadership of Mr. Akagawa maintains a slow but steady advance along every line. The evangelistic work in the Loo Choo Islands is being pushed with more workers and increasing success.

Himeji The year just closed has been a quiet year of blessing at Himeji. We expected to find an attitude unfavourable to Christianity because of the terrible war in which so-called Christian nations are engaged, but there has not been a single case where a seeker for truth and salvation seemed to stumble at this sin of the Western nations. The Himeji Church has under the ministry of Mr. Akimoto come to a deeper realization of spiritual truths, and their place and power in the every day life of the Christian, and there has been

a good increase both in the number of baptisms and in the contributions.

In Ikuno a prominent merchant, who has been an inquirer for several years, came to fully accept Christ as Saviour and Lord, and has recently presented 200 *yen* to the work, as money that would have been spent in wine had he not become a Christian.

Inland Sea Fukuin Maru

Just as Capt. Bickel was beginning to "gét under weigh" with his beautiful new vessel, suddenly the war cloud rolls up and overshadows his field. Notification was received from the authorities that the vessel must lie up, as all navigation by foreign vessels in "fortified zones" was prohibited, and his work has been practically stopped. The Japanese workers continue their work, and the Captain may visit them, but for the present the vessel is laid up.

A splendid work is being carried on at the Hostel at No. 75, Bluff, Yokohama, and a like work at Waseda University. The excellent results justify the taking up of this work.

Statistics

Missionaries, 54, Japanese workers, 210. Churches, 31. Regular meeting places, 168. Baptisms, 389. Sunday Schools: 208. Pupils, 12,619. Girls in four High Schools, 319. Boys in Duncan Academy, 105. Contributions, 8,903.31 *yen*.

II—THE JAPAN MISSION OF THE SOUTHERN BAPTIST CONVENTION, U.S.A.

By C. T. Willingham

Workers

During the past year our missionary force was weakened by the going home on furlough of brethren Clarke and Medling with their families, also by the continued absence of Rev. G. W. Bouldin and wife. The latter are now on their way to Japan and will be at work before this report is in print. We have had at work six missionary families, nine ordained preachers, eight unordained evangelists, and six women employed as helpers.

Our field of work is the same as that given in former reports, no new stations having been opened.

Missionaries are located in Tokyo, Shimonoseki, Kokura, Fukuoka, and Nagasaki.

Evangelism

During the year our evangelistic work has been carried on in the usual ways common to most missions, by church services, preaching-places, Sunday Schools, Bible classes, and personal work. Never before have we had so large a number of baptisms in one year. One hundred and two new members were received into our Churches upon a profession of their faith in Christ. The contributions amount to almost twenty-seven hundred *yen*. We have ten organized Churches, one of which is self-supporting, and nine out-stations where evangelists are located for regular work. Sunday Schools have been conducted regularly at twenty-four places with an enrollment of more than thirteen hundred scholars. Our church membership numbers six hundred and fifty-four.

In addition to the above mentioned methods of work, the Mission has undertaken railroad evangelistic work. The Railway Bureau provides halls for the meetings and free transportation for the workers. Schedules are arranged for one meeting a month at the large stations, and many small ones are visited en route by our evangelists. One evangelist has been appointed to give half his time to this work. In June the average attendance at the meetings was fifty-seven men. In October eight hundred and eighty heard the truth preached through this agency.

Literature

During the year we published Japanese translations of two distinctively denominational books, "Baptist Beliefs," and "The Permanent Value of Primitive Christian Ordinances." We have also had translated and published, through the Christian Literature Society, S. D. Gordon's "Quiet Talks with World Winners." We have ready for publication a translation of Dr. 'John A. Broadus' great work on Homiletics, "Preparation and Delivery of Sermons."

One member of our Mission Dr. E. N. Walne has devoted much of his time to the Christian Literature Society as Field Secretary.

Our Gospel Book Store in Fukuoka for the first time in its history reports a profit on the sales for the year. The sales amounted to almost four thousand *yen*.

III—THE AMERICAN BOARD MISSION IN CO-OPERATION WITH THE KUMIAI CHURCHES IN JAPAN

By William L. Curtis

The Force and the Field

At the close of 1914 there were fifty-seven members of the Mission in Japan, seventeen men and forty women, including fifteen wives. Of the seventeen men, seven were teaching in the *Doshisha* at Kyoto, one was a language student in Tokyo, and one was the business agent and editor of our two mission periodicals, "Mission News" and "Morning Light." The other eight men were in evangelistic work. Of the forty women, the great majority were in school work, only seven or eight being free to give their whole time to evangelistic work.

Many of our teachers in Kobe, Osaka and Kyoto are doing city evangelistic work in mission chapels and Sunday Schools, and we have one man in Osaka giving his whole time to city work, but the larger part of our evangelistic work is in the smaller towns and villages of the interior.

Our great touring fields include a large part of the Hokkaido, the greater part of the province of Echigo, Joshu, the eastern half of Tottori *Ken*, and the western part of Hiogo, a large touring field in Okayama *Ken*, in Mimasaka province, and in the island of Shikoku, and practically all of the province of Hyuga in Kyushu.

Another large touring field in the Aizu valley that for many years belonged to our Sendai station has recently been transferred to the German Reformed Mission. This action was taken simply because we felt that the work in that region could be more effectively done by our German Reformed brethren. If the withdrawing from the Aizu valley was a loss to our Mission, it was a gain to the work as a whole. We do not regard it as a backward step but rather as a step in the right direction.

Evangelistic Work

The year 1914 saw our working evangelistic force at a lower ebb numerically than for many years past. There was on the average less than one family and one single lady to each of the great touring fields above mentioned The year also brought many new hindrances to successful evangelistic work. There was great political unrest and business depression. There was the excitement caused by the outbreak of war, and the resentment aroused by renewed anti-Japanese agitation in America. Nevertheless the year showed substantial gains over the preceding year, in the number of baptisms recorded, in new preaching-places opened, new Sunday Schools established, and in new church buildings erected.

There were over one hundred and fifty baptisms in the mission chapels, but this does not represent the full number of conversions, for in many of our chapels and in most of the schools the converts unite with some independent *Kumiai* Church. There were sixty baptisms in the Girls' Schools alone.

The Bible classes taught by members of the Mission and their helpers have been fruitful evangelistic agencies during the past year. The four missionaries and eight associated Japanese workers in the Okayama field held sixty-two Bible classes a week attended on the average by two hundred and twenty-two persons. Miss Bradshaw of Sendai has had from eight to eleven weekly Bible classes. One of these has had an attendance of from forty to ninety young men from the Telegraph School.

New churches were built at Rumoi in the Hokkaido, at Sanashi village in Echigo and at Numata in Joshu, the last being the gift of a single family in the Church as a memorial to one of its deceased members. The great church building event of the year in the *Kumiai* body was the completion and dedication free from debt of the "De Forest Memorial Church" at Sendai.

Miscellaneous Items

The *Doshisha*, an independent School in which ten of our number are teaching, has had the largest enrollment in its history, 1353. The new University Departments are attracting a large number of students. The *Doshisha* Girls' School

rejoices over the completion of another magnificent brick building,—a Recitation Hall for College classes. Kobe College has also a fine new building for its Household Economics Department. Forty of the students are teachers in Kobe Sunday Schools The *Baikwa* Girls' School at Ōsaka reports two flourishing Christian Endeavour Societies with systematic Bible study courses, and a Sunday School Teachers' Training Class.

Matsuyama station has enlarged its social settlement work by opening a kindergarten and day nursery or play school for some thirty very poor children, and a new Sunday School attended by one hundred and seventy-five of the children in the neighbourhood of the Working Girls' Home. In this Home and in the School Girls' Home at Miyazaki, the inmates find the protection and saving influence of a Christian home-life, and carry back to their own homes a knowledge of Christian truth that is exerting a widespread influence.

Personal Mention

During the past year Dr. Learned was appointed a member of the Bible Translation Committee, taking the place of Dr. Greene and thus continuing the Mission's relation to this important work.

Dr. Gulick of the *Doshisha* Theological Faculty, absent on furlough throughout the year, has through the publication of books, pamphlets and numerous articles in American periodicals, through lectures and addresses before religious, educational, social and business organizations, and through special interviews with Government officials and Congressional Committees, contributed much toward bringing about a better mutual understanding between the Japanese and American peoples.

Miss Howe has returned to her work in the Glory Kindergarten and Training School at Kobe. The year has also brought us one new recruit in Miss Katherine Fanning who is to be associated with Miss Howe in the kindergarten work, after completing her studies in the Tokyo Language School.

Books published by members of the Mission during the past year include "The American Japanese Problem" by Dr. Gulick; "Pre-Meiji Education in Japan" by Pro-

fessor Lombard; "The Evolution of a Missionary," a biography of Rev. John Hyde De Forest, D.D., by his daughter Miss Charlotte De Forest. Rev. S. S. White has published a Japanese translation of E. O. Davies' "Prolegomena to Systematic Theology."

IV—THE AMERICAN CHRISTIAN CONVENTION

By E. K. McCord

The work of the year might be termed uneventful, which merely means that each one has done his or her best, and with normal success, along lines fitting in with the general policy of the Mission, which still continues to be solely evangelistic.

Different missionaries have done a small amount of teaching in local Government schools, as a help to the winning of students.

In Tokyo Dr. Woodworth has done some teaching at the noted Azabu Middle School, and has given his time quite extensively to work, with good success, among the students of that and other schools, including the Agricultural University.

Our Tochigi and Sendai districts are such as to call for a much larger part of the missionary's time in country evangelism than is the case with our Tokyo district, hence not so much of this student work is carried on.

Miss Alice True, formerly located at Ishinomaki, in Miyagi Ken, returned to America on furlough during the year, leaving us without any missionary for work among women.

At the village of Wakuya, in Miyagi province, the Mission has acquired a good residence building with a lot, on which has been erected a commodious chapel. It was given by two sisters in America as a memorial to their father.

The outcome of the year's work, in actually recorded conversions, makes it appear as one of the best in the history of the Mission.

In Sendai, both the missionary and the Japanese pastor

have been closely allied with the Sendai Christian Orphanage, an independent institution conducting its affairs under its own incorporated Association, and caring for about one hundred and fifty children.

At home our people are busy inaugurating a half-million dollar movement to benefit equally our educational enterprises at home, and our foreign mission work.

V—THE CHURCHES OF CHRIST MISSION

By C. F. McCall

The Force

The year nineteen hundred and fourteen has seen little change in our missionary body. Miss Mary Rioch, after a pleasant furlough in Canada is again at her post in Ushigome, Tokyo. Mr. P. A. Davey and family, after a profitable furlough spent chiefly in Australia and on the Continent, have resumed their work in Koishikawa, Tokyo. Early in the summer Mrs. F. E. Hagin left for America to spend a few months with her three children who are in school in California. Miss Armbruster, of Akita, sailed for America on furlough in December.

Our Commission

Perhaps the event of greatest significance during the year was the coming of a special Commission from the home base composed of Rev. S. J. Corey, of the Board, Professor W. C. Bower, Dean of the Bible School at Lexington, Kentucky, and Mr. R. A. Doan, a Christian layman and an adult Bible class specialist.

These men, after visiting all the stations and studying the problems at first hand called both foreign and Japanese workers together for conference in Tokyo, where future policies and problems were discussed with profit to all concerned. Conferences were held first with missionaries and Japanese. Of those problems discussed that of the self-support of the Japanese Church was found to be most serious. The Commission realized that the problem would not be solved simply by asking the Japanese brethren to give to the support of their work; the missionaries felt more than ever before that an attitude of great sympathy

toward the Japanese is necessary while we feel sure the Japanese pastors and leaders themselves see that the problem is one worthy of their best efforts, as well as a problem upon which they should begin work in earnest at at once. Several of the pastors, backed by their Churches. made definite promises to do their best to become entirely independent within periods ranging from ten to fifteen or twenty years according to the strength of the Church.

During the sessions of this conference facts were presented, showing that during our thirty years of work here at least one-half of our baptized church members, for one reason or another, have become a part of that floating or travelling membership so conspicious in Japan. In the light of this fact it was deemed imperative that we adopt a policy of church development or conservation. Upon a special call from the workers in China and Japan, Mr. Doan, of the Commission, consented to give two months to each of these fields in the interest of adult Bible study before returning to America. After conference with representatives of other missions and leaders of the Japanese Church, Messrs. Corey and Bower sailed for America in December.

Among the Workers

Mr. and Mrs. T. A. Young, after two years of language study in Tokyo, began their work in Fukushima in the autumn. With only one other missionary in this strategic city they will find many avenues of service open to them. Mr. Young comes to the work in Japan from a successful pastorate in America

This year there has been another feature added to the Institute at Tennoji, Osaka, in the form of a very prosperous night school in charge of Mr. W. H. Erskine.

Mr. F. E. Hagin, with an evangelist, has visited Hachijo Shima where men and women have heard the Gospel gladly and confessed their faith in Christ as their Saviour. Some of these have been called upon to endure severe persecutions, but they are remaining faithful to their Lord.

In spite of the great war the Men and Millions Movement continues to demand the prayers and the attention of our whole Church in America.

VI--THE CHRISTIAN AND MISSIONARY ALLIANCE

By H. Lindstrom

Our staff of foreign missionaries has been increased to nine. But four of our new missionaries are still principally engaged in language study.

Hiroshima city is the centre of our work. Here we have our Gospel halls, kindergarten and Sunday Schools. Our field also extends to a number of towns in Bingo province.

Looking back over the year 1914 we have reason to say that the work has been very encouraging. Our evangelistic meetings as a rule have been well attended, and the people evince a real desire to listen to the Gospel of Christ.

During the year about 200 seekers (*Kesshinsha*) sought salvation at our after-meetings. A number of these have later been baptized and joined our Church in Hiroshima. Others are still under instruction in Bible classes as candidates for baptism.

The attendance of believers for Sunday morning worship has increased in recent months, so that our present place of worship is taxed to its utmost capacity. We are therefore looking forward with joy to the building of our new chapel in Hiroshima, which we hope will be finished during the year.

VII—THE EVANGELICAL ASSOCIATION

By Paul S. Mayer

When the war broke out, our hearts were filled with misgivings concerning the progress of the work, but our fears proved groundless. Our meetings on the whole have been better attended, our Sunday Schools have grown, the contributions of the Churches have increased, and after all losses by death and removal were deducted, we still had a net gain of seventy in membership.

Self-Support

Perhaps the most encouraging feature of the work during the year is the growing spirit of self-support among the Churches.

At the annual conference held at the end of February, the first congregation announced itself as self-supporting. The contributions of the whole Church increased by twenty per cent, which is a very creditable showing in these war times.

Missionary Force

Our missionary force is the largest in the history of the Mission, numbering fifteen. One family and a single lady have come out in the course of the year and are now busily engaged in the study of the language. This increase of missionary workers has enabled us to station a single lady in the growing city of Koriyama in Fukushima *Ken*.

Theological Work

The affiliation with *Aoyama Gakuin* in seminary work, consummated a year ago, has proven very satisfactory to our Mission. In one particular especially has the affiliation materially benefited our work. It has had a tendency to raise the standard of the men preparing for the ministry. One of the *bekkwa* (special course) men returned to his native place to complete his interrupted middle school education and two others have asked permission to take the middle school course, in order to enter the *honkwa* department (regular course) of the seminary. The two applicants for the seminary are likewise middle school graduates.

Bible Woman's Training School

The Bible Woman's Training School, located at Koishikawa in Tokyo, has enjoyed another year of prosperity. There are now thirty-five regular Bible students, beside several kindergartners and a few others. These students serve as organists, Sunday School teachers, and visitors in the homes. A number of the more advanced students made a systematic house-to-house visitation in the district surrounding the School, resulting in the opening of a number of homes to Christian teaching and in a large church attendance. The rapid growth of the School has made larger quarters an imperative necessity. The Mission has recently purchased an additional plot of ground, adjoining the School. Upon this ground a dormitory, accommodating fifty girls, will be erected within a short time.

Rev. S. J. Umbreit, the superintendent of the Mission, returns to America this spring for a well earned year of recuperation, after ten years of faithful service in this country.

VIII—EVANGELICAL LUTHERAN ASSOCIATION

By A. G. Stirewalt

Our Mission has laboured during the year under the disadvantage of the absence of two of our missionary families, which in a small mission is keenly felt. It is encouraged, however, by the arrival of two new lady missionaries on the field, but who spent the year in the Language School. One is especially qualified for her future work in the kindergartens, and the other has had experience in deaconess work which is supposed to fit her for her duties in general mission work.

The number of inquirers has been larger than in recent years. In Kurume, the Sunday School attendance has been made up more largely of children of residents of the neighbourhood, instead of more street children, as formerly.

An inquirer's library has been started with headquarters at Hida, and is doing good service. These books are mailed or handed to anyone who will promise to read and return them.

In Kumamoto, the women's work has been especially encouraging, even sometimes over-taxing the private homes in which the meetings were held. The attendance at some of the Sunday Schools had fallen off. The cause was supposed to be due to the opposition of primary school teachers. Certain laymen planned a meeting for all the primary school teachers in Kumamoto prefecture, the object of which was to explain Christianity to them from the defensive side. An invitation was sent to each teacher through the prefectural office. While there was not a full attendance, there were more present than was anticipated. Sunday School attendance has increased since that meeting.

In may be noted that in the religious instruction of *Kyushu Gakuin* students, it makes a decided difference as to whether boys have previously attended Sunday School, or not. The dormitory work in Tokyo is encouraging, and is thought to have a promising future.

The lack of a larger missionary force, and of an increased

force of Japanese workers is keenly felt. With this exception, there are many encouragements for opening a number of new stations.

IX—JAPAN EVANGELISTIC BAND

By Paget Wilkes

Staff

When war broke out in Europe we were not unprepared for instructions to curtail expenses and operations. We have been happily disappointed. We found no curtailment of expenses necessary; and three new missionaries, Mr. and Mrs. Argall and Mr. Foster joined our staff, while two others have been accepted, and are preparing to sail.

At the close of 1914 our foreign staff is 22 in number. Our total staff inclusive of wives and young men in training is exactly 100.

Mission Halls

In Kobe we have two Mission Halls, one in the East and one in the West End, where services are held nightly. We have seen some bright conversions, and from here within nine years, twenty men have gone forth as workers for Christ.

All converts here in Kobe are drafted into the Free Methodist Church.

In Yokohama we have another Mission Hall, staffed with three men and two lady workers, assisted by one foreign lady missionary. From this centre eight Sunday Schools are conducted, and a good work among the very poor is going on. All converts are drafted into O. M. S. Church.

Tokyo

In the Asakasa district, a staff of three men and two women, as well as a foreign lady missionary, Miss Coles, work nightly at a central Hall. All converts are drafted into the American Episcopal Church.

Ashio

Among the miners two workers are labouring at the Glynn Vivian Miners' Hall. Work here is hard, but they have seen some real conversions.

Himeji Mr. and Mrs. Dyer with a staff of two have seen happy fruit from their labours, some 22 having been baptized in the year. All converts are drafted into the Methodist Episcopal Church with whom the staff are labouring.

Class Work Miss Cribb is still labouring among factory hands in Osaka, though her furlough is overdue.

Miss Penrod is strenuously and successfully working at the Crittenden Rescue Home in Tokyo.

Mr. Harris has had encourgement in his correspondence work among the lighthouse men throughout Japan.

Mr. Cuthbertson has laboured with a staff of seven workers in Tokyo, Yokohama, Osaka and Kobe among the Police. He has reported bright conversions among them and their wives, having had fine opportunities of preaching to them individually and in large bodies.

Mrs. Braithwaite and worker report encouraging results in their evangelistic work at the Akasaka Hospital.

Mr. and Mrs. Thornton do not report so many visitors at the Missionary Home. This is undoubtedly owing to the war.

Special Work Conventions for the deepening of spiritual life, and meetings for evangelism have been held in several places. Messrs. Buxton, Mimaki, Mitani, Horiuchi, Takeda and Wilkes have been engaged in this. A new special form of service has been the conducting of evangelistic meetings for children. Mr. Aoki after a year's training in England visits Churches all over the country, records very bright and definite conversions among the little ones.

The Bible school work has been satisfactory. Some 12 to 14 students are in attendance. Mr. Thornton has given a good deal of time to this, and has been able to give lectures at other training institutions.

Literature Circulation of "Christian News" (edited by Mr. Mitani) and "Living Bread" (by Mr. Mimaki) has not very much increased. The total profits during some eight years have amounted to 2,000-3,000 *yen*. The sale of three books, e.g. "Life of Richard Weaver," "A Hundred Talks," the Lectures and Spiritual Addresses of Mr. Buxton, has been good.

X—THE GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY (GERMAN-SWISS)

By Emil Schiller

The year 1914 began with great expectations for our work in Japan, which is comparatively small, but for which we planned a considerable extension. One of the two missionaries was returning from his furlough, a third one, a Swiss pastor, was added to the missionary force. Our Japanese working force of eight pastors and evangelists, one Bible woman and several teachers, was to be increased also, and to the ten places regularly occupied and the others which were visited at intervals, new ones were to be added. We had a kindergarten, a students' hostel, three night-schools, young women's and young men's Christian associations in several places. We published a monthly magazine, *Shineri*, that has a good circulation; and to all this work undertaken only by a small band of workers is to be added the pastoral work among the German communities in Tokyo, Yokohama, Kobe and their surroundings.

But then the war began, which not only stopped our plans for further extension, but obliged us also to retrench in some particulars for financial reasons. However the hindrances have proved after all to be smaller than we expected. It was our evangelistic work that had to be curtailed in giving up four of our pastors and evangelists, and dropping three places regularly occupied and others occasionally visited.

Our Japanese workers and believers have revealed their faithfulness to our Christian cause in a far greater degree than we had expected, so that, even if the missionaries had been obliged to withdraw from the field for a while, the work would have been continued, if necessary, without financial support from abroad. Our Home Boards in Germany and Switzerland have been able to finance the work in Japan and China, in spite of the hard times, and the antagonism of a section of our people to this work on account of the war. In Japan the attitude of the people towards our work has not changed much, as

Japan's share in the war is only a limited one, and the Government has kept to its promises, proclaimed at the beginning, of not interfering in the least with our religious work, since our Japanese Church, the *Fukuyu Fukuin Kyokwai*, has no connection whatever with any foreign Church.

XI—JAPAN FREE METHODIST MISSION

By A. Youngren

Osaka

A staff of 14, counting missionaries and Japanese constitutes our working force in Osaka, besides the students in training, and these have all contributed in some measure to the upbuilding of the work during the year.

Apart from the regular services two special evangelistic campaigns, lasting nearly a month each, have been conducted. These have proved good in two respects, first, in raising up new inquirers and converts, and second, in furnishing a field of activity for members of the Church.

New Church

A new church for which the congregation has been praying and labouring for years, has at last become a reality. The building is a wood frame with cement finish, and has a seating capacity of about 500.

Since moving into this building the congregation has increased numerically, and it has been possible to organize the Sunday morning Bible school so that instead of having only two classes we now have eight.

Work among the Children

Special attention is being paid to the children and young people, and the Magazine—the *Nichiyo Sekai* is published for their benefit, with a circulation of 3,000 copies per month. The work among the children has been given special attention during the year. Meetings in theatres etc., are arranged from time to time, where hundreds gather, and for some months a small paper was issued especially for children.

In some places the school teachers are encouraging the children and have set a good example by becoming Christians themselves and by assisting in the work.

Awaji

Five new preaching-places have been opened during the year, making over 20 now in all, in four of which weekly services are held. One of these places was opened by a young man who announced his decision to become a Christian and at once arranged for services in his town, paying all expenses himself, making three of our preaching-places on the Island supported in this way.

Another new point is a little island on the south coast with about 3,500 people. Here after a very pressing invitation we have at last been able to arrange a monthly service.

We have just begun another tract visitation of the island, this being the third such. This time it is our plan to lay more emphasis on testimony and personal dealing.

Banshu

The work in the Banshu district has made normal progress during the year, some additions having been made to the church membership, in Akashi especially. The regular monthly meetings in the Cotton Spinning Factory at Akashi have been of unusual interest and give promise of large results.

The first Joint Conference of the missionaries and Japanese was held in Arima last August.

XII—FRIENDS' MISSION

By Alice G. Lewis

Within the year, one new educational worker has joined our number, making a total of eleven missionaries, two of whom have been on furlough. One new missionary residence has been built on a plot of ground acquired in Mito, Ibaraki Ken. This residence is used as a centre for work with children, and older girls.

Education

Our educational work is centered in the Friends' Girls' School in Tokyo, a school of *Koto Jo Gakko* grade, three years ago approved and recognized by the Department of Education. An increased enrollment has been one of the encouraging features of the year.

Sunday Schools

Special emphasis is laid on Sunday School work, there being in all 34 schools with 2,580 enrolled. In some places, there is a marked increase in interest among adult Christians, in Bible study.

Evangelism

Six Japanese evangelists are working in Ibaraki *Ken*, and one in Tokyo. Two Japanese women are at work in Mito as assistants to missionaries, and two Bible women in Tokyo. There has been more than usual country and village visiting and holding of meetings, with distribution of literature. Recently a large tent with furnishings was purchased for use in town and village evangelism. It was first used for three days' meetings held during a popular temple festival.

As yet there are no organized, self-supporting Friends' meetings or congregations in Japan. The problem of moving more rapidly in that direction has recently occupied our attention.

XIII—HEPZIBAH FAITH MISSION

By Agnes Glenn

This year has been the hardest yet experienced, but through God's strength and mercy it has been the most fruitful and joyful year's work experienced in Japan. God's Word has been blessed to the saving of many non-Christians, and to the sanctifying and establishment of the faith of the believers. Four of the mission stations in Chiba *Ken* are now partially self-supporting, and one is entirely self-supporting.

Two new stations in needy towns were opened where the resident pastors have gathered around them a goodly number of new converts, and from which they frequently go out in itinerating work in the surrounding towns. Worship, Bible study, prayer-meetings and women's meetings are held weekly for the nourishment of the faith of the believers.

The house-to-house visitation work has especially had God's seal of approval upon it, for through it farmers, merchants, students, a Shinto priest and Government officials have been saved. Thirty of the converts were

baptized by immersion this year. 345 Bibles and New Testaments were sold, 8,000 tracts distributed, and meetings held in 84 villages.

English Bible classes were held monthly in different towns for the students and teachers of three middle schools, one commercial school and girls' industrial school. These were well attended and have proven to be fruitful.

No new Sunday Schools were organized on account of shortage of funds, but the fifteen old Sunday Schools have an averge attendance of 41 children each. Some of these children after conversion have brought their parents to Christ.

New preaching-places have been opened in rope-factories, rail-road stations, schools, police-stations, in the villages, and in homes.

XIV—LUTHERAN GOSPEL ASSOCIATION OF FINLAND

By T. Minkkinen

Force

The present year is the tenth since the founding of our Mission in Japan. We have under appointment five missionary families and three single women, of whom two families and one single woman are on furlough.

Japanese Workers

We have working with us five Japanese men and one woman, three of the men having been added during the year. One of the workers studied in Finland and joined the working force in 1911.

Field

Our field is in Nagano prefecture and in Tokyo. In Nagano prefecture we have been carrying on work at Shimo Suwa, Kami Suwa, Iida, and have recently begun at Akao. The surrounding villages also are being reached through various methods. While the work in the past has been difficult there are now many indications of good times to come, when many will openly seek the way of life.

In Tokyo, in recent years, we have had good progress, and in the building of a church the members have joyfully added their contributions.

We have in all our work paid particular attention to the children. This work has not been easy in a very conservative section like Shinshu, and especially last year, it received a check by a heathen celebration, which occurs once in seven years in this region

Education

We have no schools, except a kindergarten opened year before last in Iida. Two young men have been studying with the missionaries in Iida, and last Christmas one of them having finished the prescribed course, entered upon active evangelistic work.

Publication

For the last eight years we have published a monthly paper for our Christians, called "*Sukui no Akashi.*" Last year we began the issue of a quarterly called "*Inochi no Michi*" for evangelistic purposes. We also issue a leaflet for children entitled "*Kodomo no Shirube,*" and have published a variety of tracts.

XV—METHODIST PROTESTANT MISSION

By E. I. Obee

Field

Our mission field consists of three districts, namely:—Tokyo-Yokohama district, Shizuoka district, and Nagoya district. The extremes of this territory are Tokyo on the one hand, and Yokkaichi on the other. On this field there are fifteen Mission Conference Churches, which the Mission assists financially and otherwise as able; and fifty-four other preaching-places, one-third of which are organized chapels, that is chapels which have a membership. The chapels which have no members are seed sowing stations in connection with some organized work, or are as yet but newly opened fields. The recent division of missionary territory has scarcely changed our boundaries, but it has shown us very definitely the great responsibility which is upon us.

Forces

To man our field we have three missionary families; fifteen pastors who serve the Conference Churches; and twenty-two ministers, preachers, evangelists, and helpers, who, under

direction of the Mission, are engaged in the work not yet organized into Churches.

Methods and Progress

We have pursued the regular lines of Church and chapel work with special emphasis upon Sunday Schools, tract and Bible distribution, personal work, and evangelistic meetings. During the warm months many new towns were visited. At several of these large audiences were addressed and many inquirers were enrolled. Two earnest Bible sellers have successfully continued their work throughout the year. They have aided the work materially at a number of places. Several new chapels have been opened, plans have been completed for a new church building, a good lot for church and parsonage at another point has been purchased, and other improvements are under consideration. In respect to members received the reports are encouraging. While some charges show no increase, others have done splendidly. One country chapel is now rejoicing over an ingathering of nearly fifty members. The year on the whole has been good.

XVI—MISSION OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST PROTESTANT CHURCH

By Olive I. Hodges

During the past year there have been no marked changes in our work. The number of Bible women employed has been increased by one, making thirteen. Work for children has been opened in several new places, and the usual work in Sunday Schools and for women has been continued.

Sunday School Work

In several of our Sunday Schools we have made special efforts to secure regular attendance, and we find that even in cases when the attendance has been slightly decreased the results are more satisfactory than where the emphasis has been chiefly on numbers. An increasing number of older pupils are remaining in the schools.

Work for Women

In the work for women, particularly in Tokyo and Yokohama, special effort has been made to enlist the women of the Churches in personal work for others. The Bible women and the wives of the pastors meet in a conference once a month to plan the work. These conferences have been very helpful, for not only have plans been made, but the meetings have been a means of deepening the spiritual life of the workers.

Special Meetings

In each of the Churches special meetings for the non-Christian women of the community have been held. There have been lectures, meetings for mothers, rallies and Bible classes. The women of the Church have borne the expense of the printed programmes and invitations for these meetings, and have themselves distributed the invitations, and have personally invited women to attend the meetings. Thus it has been possible to reach a large number of women, and the women of the Church in trying to lead others to Christ have had their own faith quickened.

We have felt keenly our need of at least one more foreign lady to devote her time to evangelistic work. With our present force it is impossible to supervise adequately even our present work, much less to undertake new work.

XVII—THE OMI MISSION

By W. M. Vories

February 1915, the tenth anniversary of the arrival in Hachiman of Mr. W. M. Vories, marked the beginning of the second decade of the Omi Mission.

Distinctive Features

The distinctive features of this Mission consist in its being financially independent and largely self-supporting; undenominational—advocating and practising co-operation in all Christian efforts; administered entirely on the field; international—having voluntary supporters in America, Europe, and Japan, and both American and Japanese workers on equal terms, the general secretary this year being Japanese; rural from choice and conviction; aimed

at the establishment of a model Kingdom of God, rather than at individual conversions alone; many-sided in its approach,—preaching, Sunday Schools, railway and Student Y.M.C.A., with hostels, farm, motor cruiser (*Galilee Maru*) on Lake Biwa, physical work in the embryo antituberculosis camp, two monthly publications, newspaper-evangelism, loan library of evangelistic books, many types of women's work, and architectural office—for support and for training self-supporting mission workers; and finally, in its comprising a practical Laboratory of Mission Methods, where new lines of evangelistic and institutional effort are being tried out,—and the results open to any Mission in the Orient.

First Decade

Beginning without resources and with only one green young worker in 1905, the Mission numbered in 1914 thirty workers, eight of whom were Americans.

The first ten years were marked by the complete alteration of the attitude of the community, from that of open and violent opposition and persecution to open and cordial favour; the building up of a staff of native workers,—which is the hope of any mission enterprise; and the crystalization of aims and methods adapted to peculiar conditions, after experimentation.

The direct achievements, though sounding well in report, are, we trust, merely suggestions of real harvesting in the next decade.

XVIII—THE ORIENTAL MISSIONARY SOCIETY

By E. A. Kilbourne

New Stations

Six new mission stations were opened during the year at the following places: Yokohama, Fukushima, Morioka, Abashiri (Hokkaido), Kikai Island and Asakasa (Tokyo).

At the latter place a hall has been built within two blocks of the famous Kwannon Temple, and meetings are held every night. The results have been most sanguine, there having been 492 seekers from the opening on Sept. 13th to the end of the year.

At Yokohama the location is also very favourable for mission work and 600 seekers were gained in ten months' work.

The work at Central Gospel Mission, Kanda (Tokyo), yielded 1418 seekers* (*kesshinsha*) during the year, an advance over 1913 of over 200 souls. This Mission Hall is also open nightly.

From most of the interior stations reports show good progress. 206 converts were baptized during the year.

Country Work We have continued to give special attention to the Village Campaign, which is an effort, begun over three years ago, to systematically visit every house in Japan. Thus far every home in the following perfectures has been visited: Aomori, Yamagata, Akita, Saitama, Tochigi, Ibaraki, Chiba, Tokyo-fu, Kanagawa, Shizuoka, Nara, Awaji Island, Tottori and half of Niigata, aggregating about 2,752,000 houses and 15,058,000 people. About 5,000 names of seekers have been sent in, and great interest has been created in many places. There are now 36 men employed exclusively in this village work, under the supervision of five missionaries.

Publications In the publication department, books, and tracts to the number of 4,616,580 aggregating over 70,000,000 pages, have gone forth during 1914.

Bible Training Institute The work of training both male and female workers goes on as usual, there having been an average of about 50 students in training during the year.

XIX—THE MISSION OF THE PENTECOSTAL CHURCH OF THE NAZARENE

By L. H. Humphrey

New Arrivals Early in January Misses Lillian Pool and Lula Williams returned from furlough, and with them came Rev. L. H. Hum-

* A typographical error appears in our report for the previous year. On page 117, 7th line where it reads "18,000 seekers" it should be "1,800 seekers."

phrey and wife who were sent out by the Board to take the place made vacant by the resignation of Miss Cora G. Snider, the superintendent and treasurer.

Visit of Gen. Sec'y

Dr. H. F. Reynolds, General Missionary Secretary of this Society also accompanied the band of missionaries to Fukuchiyama, where he held a very successful revival meeting of eight days' duration. It resulted in the conversion of a good number of seekers. Out of this revival together with the work done by Miss Snider and Rev. J. Nagamatsu previously, has come a Church of twelve members, of which Rev. Nagamatsu is the pastor. He also has two thriving Sunday Schools with an average attendance of about 130 pupils. He also has a kindergarten with a regular attendance of 15 children.

New Station

A new Mission was opened in east Gojo in the city of Kyoto the first of April. Since then a Church has been organized with a present membership of 13, under the general management of Rev. L. H. Humphrey, assisted by Miss Lillian Pool and Miss Lula Williams. Six adults and three children have been baptized and more than 100 definite seekers for light and salvation have presented themselves within the last nine months. At the close of the year we had four regular Sunday Schools in Kyoto, with a total enrollment of about 250. One English class, one woman's meeting and three Bible classes are regularly carried on by this force of workers.

Distribution of Literature

Considerable work has been done in the way of tract and portion distribution. 4,380 copies of the Bible or portions of the same have been either sold or distributed free to the people. Also 55,820 tracts, Gospel cards, and books, were given out.

XX—SCANDINAVIAN JAPAN ALLIANCE

By Joel Anderson

As far as human eyes can judge, last year was the most prosperous year in the history of our little Mission. We had more conversions and baptisms (adult) than recorded

in any previous year, and nearly twice as many as the year before last.

The number of our Sunday School children too has doubled, and in fact, we have more at present than we properly can manage. In some places our Churches are overcrowded. This is certainly a sign that is very encouraging, and for which we praise God. We realize, more than ever, the great lack of competent workers in the Sunday Schools, and pray that God may, from among the Christians, raise up many a young man and woman and sanctify them for this very important and blessed work. Future success depends on present efforts.

XXI—SEVENTH-DAY ADVENTIST MISSION

By F. H. De Vinney

Field

The Seventh Day Adventist Mission operates in Honshu, Kyushu, Shikoku and Hirado, which are divided into divisions, with principal stations at Tokyo, Kobe, Wakamatsu, Hiroshima, Nagasaki, Kagoshima and Nagoya. It has forty-five mission workers directly supported by the Mission, and thirty-one supported indirectly, a total of seventy-six mission workers of all kinds.

Bible Institute

Early in January of 1914, the Mission called all its Japanese evangelists and Bible workers to Tokyo for a Bible Institute which continued for three months. It has since been found by the better methods of work, higher Christian experience, and greater results, that the time was well spent. During the summer four tents with strong companies of workers were maintained at Tokyo, Nagoya, Kagoshima and Yoka, with good interest and results at each place. Special attention was given to the children each day. Mothers' meetings were held, and health topics were considered, besides the daily Bible studies and evangelistic meetings. A large class of inquirers were enrolled for whom work still continues.

New Property

During the year a new church building has been erected in Wakamatsu, and dedicated free of debt. The debt on the Kobe

church has been paid. Three acres of land were purchased at Amanuma, Suginami-mura, Toyotama Gun, Tokyo-fu, five minutes' walk from the Okubo station, and an office building and printing plant, training school for workers, three foreign and eight Japanese houses have been erected as permanent headquarters for the Mission.

Contributions

For the past two years the Sabbath School offerings have a little more than doubled each year. The whole amount received from the field during the year for the support and extension of the work of the Mission has averaged fifty *sen* a week for every member of the Church and baptized adherent.

Converts

Early in the year an investigation was made into the charge sometimes made against Seventh Day Adventists, that they gain a large portion of their converts from other Christian denominations. As the result of careful inquiry into the history of every church member and baptized believer in Japan, it was found that above eighty per cent were direct from heathenism, having previously no interest in, or connection with Christianity, or any other body of believers.

Publications

The circulation of the monthly magazine, *Owari no Fukuin* averaged 4,300 per month, the most of which were sold by canvassers.

Over 3,000,000 pages of tracts and periodicals have been printed by the publishing-house and sold, and the prospects for the year 1915 with the increased facilities are very hopeful.

XXII—THE UNITED BRETHREN IN CHRIST MISSION

By B. F. Shively

Twentieth Anniversary

We are planning this year to celebrate the twentieth anniversary of the opening of our work in Japan. For the first couple of years there were no missionaries on the field, the work

being in charge of a Japanese superintendent. In the year 1898 Rev. A. T. Howard came as the first missionary. Mrs. Howard came a year later. Since then the missionary force has numbered from one to three families. Rev. and Mrs. J. Edgar Knipp who were in Japan from 1900 to 1903 have returned to take their places on the staff. Miss Ellen Moore has returned to America.

The Japanese pastors now number twelve ordained men and four unordained. Besides these we employ colporteurs, Bible women and kindergartners.

Esprit de Corps

One of our pastors said to his congregation in his report of the annual conference: "A year ago our conference was marked by a lack of hope. Bishop Howard and Mr. Shively were in America and Mr. Cosand was sick. Three of our pastors were seriously ill. We were discouraged. But this year the Bishop was in the chair and all the others were present except one pastor. The gathering was marked by a spirit of true hopefulness and all were enthusiastic to go back to their Churches to take up the work of another year." Our men possess a splendid Christian spirit toward one another and toward the missionaries. This is so evident that it is fitting to mention it in this report.

Growth

The work of the past year shows a healthy growth in all departments. Worthy of special mention is the kindergarten at Shimo Shibuya in charge of Miss Ellen Moore, through which our workers are getting access to the homes of the community. Miss Moore has done some splendid work in English Bible classes also.

Extension

We have made a good beginning in Chiba where a colporteur and a resident pastor and local workers have been at work. At the recent conference a pastor was stationed at Funabashi in this district. The Mission Council has set apart Rev. and Mrs. Knipp for the work allotted to us in Shiga *Ken*. They will prepare to occupy our district in the near future.

XXIII—UNITARIAN MISSION

By CLAY MACCAULEY

The Tokyo Unitarian Church has now an increased membership of 226, is composed largely of students of universities and colleges. During the year, the attendance at Sunday services has totalled about 7,000 persons. Eleven special meetings have had 1,996 attendants. The Sunday School has eight teachers and more than 100 pupils. A Bible class of 20 meets weekly; and the Thursday evening devotional meetings at Unity Hall, and several regular district meetings are well attended. A class of eight young men is engaged in the study of theology and philosophy. Church collections have amounted to *Yen* 349.50; in the Sunday School *Yen* 57.60; children's collection for the Belgian Relief Fund was *Yen* 37; toys sent to Belgian children, 250; contribution to Christmas festival *Yen* 81.30; special gifts *Yen* 49.27; with other unnoted contributions.

Publications

The Japan Unitarian Association publishes the *Rikugo Zasshi* (Cosmos), a monthly magazine of 130—150 pages, issuing from 1,800 to 2,000 copies, and containing articles by well known writers on social, ethical, philosophical and theological themes. In the course of the year also a number of special booklets have been published. The Association has also had under its auspices during the year, various special mass meetings on behalf of social purity, working men's welfare, municipal reform, woman's advancement, and a general religious awakening.

On November 3rd 1914, there was a celebration of the twenty-fifth anniversary of the opening of the Mission of the American Unitarian Association to Japan. The banquet was largely attended.

Friendly Society

Closely related to the Japan Unitarian Association is the *Yu-ai-kai* or "Friendly Society," not yet three years old, but consisting already of nearly 5,500 members, organized by Dr. B. Suzuki for the social, moral and industrial well-being of Japanese working-people. This Society, with head-quarters at Unity Hall, has now 25 branches in many

parts of the Empire. It has monthly meetings, and publishes a monthly magazine of 60 or more pages, at present in an edition of 6,000 copies. A rapid and large increase of the Society is taking place.

XXIV—DOJIN KIRISUTO KYOKWAI. (UNIVERSALIST MISSION)

By G. I. Keirn

Encouraging Outlook

Upon the whole, the year 1914 was one of much encouragement to the Universalist Mission. The Churches are feeling as they never did before the greatness of the possibilities in their work. The prevailing note with them all is one of encouragement.

Rev. N. L. Lobdell has returned from furlough, and is again established in Shizuoka. As a consequence the Church in that city has taken on new life, and is planning for larger things in future. The Central Church in Tokyo has made decided advance in constructive work. The audiences have been larger than in previous years. The Churches at Nagoya and Akita also report encouragement. Our Japanese ministers have done more evangelistic work outside of their own Churches than ever before. One of them has made two extensive journeys for this purpose besides preaching in numerous homes and villages near his Church. The spirit of responsibility and self-support is growing slowly, though the sum realized is yet small.

Literature

As in previous years we have made much of the distribution of Universalist literature. During the year three million five hundred thousand pages have been printed and placed in the hands of readers. One thousand cards and letters have been received asking for more light on our faith. Too much cannot be said for the devotion of men and women who have read our literature, caught its spirit, and have volunteered to distribute it in their immediate vicinity. We have many such volunteer workers in various parts of Japan, and through them we are sending out thousands of tracts every year. The letters describing their efforts, show that the people receive gladly the message of these tracts.

Forces We have now four Churches with other regular and irregular preaching points; four Japanese ministers; six Sunday Schools; two missionary families, and two single women missionaries.

XXV—THE RUSSIAN ORTHODOX CHURCH IN JAPAN

By K. Ishikawa (translated by Fred. E. Hagin)

The work of the Orthodox Church in Japan during the past year has made good progress, under the blessing of our Heavenly Father. In Tokyo and Tokaido districts there have been special evangelistic efforts and in other places as well. Especially Tokyo has made remarkable progress during the year.

Membership The members added by baptism last year were 972. Three hundred members died during the year, and the present membership is 34,782.

Workers We have now 121 evangelists and 42 pastors, of whom only one is a foreign missionary. Beside these, there are 39 Japanese workers, 16 being women engaged as teachers in schools or in editorial and office work.

In the theological school, there are 73 students and in the girls' schools of Tokyo and Kyoto together, there are 108 students. The Sunday School membership is 1,679.

Church Buildings Churches at Toyohashi and Takasaki were built during the year. The total cost of the church building at Toyohashi, a sum of 20,000 *yen*, as well as the cost of the church at Takasaki, was contributed by Japanese. Also the building sites were paid for by the church members. The furniture, however, was contributed by the Mission.

Publications As in former years, we have published a magazine called *Seikyo Jiho* which contains mainly essays and reports. We also published *Seikyo Yowa* which contains sermons and talks for evangelistic purposes. Besides these, we have

published a quarterly called *Seikyo Shicho* which contains mostly translations of selected Russian theological essays which are much prized by the evangelists. This year also we published systematic Sunday School lessons and text-books for the theological students.

Visitation by Bishop

Bishop Sergie has carried on as usual his pastoral labour. He has travelled throughout Tochigi, Ibaraki, Gumma and Tokaido districts. His house-to-house visitation was very much appreciated, and helpful to the Church.

International Relations

The Church in Japan is still young, and so international relations affect the Church more or less. During the Russo-Japanese war, our church work was hindered considerably. But now, owing to the intimate relations of Japan and Russia, our church work is being carried on very successfully. Though such matters are transient, any changes for good or ill are scarcely to be considered. Nevertheless, since international relations have a direct bearing upon all missionary work, we who are engaged in such work must pray always for the peace of the world.

JAPAN

PART IV
CHRISTIAN LITERATURE

CHAPTER I

CHRISTIAN LITERATURE SOCIETY OF JAPAN

By S. H. Wainright*

Capacity for Literature

The Society has ascertained, as a result of its work, that there now exists in Japan to an unusual degree a capacity for literature. By this is meant a capacity both for the production of books and for an intelligent and appreciative reading of books. During the past two years, since the actual work of the Society began, more than one hundred manuscripts have been offered for publication. Besides these, numerous requests have come to us in an informal way, the object of which was to secure the publication of manuscripts or to undertake for the Society the translation of books. The capacity for translating European books has been acquired by many. This knowledge of the European languages is a product of the national system of education. Unfortunately, this capacity for authorship and translation is being diverted into unwholesome channels. Many who would prefer to add to the stock of Christian knowledge by means of their pen turn to secular literature, owing to the remuneration received for their services in that direction, and to the greater sale assured to them for the productions of the pen.

Sale of Small Books

The small volume of convenient size, sold in Western countries at the present time, is becoming popular in Japan. According to the *Hochi*, in its review of the output of literature in 1914, the most striking tendency developed in the pub-

* An abstract of the report of the Executive Secretary made at the Annual Meeting of the Conference of Federated Missions January 6, 1915.

lishing world during the year just past was the publishing of small books. This journal interprets the popularity of the small book as evidence of a demand on the part of the present generation for wide and superficial knowledge. The reading of books is not for study and improvement of the mind, but is a form of pleasure. Such pleasure is sought anywhere, even in tram-cars, or in bed, or in the office, or while walking in the fields. The writer, though characterizing the demand for small books in a series covering many subjects as a sign of superficiality, is yet convinced that the habit of snatching at fragments of time for the reading of books is also evidence of the existence in the human mind of a natural and unquenchable thirst for art and culture.

Mention may be made of the *Akagi* Series and of its immense sale. Some idea of the use made of the capacity for literature of which we speak may be inferred from the titles of this series, fifty-one numbers of which have already been issued. Sixty-five per cent of the series are translations of writings of Western authors. While these translations were made for the most part from English, all except two of the authors are continental writers. The two exceptions are Robert Louis Stevenson and Oscar Wilde. The continental writers are those who have sounded in modern times the note of revolt; those who are antagonistic to a greater or lesser degree to the recognized moral ideals on which the present social order is founded. The capacity for literature in Japan probably exceeds that existing in any other mission field. It should be turned to the service of pure and wholesome culture, and to the production of Christian writings.

While the Christian Literature Society has not been able to compete with secular publishing houses, or even to rival them, in the publication of small books in serial form, yet a good start has been made in this respect. Eighty-one thousand copies of books of this kind have been published. This seems a small output as compared with the *Akagi* series, eight hundred and twenty thousand copies of which were sold during the year. Yet for books on serious subjects, our output was good, especially as a beginning, and as will be shown by the sales, the experiment met with a ready response.

Literature and Women

The exceptional opportunity for reaching the people though the printed page has been used to advantage by women in Japan. In the discussion of the output of literature for the year already referred to, it is stated that the *Fuji no Sekai*, one of the numerous magazines published for women, had a circulation in 1914 of 220,000 copies, a gain of 50,000 copies over the preceding year. Some of these magazines are wholesome, and one or two are inclined to place emphasis upon religious ideals. The *Fuji no Tomo* (The Friend of Women), for example, gave space to the entire poem written by Mrs. Browning entitled "The Cry of the Children." It was published at the request of the Christian Literature Society. With the request the Society offered a prize of twenty *yen* for the best translation of this poem. The object in view in calling attention to Mrs. Browning's noted poem was to attract attention to the problem of child labour, and to introduce to the woman's world in Japan a writer whose works embody such wholesome ideals as those presented by Mrs. Browning. The need of giving encouragement to the translation of writings like those of Mrs. Browning will be all the more apparent if it be known that the radicalism of a writer like Mrs. Ellen Key has gained currency among Japanese women.

A Popular Christian Writer

In the broad field lying beyond the range of religious publications, the trend is not altogether in the direction of naturalism, and the book which enjoyed the widest sale during the year, according to the annual review which appeared in the *Hochi*, was the *Mimidzu no Tawagoto* (The Twaddle of an Angle-worm), a book of reflections by Roka Tokutomi, a Christian writer whose novels have become extremely popular, and some of which have been translated into English. 15,000 copies of his *Kuroi Me to Chairo no Me* (Black Eyes and Tea Coloured Eyes) have been sold during the year according to the report from which our information is taken.

Review of the Religious Press

A monthly summary of the religious press has been prepared, as during last year, and published as a supplement in "The Japan

Evangelist." Reprints of this summary have been mailed to the leading missionary periodicals abroad. We may repeat what was said last year, namely, that it is believed that these presentations of the various and changing phases of religious opinion in Japan will be of value to those who do not read Japanese writings, by giving them a basis for for a more intelligent and sympathetic appreciation of current problems in the life of this nation.

In this connection, fitting reference may be made to the unique work of Rev. Albertus Pieters, in the Oita prefecture, in what he characterizes as "Newspaper Evangelism." While the Christian Literature Society has no direct relation to this work, a small appropriation was made out of our funds for the publication of the manuscript written by Rev. K. Imai, a converted Buddhist priest of the *Shingon* sect. Under the title, *Why I left Buddhism and became a Christian,* Mr. Imai contributed a series of articles which were published by Mr. Pieters in the daily newspapers, circulating in the Oita prefecture. These articles made a profound impression. The Christian Literature Society re-issued them in the form of a pamphlet which has had a very wide sale, and has been found very useful by the pastors in their work.

Production of Literature

At the close of last year we reported an aggregate output of about two million pages. The hope was expressed at the time that this would at least be doubled. The work of the Society has gone forward, and the success attained during the year was beyond our highest expectations. More than seven and one-half million pages were actually issued during the year. Taking into consideration two or three publications in the press, the number of pages will reach eight million. In other words the output of the Society during the first two years will amount to about ten million pages. These figures are encouraging, and point to a great opportunity in Japan for the promotion of Christian literature. No doubt can possibly arise in anyone's mind now as to the place of the Christian Literature Society among the institutions recognized as useful and effective in the furtherance of Christian progress in this country. Our task now is to take advantage of the opportunity which confronts us.

Periodical Literature

The *Myojo* (Morning Star) is the only periodical edited in the office of the Christian Literature Society. There is a field for this kind of literature, though as yet we have not found it possible to enter into it. The *Myojo* is a Christian periodical published for students in schools, the circulation of which is promoted by the Society for Supplying Christian Literature to Students. The periodical is edited by the staff of the Christian Literature Society. The circulation during the year beginning with March, when the periodical was taken over by the Society, was increased from sixteen to thirty thousand copies. The number for January 1915, has reached thirty-two thousand copies. When it is stated that this periodical is sent to over six hundred non-Christian schools, and is read by not less than one hundred thousand students, the significance will be seen of the growth of the circulation of the *Myojo*. There are other fields which might be entered, the factories, for example, by means of periodical literature, if the funds were available to meet the expense of publication. Prof. G. E. Horn of Kyoto deserves credit more than anyone else for the large circulation reached by the *Myojo*, and his work should be an incentive to others to work up a circulation in factories and elsewhere for good periodical literature.

The circulation of the *Myojo* is as follows:

Title	Editor	Copies	Date	Pages	Total Pages.
Myojo	S. H. Wainright	16,000	March	4	64,000
„	„	18,000	April	„	72,000
„	„	18,500	May	„	74,000
„	„	20,000	June	„	80,000
„	„	21,000	July	„	84,000
„	„	25,000	Sept.	„	100,000
„	„	28,000	Oct.	„	112,000
„	„	28,000	Nov.	„	112,000
„	„	30,000	Dec.	„	120,000

Distribution of Books

It was announced in the last report that Rev. E. N. Walne, D.D., of the Southern Baptist Convention, in Fukuoka, had consented, with the approval of his Mission, to give a part of his time to the development, as Field Secretary, of the Department of Distribution. While our hope has not

been realized that Dr. Walne would find it possible to occupy an office in Tokyo, yet from his mission station in Fukuoka he has devoted a part of his time to the work of this department. He has also made numerous visits to different parts of the country. In the sale of its publications, the Society has met with an encouraging degree of success, as the report elsewhere will show. The need of a capital fund is felt in this department as well as in the production of books. Dr. Walne has plans for the enlargement of his department. He has succeeded during the year in securing among missionaries subscriptions for the publications of the Society. The list of those who have given him their subscriptions amount to more than one hundred names. It is Dr. Walne's purpose to enlarge this list, if possible, so as to enlist as many as four hundred subscribers for the publications issued by the Society. If this end be achieved, it will be possible to send a manuscript to the press at once, when it is accepted, inasmuch as the sale of four hundred copies thus assured would justify the striking off of an edition.

Financial Problem

The income from the supporting missions of the Christian Literature Society amounts annually to a little less than *Yen* 5,500. This sum is not adequate to cover even the current expenses of the Christian Literature Society, so rapid has been the growth of its work. According to the present basis, *Yen* 10 for each missionary is appropriated by the various Mission Boards contributing to the support of the Society. They will be asked, upon the recommendation of the Federation of Missions, to increase this amount to *Yen* 15 for each missionary working in Japan. Even should this request meet with a favourable response, and we believe it will, the amount will not be sufficient to maintain the Society's work. More than ever the need of a capital fund has been felt as a result of the past year's output. It is hoped that by some favouring Providence, the Christian Literature Society of Japan may receive such support financially as will be a sufficient guarantee to the realization of the mission it is called upon to fulfil for the Christian missions and Churches in Japan.

In outline our financial problem may be stated as being three-fold in form:

(1) The raising of funds of not less than $10,000 in amount for immediate use in the publication of available manu cripts.

(2) The acquisition of property in Tokyo, suitable as a basis for the national work of the Society.

(3) The raising of a permanent fund by which a steady annual output may be assured in the future work of the Society.

CHAPTER II

THE BIBLE SOCIETIES

By H. W. Schwartz

The combined total copies of the Scriptures sent out from the three Bible Societies working in Japan, the British and Foreign Society, the National Bible Society of Scotland, and the American Bible Society, show an increase for 1914 over the total for 1913 of 59%, while 1913 showed an increase of 43% over the circulation of 1912. We would be glad to believe that this increase was wholly due to an increased demand on the part of the Japanese people, and we believe it to be partly so, but how much we can not tell. We know that it is largely due to the increased activity of the workers in connection with the Evangelistic Campaign, and also partly due to the house to house canvass in many towns and villages in the interior, carried on by several Japanese and Missionaries.

Revision

The progress made during 1914 is as follows:

A final reading was made of the manuscripts of the four Gospels. They are now ready for publication. The final revision of the book of Acts was completed. The revision was accomplished of the two Epistles to the Thessalonians and the Epistle to the Galatians. The preliminary drafts of the First and Second Corinthians have been prepared and some chapters have passed the final revision. In the Epistles to the Romans and the Ephesians a preliminary draft has been made.

Rev. Dr. Learned of the *Doshisha*, Kyoto, has been elected as a member of the Revision Committee in the place of the late Rev. Dr. Greene.

The Evangelistic Campaign

The Three Years' Evangelistic Campaign will be mentioned doubtless in other parts of this volume but we wish to speak of the

special efforts being made by the Bible Societies to make it an occasion for greatly increased circulation of the Scriptures, and to promote greater interest in the study of the Word. An interesting fact revealed by the investigation of the Committee is that a large percentage of the Christian population is floating. Out of a total of 83,638 on church records, 30,666 or about 37% are non-resident. Some plans ought to be made for the shepherding of these believers.

Taisho Exposition

Mr. James Cuthbertson had charge of the exhibit and sales at the Exposition. Over 60 *yen* worth were sold. This was the greatest Exposition ever held in Japan, but the death of the Empress Dowager, with the period of compulsory mourning, and the effects of the terrible famine in the north, prevented its being the great success it had been hoped.

We were given ample space in a good position, and were able to provide copies of the Holy Scriptures in about four hundred different languages. With a large map of the world and a globe, we were able to show the location of each race, in many instances showing photographs of the people who spoke the several languages.

Newspapers frequently mentioned our exhibit, and spoke especially of our "Mite Bible." Our share of the Exposition was a great success. A medal was recently received, given by the Managers as a sort of "Reward of Merit" for the part we took.

Prisoners of War

When we learned that several thousand German prisoners of war were to be brought to Japan, we printed an edition of 8,000 German New Testaments. We were informed by the officials where the camps of detention were, and how many men were in each place. The Government transported the boxes of Testaments free of charge, and the Y. M. C. A. workers supervised the distribution. About 4,000 copies were thus put in the hands of the German prisoners of war.

In expressing "heartiest thanks" in the name of the German prisoners, Admiral Meyer-Waldeck said in a letter to the Y. M. C. A. and the Bible Societies;—"Your

especially friendly, large-hearted, and generous gifts have contributed in the highest degree to help us celebrate Christmas-tide in a truly worthy fashion, and are a proof that you place brotherly love in the fore-front of your activities." We hope many of these New Testaments will find their way to the homes in Germany, and that the Word itself will find lodgment in the hearts of the men, in these long hours of prison life in a foreign land.

Languages During the year we sold Scriptures in over twenty different languages, including the "Universal Language," Esperanto.

Letters On October 26th one of the agents received a letter enclosing 9 *sen* in stamps, 5 *sen* for a New Testament and 4 *sen* for postage. The letter said:—"I am a little boy thirteen years old. I have given my heart to the Lord and pray and read the Bible every day. I want to have a New Testament all my own. Enclosed please find 9 *sen* in stamps, for which please send me a copy."

By the same mail a letter was received from an officer in a city prison, saying that as several prisoners wished to read the Bible, they had decided to furnish copies for the reading-room and so sent an order for ten Bibles.

Colporteurs During the year forty-eight men have worked as colporteurs a part of the time, and eighteen have worked throughout the whole twelve months.

Some people thinking that the coming of colporteurs to their doors with Christian Scriptures for sale has poluted their places, scatter salt all about their doorways after the colporteurs have departed, thinking thus to purify the places and appease the anger of the gods.

Formosa Mr. Lawrence during the year travelled over 5,000 miles, visiting Formosa, where he had unusually large sales. He reports that he was kindly received by many Government officials, teachers of schools and colleges, and allowed to speak to the students and to sell Scriptures to them in the school-buildings. During his tour of Formosa he sold over 3,000 copies of Scripture.

Bonin Islands

Early in the year Mr. Matson and Mr. Ito visited the long neglected Bonin Islands. The captain of the steamer requested them to hold services on the steamer during the voyage, and passengers, officers and men numbering about forty, listened to their preaching. Some of the passengers begged them to come to their islands or villages, so that many doors were opened to them. They visited the four largest islands, holding meetings and selling Scriptures in each of the villages. Once a drunken man tried to break up their meeting, but the man's son-in-law put him out.

Mr. Matson and Mr. Ito were gone seventy-five days, held fifty-eight public meetings, sold three hundred and sixty copies of the New Testament and Bibles, and distributed eighteen hundred copies to those who could not buy.

Dr. Haven's Visit

In September Rev. William Ingraham Haven, D.D., one of the Secretaries of the American Bible Society, with his wife and daughter visited Japan.

At a dinner given in his honour he met over forty Japanese pastors and workers. The next day at another similar occasion he met over seventy foreigners, missionaries, teachers, and Christian business men.

He also toured very extensively over the whole Empire, meeting the workers everywhere and becoming thoroughly acquainted with the conditions and opportunities. While here Dr. Haven looked into the affairs of the Japan Agency very thoroughly, and gave much valuable advice. He did much to make all workers, missionaries, and Japanese feel more interested in the Bible Society's work, and feel more responsible for the distribution of Scriptures. His visit was most timely and helpful, and he was a great inspiration to us. He was greatly pleased with the land, the people, and everything Japanese.

Circulation

The total circulations were: by colporteurs, 256,517; by commission sellers and correspondents, 24,429; at the depots, 98,314; donations, 48,731; sold to workers for free distribution, 506,354; sent to other societies, 49,297. The grand total was 983,642.

CHAPTER III

JAPAN BOOK AND TRACT SOCIETY

By George Braithwaite

Through the goodness of God, we have had an exceptionally good year. The death of the Empress Dowager, the famine in the north, the volcanic eruption in the south, the naval bribery scandal, and last but not least, this terrible war, seem to have shown many in this Empire something of the folly of setting their hearts on any of these fleeting earthly things, leading at least some of them to long after something really enduring.

The financial help reaching us from abroad has been less than usual. The American Tract Society only sent half their customary amount, and the war prevented the Religious Tract Society from contributing as much as they had intended. We are truly grateful for all the help which has come, and praise our God whose alone the work is, that He has enabled us to close the year, not only free from debt, but with a substantial balance in hand.

We are again enabled to report an increased circulation, this time only slightly below two and a quarter million copies, equal to about twenty-four million pages in all. These figures are nearly 900,000 in excess of any of our previous records for a single year's work, and are the more gratifying because almost every item shows substantial growth. The actual figures are given below :—

Publication

During the year the Society has paid for the printing of 9,000 books and 1,709,000 tracts in Japanese, and 1,000 tracts in English. In addition to these, we have also superintended the printing of 4,000 books and 153,000 tracts in Japanese, and 1,000 circulars in English, the total publication thus amounting to nearly sixteen and a quarter million

pages, more than half as much again as that reported for 1913.

	Books	Tracts	Cards	Total Copies	Value Yen
Sales at Depot	10,068	159,233	126,557	295,858	4,506.18
„ to Correspondents	17,066	1,032,067	123,504	1,172,637	9,021.32
„ to Booksellers ...	4,104	49,963	17,142	71,209	1,768.20
	31,238	1,241,263	267,203	1,539,704	15,295.70
Sales for Special Distribution	20	541,388	...	541,408	1,276.22
Sales to Religious Society	3	...	...	3	3.60
Total Sales ...	31,261	1,782,651	267,203	2,081,115	16,575.52
Free Grants	315	156,831	500	157,646	470.59
Grand Total ...	31,576	1,939,482	267,703	2,238,761	17,046.11

Six of the books are quite new, "Quiet Talks on Power," "Shadow and Substance," "Pentecost, Now and Then," "Essentials for Revival," "The Wealthy Place," and "Spiritual Lectures from the Book of Ruth," while another "New Life" had been out of print for some years. Of the tracts, eight are new. Among these are "The Stone Pillow," "Worship the Living God," and "How to Believe in Christ," all by Japanese workers. Two others, "The Resurrection of Christ" and "Miracles" are translations of English pamphlets published by the World's Evangelical Alliance. Another new tract, "Taking up the Cross" is by Bishop Cecil. This last we have printed both in Japanese and English.

We have also issued a pamphlet in English giving "Some Instances of Definite Blessing" received by Japanese through the reading of our publications. This we shall be glad to send to any who wish for it.

During the year the Society also bought from other publishers 16,059 books, 38,897 tracts and 234,120 cards and pictures, also 7,174 copies of "Living Bread" and 177,900

copies of "The Christian News," these being required for stock and to fill orders received.

General Work

Rev. F. W. Rowlands, Fukuoka, writes, "A woman who has recently become a member of our congregation here tells me that she was given a tract some two years ago. She disliked Christianity but took it home. For some time it lay unread on her little table, but one day she took it up and as she read, the clouds above seemed to break and a new vista opened out in her heart. She learnt that she and others were wandering in paths of darkness, making for themselves gods after their own fancy, but not knowing the one true God. When a few weeks later, a lady visited her, she found her ready to welcome the Gospel."

Rev. H. Kuyper, Morioka, writes, "I am making large use of your tracts, and believe they are a very effective way of spreading the Gospel message, and often open up the way for direct evangelistic work."

Miss Ada B. Chandler, Hokkaido, says "Here there are so many thousands who know nothing about the Gospel and the way of salvation, and to whom one cannot speak, yet it is so easy to pass them a tract. They are seldom refused."

Rev. R. P. Gorbold, Kyoto, writes, "I hung up a package of fifteen of the choicest tracts and booklets in each one of the 500 barbers' shops and bath-houses in this city so that all the customers could see them. The results have been most gratifying. We use tracts on the street-cars. No one ever refuses them. They are of infinite importance in getting people into our meetings. By means of tracts we always have good audiences. I only wish I could get all I can use. Many, many who have been baptized say that their first introduction to Christianity was a tract received at the door of the preaching-place."

Rev. J. W. Saunby, Kanazawa, says, "We keep supplies of your tracts constantly on hand and find they are gladly received and read with avidity."

Rev. W. B. McIlwaine, Kochi, writes, "I have found your tract, 'The Ten Commandments with Notes' very useful for instructing inquirers. Two or three of them, on reading this tract, have been led to throw away their idols at once."

A young man in Kyoto, writes, "Last night as I was passing a church I received a copy of 'A Young Man's Study in Comparative Religion.' When I got home, I read it over and over, and now wish to read more of such books."

Miss A. M. Henty, Gifu, writes, "We give your pamphlets away in large quantities and through them men and women are undoubtedly brought nearer to Christ. One woman was much struck by 'And Then What' so that she became a Christian."

A young Japanese woman writes, "I lately received a copy of your tract, 'Just a Word to Women' from one of the visitors who stayed here. I read it most attentively and am very much impressed, and now wish to confess my sins and have my soul saved by Christ."

We have received two remarkable testimonies to the value of the abridged translation of Todd's "Students' Manual" which we publish under the title of "Self-Improvement." A Tokyo student writes, "Thank you so much for the book you gave me the other day. I take it with me wherever I go, have adopted it as my constant companion for reading in the electric cars, and most earnestly desire to live fully up to every single line."

An army sergeant also writes, "About a fortnight since, I found a copy of 'Self-Improvement' in an electric car. Each word has impressed me deeply. Up to that time I knew not that I had sinned, but now I realize that my every act is the outcome of sin. I am convinced I am in truth a great sinner. Indeed, I am sure that if my flesh, my bones and my blood were squeezed, sin and sin alone would be the result. Had I appeared before the presence of God in this state, I tremble to think what would have become of me. I do not know how to pray to God or to ask His help. I beseech you to teach me who am so great a sinner how to repent before God." This young man has been three times to call. He was entirely ignorant of Christian teaching, but the Holy Spirit had brought him under deep conviction of sin through the reading of the above book. He drank in the truth like a little child. The last time he came he said that a day or two before having gone out to drill

without having had any prayer, he had felt so uncomfortable that his comrades noticed it and asked what was the matter. He has without doubt experienced a real work of grace.

Special Work

The Religious Tract Society sent us special funds which enabled us to grant Rev. W. P. Buncombe 20 books and 48,400 tracts for use at his Mission Hall in Tokyo, and also to send 5,761 tracts for the girls and men employed in the Osaka cotton mills.

Taisho Industrial Exhibition in Tokyo

'This fund, being sent more especially for Exhibition Work, made it also possible for us to supply 487,227 tracts for use at the Industrial Exhibition which was held in Ueno Park from March 20th to July 31st last. The Japanese Christians secured a building near the main entrance, and here except for two days when the Hall was closed on account of the death of the Empress Dowager, evangelistic Gospel meetings were held every evening and also for several hours each day as long as the Exhibition was open, different denominations being responsible for so many days in turn.

At the opening meeting, Baron Sakatani, who at the time was Mayor of Tokyo, was present. He said that in his opinion the building, though outwardly insignificant in comparison with the imposing structures about it, was really the most valuable in the whole Exposition and the centre of all, as it alone represented spiritual aspirations and achievements, while all the others were simply monuments to material effort and outward success.

The Hall was an inspiring place to preach in. The stiffest formalist quickly melted in such an atmosphere after he had sung two hymns and given out his text, and realized that he was face to face with eighty to a hundred men and women who probably had never heard the Gospel message before and might never have the opportunity of hearing it again. The necessity for a clear, intelligible, God-given word which could be carried away and would bear fruit was almost overpowering, until the soul was reassured by the conscious presence of the Almighty to help.

As the days passed, the work continued to be most encouraging as is clear from the following extracts:—

There are wonderful opportunities for Gospel work among the thousands of visitors who have come from all parts of the Empire, very few of whom have ever before heard anything at all of God's great love to them. How good it is to be able to place even a small tract in the hands of such as these! Some inquire earnestly after the truth in order that they may receive strength to give up evil habits, others that they may learn how to bring up their children aright. Many of those from the country who come into the Hall, say, "We have never before heard such beautiful teaching, and as we shall have no opportunity of hearing again after we leave Tokyo, we want to spend all the time we can in this Hall and hear as much as possible."

That men should listen quietly for hours to the preaching, in such a poor little shanty, was a wonderful thing in itself. And then it was a miracle of grace that they should go up-stairs, hear the Gospel in detail, believe, and go away with joy and peace in their hearts. The work of the Holy Spirit was especially manifest in the after-meetings.

Though the number of persons visiting the Exhibition decreased rapidly after the first two months, the attendance at the Hall was well maintained. During the hundred days it was open, over 100,000 persons in all were present at the meetings, about 4,000 of whom gave in their names as wishing to know more of the truth, many of them being very definitely saved. The following particulars refer to some of these:—

A man who had absconded on account of family discord dropped into the Hall and was there caught and overcome by the love of Christ. An old man of sixty-eight brought his elder brother of seventy-one to the after-meeting, and both were saved on the spot. Afterwards when asked if they had received peace, they both replied, "We are quite ready to die to-night." A mother brought her son to be saved. He was saved. She was filled with joy and said, "Now my boy and I can pray together for the salvation of all our family." Among the others saved were at least three would-be suicides. One man who had been in prison

eight years for murder, another who had spent three years in prison for forgery, and another just out of prison for the fourth time, all became new creatures in Christ Jesus.

Not less than one million tracts and booklets were distributed. The Religious Tract Society's special grant enabled us to supply very nearly half of these, others were purchased from us, while the rest were furnished from other sources. Large numbers of our smallest tracts were widely distributed among the passers-by, and greatly helped in persuading the country people to venture inside the Hall. The larger tracts were given to those who appeared impressed and who expressed a desire to know more. These tracts would be carried by the recipients back to their homes in different parts of the Empire, and in many cases would be the only messengers of Christ in the district. The work done was wonderfully productive. It is said that all the most earnest members of one Church in Tokyo are the results of the Exhibition work. To God alone be all the praise!

Free Grants

The free grants are not as numerous as in 1913, amounting in all to only 157,646 copies. Of these, 29,200 were sent north for distribution among the famine sufferers, while 14,900 were supplied for use among Japanese soldiers. Grants were also sent to Nagoya, Takamatsu, Hiroshima, Osaka, Awaji, and many other places. How greatly this help was appreciated is clear from the following extract, "Thank you very much for the grant. The tracts you have sent are very good ones, and I wish you could see the eagerness of the soldiers for them. Last week there were about 120 at the meeting in the recreation room in the main military hospital here, and afterwards we went to the surgical wards and saw the wounded from Tsingtao, including some severe cases. One man had thirty wounds from a shell!"

Work Among Prisoners

In past years we have received many letters from persons in prison in different parts of the Empire, ordering Christian books; but a new rule is now in force forbidding prisoners to purchase books. The idea is that they may save their money so that when they are set free they may have more

in hand with which to start life afresh. Since this new rule came in, many of the prisons have purchased books which those prisoners who behave well are allowed to borrow, and during the past year we had the joy of selling five pounds' worth to one prison alone. This however was an exceptional case, as most of the authorities have but little to spend in this way, and even had they the money would not be likely to select Christian books.

We believe that most of the prisons would readily accept gifts of books for their libraries, and we long to be able to grant a parcel of our books and larger tracts to each one for this purpose. We were glad to send a grant of tracts for distribution among the prisoners in Kobe, and also to send books and tracts to prisoners in other places who wrote for them. The following letter speaks for itself, "I heard the Gospel of God for the first time a few years ago through the kindness of a friend, and until recently was living a very happy life under the grace of God. Last month, however, I yielded to temptation and was thrown into prison. Oh, how many times since have I been choked with tears as I read the Bible! There are many Buddhist books here, but very few Christian ones. I most humbly ask you to send me a book of sermons by some famous preacher. Please pity this poor sinner."

The Universal Week of Prayer

On behalf of the World's Evangelical Alliance (British organization), we again reprinted the circulars in English and sent a copy to each Protestant missionary in the Empire. We also issued 25,000 copies in Japanese and supplied them to the Japanese pastors and evangelists here and in California, Hawaii and other places.

Books in Preparation

We have had "Christ in all the Scriptures" translated, gifts sufficient to meet the cost of publication having reached us. At the earnest request of Stephen J. Menzies Esq. we have also had "The Traveller's Guide" translated and set up. The proprietors of the British copyright have also given us full permission to issue "Daily Light" in Japanese. Rev. T. Yamamoto has also at our request gone carefully through "The Bible Dictionary" which Dr. Hepburn

prepared shortly before he left this country, and which is now out of print. The publishers abroad have also given us full permission to issue a number of other books in Japanese, but our funds are very limited and we do not see how they will suffice even for the volumes already mentioned.

Conclusion

In conclusion, we wish to emphasize the fact that this war has in no way closed the doors for our work. The Japanese are a nation of readers and the openings before us are practically unlimited. Much has been done, but we believe that the Lord has still larger purposes for us. Pray that He may continue to send in the necessary supplies and may grant us largely of His wisdom and strength, that so His life-giving and soul-saving Word may have free course throughout the length and breadth of this Island Empire, and to Him alone shall be all the praise!

CHAPTER IV

ANNUAL REVIEW OF RELIGIOUS LITERATURE

By Frank Müller

A History of Christianity

"The first period in the history of Christianity is the shortest, being less than seventy years, and yet in this time Christianity took its rise in Palestine, and being carried by an uncultured people of a small nation it spread throughout Syria and Asia Minor and even to Rome. It was during this period that the authoritative New Testament, the rule of faith, was written, and it was within a few years from the time that Jesus lived and died, that he came to be worshipped as the Son of God, and the Lord who had lived from the beginning of time."

Thus does Rev. En Kashiwai write in elevated language and in his own inimitable style, in *Kirisutokyo-shi*,[1] "A History of Christianity;" and reading this, one thinks on what God has wrought in less than that time in Japan. In 1872 the first Church in the modern history of Christianity was organized, and it was not until about that time that Christianity ceased to be under the ban of the law as an "evil sect." Yet now the Church in Japan is beginning to have a literature of her own produced in answer to the needs of the age, and the purpose of this review is to give an introduction—necessarily brief and insufficient—to the literature that is being provided.

Indigenous Christian Literature

In the many and lengthy church histories, what facts and principles are of first importance to the people of Japan in the present age? Those most familiar with the literature on the subject will feel most keenly the difficulty of answering the question. It is an essential question that demands an

1 Christian Literature Society, pp. 963, cloth, *Yen* 3.

answer from every Japanese, as he reads across the pages of many books in various tongues, and then takes up his brush to write down the pages and into the hearts,[2]—or, it may be into the minds only,—of his own people.

Church History and History of Christianity

Prof. Kashiwai has been lecturing for several years in the *Tokyo Shingakusha*, Tokyo Theological Institute, and as he considers the needs of the people to whom the students are to go, he sees that to lecture on the accepted lines of church history would be to narrow down the field. Taking the wider field he can write on subjects of importance to every one. The purpose and the nature of the work are indicated in the following free translations of various passages :—

"It is the purpose of the writer to make the history of Christianity from the beginning down to the present time known not only to believers and to the learned, but to the people of our land at large, so technical terms and argument are avoided.

"Christianity is a historical religion having its origin in Jesus Christ, a historical person. The will and purpose and holy zeal of God to save mankind is revealed in the work of Christ. Christianity has been preached everywhere, it has made its influence on history, and it has been influenced by the development of the world. The result is therefore a complex one. In order to know what Christianity really is to-day we must study not only the original doctrine but also the history of its development, for each age has its own character, and from each age we can learn some truth that has been forgotten. Thus we come to know both the strength and the weakness of present-day Christianity.

"Considering the history of Christianity as one part of universal history, we find that Christianity is the great source of civilization in the West, and a great controlling power in the

---

2 Two pastors were talking in the writer's presence about the preaching of a missionary. The inquirer was finally satisfied as to the matter of linguistic ability, but he had one question more, "Does he so speak as to enter into the innermost being of the Japanese?" "*Nihon-jin no hara ni hairu yo ni*" were the unforgettable words used. Some Japanese may be found to argue that it is incorrect to use *hara* in such a case, but the writer is merely reporting what he heard. The question is, after all, the question of questions for the preacher, the writer, and the talker.

With regard to the use of the word *hara* see the translation of John 7;38, which is accepted by Prof. Sakon in his version.

society of the age. Morality and philosophy and politics and literature and art have all been influenced by Christianity. For general culture alone it is useful to know the history of Christianity; but more than this, it is through the study of this history that we are brought in touch with great men and are inspired by them."

The author writes in like manner on the Christian Life and other subjects, and furnishes material that might be made into booklets that would be read by many who will not go to the larger work, and which would serve as introductions to the treasures of this comprehensive work.

There is a tendency nowadays to revise some of the theological terms that have happened into use, and Prof. Kashiwai has in this work, for example, adopted *seinikushin* (成肉身) and *gitai* (義待) as translations of *incarnation* and *justification*, respectively.

The author divides the history into three periods, Ancient, Medieval and Modern, changing here and there the dividing lines as ordinarily accepted. These three periods he divides into ten epochs treated in fifty-two chapters, the last of which is on Christianity in Japan. How great a task it must have been to consider so much material and to condense it into a book that is not unwieldy! The book is provided with marginal notes,[3] and full bibliographies giving, as is seldom done, all the proper names in Roman letters to elucidate the often perplexing *kana* used in the text. There is a full table of contents, and moreover that thing which is strange in a Japanese book,—an index. It is indeed a great book on which the writer has, as he says in the preface, spared no pains.

The book was welcomed on its appearance in the leading daily newspapers, and some regretted that more space was not given to Japan. We have in English Dr. Cary's complete History of Christianity in Japan,[4] and a

3 There are unfortunately many misprints and some errors in dates which can easily be corrected in the second edition. An author in Japan seems to be unable to depend on another to read proofs.

4 It is a curious coincidence that in the same year that the above mentioned history was published there should have appeared another work with the title *Nihon Seikyo-shi*, "A History of the Western Religion in Japan." This is no other than a history of Christianity in Japan in the Middle Ages. It is based upon the work by Père Crasset

similar work will some day appear in Japanese. It is a work that would perhaps appeal to a wider circle of readers than the present work which could hardly have been published but for the willingness of the Christian Literature Society to wait for a reading constituency to develop. Yet a second edition may be called for in a surprisingly short space of time.

A New Translation and Harmony of the Gospels

The first translation of the New Testament was completed in 1879, and the present commonly used version was finished by a committee a year later. During the past year a new translation of the Gospels was made by Prof. Sakon of *Aoyama Gakuin*, who has already published translations of Genesis and the Psalms. It is published in the form of a harmony of the Gospels with the title *Yaso Den*,[5] "The Life of Jesus." Prof. Sakon's purpose seems to be to make a translation for the student rather than for the general reader, and many words, such as Jahve, Messiah, Logos, Gehenna, etc., are taken over without translation. The translator believes that the effects of Hebrew parallel structure are discernible in much of the language of the Gospels, and so the text is in places broken up into short lines to indicate the parallelism.[6]

A committee is now engaged in the revision of the translation of the New Testament, but this translation is noteworthy as being the work of one man, with its publication made possible through the generosity of Mr. Morimura and other business men. May it be of help in the forma-

---

(1618-1692) of the Society of Jesus. The present book is a reprint of a translation made in 1878 by order of the Council of State (*Dajokwan*) in order to fill up a gap in Japanese history. The reprint is published by the *Jiji Izon Sha*, a society which makes such ancient records available to the investigating public of the day. There are two large volumes containing 1,706 pages in all and costing six *yen*. If such books can be published in such a way, it seems that there ought to be funds available for circulating the great Christian classics.

5 Seisho Kaiyakusha, pp. 1138, cloth, ¥1:80.

6 The following is the rendering of John 3. 16:—

Sowa Kami sono hitorigo wo ataeshi hodo ni
Kaku made mo kare *kosumo* (世) wo aishikereba nari
Kore oyoso kare wo shinzuru mono wo shite horobizu
Saredo tokoshie no inochi wo motashimen tote nari.

tion of the revision as were the individual translations that went before our authorized version!

Fundamentals of Christianity

What Prof. Kashiwai has done for the history of Christianity, Rev. Tokumaro Tominaga essays to do for the principles of Christianity in a large work entitled *Kirisutokyo no Kompon Mondai*,[7] "The Fundamental Problems of Christianity." Concerning the difficult task that he has so boldly undertaken, he says in substance:—

"For many years I have been outside the organized Churches and have with some who are like-minded established an independent Church. I can therefore criticize the denominations impartially from without, and speak what I believe to be true. I have tried to grasp the essence of Christianity, to preserve the eternal and to leave aside the temporal. I hope my views will be accepted by all believers. In doing this work I have consulted the great writers on the subject but the book is not merely a translation.

"Society now needs to be elevated, it needs help from Christianity, and if Christianity can do nothing the people will be disappointed."

The writer is one who has learned through books rather than through other teachers. He has never studied abroad, and the work has been accomplished in spite of many difficulties. The literary style of the book is excellent and there is never any doubt, so far as language is concerned, as to the writer's meaning. The work is divided into three independent parts,—the Essence of Christianity, Christology and the Idea of God. In the first part the writer considers the union of God and man, saying that the desire for such union is the common ground of all religions, the Christian doctrine being that what man can not do of himself he can do through Christ.

The second part is the heart of the book. The writer, after speaking of the historical Jesus, goes on to discuss the question of the eternal (*kyuson*) Jesus, who dwells in the heart of the believer, and who is known by Christian experience. This eternal Jesus is to be distinguished from

7 Keiseisha, pp. 735, cloth, ¥1.60. Some years ago Mr. Tominaga published a book called *Kirisutokyo Shinkai*, "A New Explanation of Christianity."

the pre-existent (*ei-ei*) Jesus concerning whom we can have no such proof.

In like manner he speaks of the resurrection, saying that the problem whether the historical Jesus actually rose in the body or not is one that is insoluble, and at the same time not important. What is vital is that we can know through experience that the eternal Jesus has risen and dwells forever in the hearts of the faithful.

Considering the personality of Christ, he says that this personality reveals the immanence of God, showing that God works in Christ. As to the method of this working, the writer says that it is through a transforming of the personality of Christ. In like manner the atoning work of Christ is represented as becoming effective through a transforming of the personality of the believer.

In the third part the idea of God is considered, and the ordinary conclusions are reached. The following is a typical passage from the book:—

"Through Christian experience we know God. In Christian experience we are impressed directly by God's working, and in general experience we know God indirectly through the results of his working. The God that we know through Christian experience is holy and loving and the Father in heaven. The God that we know through general experience is spiritual. He has a purpose. He is the creator of heaven and earth. He is the preserver and guide and ruler of men.

"The God that is thus known in two ways is one God, for the God that is known as the fundamental fact of the universe can but be one."

A Text-book for Religious Instruction

Many have often desired such a book as *Kirisutokyo Tai-i*,[8] "An Outline of Christian Truth," by Rev. Naomi Tamura, who says in the preface that he, being no theologian, is surprised to find himself writing a theological treatise. The book is an outcome of his effort to give instruction in the essentials of Christianity to a group of young men, and the author confesses that he would like to have it used as a text-book in religious education. Indeed on account of the severely condensed nature of the work it is better adapted for such use than as a book for reading alone. He ex-

8 Keiseisha, pp. 236, paper, ¥0.50.

presses his thanks to the many writers who have taught him, but he will not note the titles of their works lest it seem ostentatious to do so.

The book contains a full table of contents, and fifty-two chapters systematically arranged under the following eight divisions :—

The Origin of Christianity. The Christian View of God, the Universe, Man, Sin, Salvation, Human Life and the Future Life.

The writer makes clear in the beginning his belief in the divine nature of Jesus, and in the fact that Christianity has its origin wholly in Christ. He then states ten fundamental Christian truths which are elaborated in the divisions mentioned above.

The phraseology is naturally technical, but the book is in that semi-colloquial style for which Mr. Tamura is well known.

A Hand-book for Inquirers

Since a general outline of Christian truth will be much in demand this year of the Evangelistic Campaign, another book of like nature may be mentioned here, although it belongs to the review of next year. Rev K. Takemoto has written in easy literary style a book with the title *Shinko no Susume*,[9] which is freely rendered, "The Christian Faith." He has written ten chapters on the essentials, and the Christian Literature Society has published it in a form available for wide circulation.

A Work on Social Reform

We have considered works on the history and doctrine and Gospels of Christianity. We consider next a worthy book on the practical application of Christian truth by Colonel Gumpei Yamamuro of the Salvation Army. Concerning the genesis and purpose of the book which is called *Shakwai Kakusei Ron*,[10] "On the Purification of Society," the author writes in elevated yet straightforward style :—

"Licensed prostitution, private prostitution, beyond-the-seas trade in women of ill-fame,—these are not problems concerning

9 Christian Literature Society, pp. 101, paper, ¥0.10. The book is in easy literary style, with a mixture of colloquial, and it would be a good book for a student beginning to read the written language.

10 Keiseisha, pp. 480, cloth, *yen* 1.00 (See *Japan Evangelist*, Feb., 1915).

which I desire to write. It is my desire to preach the simple Gospel to the simple folk, but there is a reason why I can but write. The reason is no other than this. Those who know the facts concerning these problems are for the most part men who have not right feelings; while those who have right feelings do not, in general, know the facts. It is for this reason that the problem remains unsolved."

This book insists on the abolition of the licensed quarters, and on the regulation of *geisha* and the sending abroad of women. To make the discussion perfect it should have treated besides, the problems of waitresses, hired women, concubines, and the illicit sale of women, but this could not be done. These problems may be discussed some other day.

In the first chapter of the book the writer shows that many in the licensed quarters are practically in a state of slavery. They are sold into the business and the keepers manage to keep them in debt, so that the assistance of the law can be called in if the women try to escape. Ignorant women (and in one hundred cases that were studied, forty of the women were unable even to write) in the hands of unscrupulous keepers are naturally unable to take advantage of the law, and even when outsiders intervene, the difficulties to overcome are very many.

In the second chapter are given the results of the examination of one hundred cases. In the following two chapters the writer discusses in a thorough way the problem of licensing. In the fifth chapter he discusses the question of *geisha*, and gives statistics to show that the number is increasing rapidly while that of licensed prostitutes is almost stationary. The conclusion reached is that the *geisha* is often no other than a prostitute who is not subject to the stricter laws that govern the control of the latter class.

The writer quotes a saying as proverbial among the sight-seeing travellers, "Going to Japan without seeing the *geisha* is like going to Egypt without seeing the pyramids." Thus is Japan brought into disrepute among the nations.[11]

11 Japanese writers treat the subject in an unworthy way. In 1912 there was published a book called *Geisha Ron* by a writer of repute, and it was abundantly noticed in the papers so that it passed through nine editions in eight months. It was followed by another book called *O Kyaku Ron* in which the blame was properly laid on the man rather than on the woman. Both books however showed lack of that right feeling and moral earnestness without which no man should speak of the subject.

Moreover, considering the trade in women to foreign countries, the writer gives statistics to show that, among the 300,000 Japanese in foreign lands, 22,362 were registered as women of ill-fame, or over seven per cent.

The seventh and final chapter is entitled "Christianity and the Problem of Morals." The writer tells of one member of a Women's Reform Society who said that she at once determined to believe Christianity when she heard that together with the teaching of the needs of chastity in women, went that of the need of chastity in men.[12] He goes on to tell what Christianity has done for the bettering of women, and closes with an urgent appeal for each one to do his duty in the matter of reforming the morals of the nation.

Right Understanding and Right Feeling

The subject is indeed one that we would rather avoid, but since Colonel Yamamuro has written the book at such cost we can but commend it as widely as possible. He says that there is nothing in the book to render it unfit for home reading or for use in schools. Ages of familiarity with the evil lead to a pitiable lack of right feeling. As examples of the common way of looking at this matter I may give the following facts furnished by a correspondent:—

"It was often my most unpleasant duty to go with girls to the police court in order to assist them to give notice of cessation of their occupation. The chief of police once said that it passed comprehension to understand why I should take so much trouble about '*ippiki no shogi*' unless I had some interest of my own to serve,—'which,' he said, 'I believe in my heart you have.' (The chief of police spoke of the prostitute as if she had been a brute in language which, happily, can hardly be put into English).

"When I was first asked to help in such a case, I went for advice to one whom I knew to be an upright man, and he said that he would be willing to throw his weight into a movement for abolition of the licensing system, but that 'to help one girl was too small a matter."

Another work of a similar nature is a translation of the

12 "It is always pretty safe to measure the civilization of a country and people by the standard of conduct that its women set up, and its men observe. That race is the more civilized or barbarous as its women are content to be well or ill treated. Wherever the women are despised the men are usually despicable."—*The City of the World*, Edwin Pugh.

Barrows Lectures delivered by Dr. C. R. Henderson in India in 1913, the general title being "Social Programmes in the West." The problems considered are those that will be soon pressing for solution in Japan, and the message is so much needed here that when Dr. Henderson was in this country the Christian Literature Society arranged for the publication of a translation. This has been made by Mr. Motoi Kurihara and sent forth by a general publishing house with the title *Shakwai Seisaku-Ron*.[13] The lectures are on the following subjects:

Foundation in economic facts and social ideals. Relief of dependents and abnormals. Policy in relation to anti-social elements. Public health, education and morality. Improvement of the condition of wage-earners. Providing for progress.

The message is a Christian one and we mourn that it it the last we shall have from this earnest worker for the wellfare of others. The following words reveal the spirit of the writer and of his book:—

"I have come to tell you something of the modern revelation of Christ's spirit in works of love, kindness and justice; what he is doing through men for the infant, the sick, the insane, the poor, the criminal, the toiling and ill-paid wage earner. This concrete message, I believe, may be helpful here, interfused with the essential spirit which gives it all aim, ideal, worth, meaning."

Sermons for the Evangelistic Movement

Not a few sermons are published nowadays in a form more or less complete in the Christian periodicals, but there are few volumes of sermons. A book entitled *Doteki Kirisutokyo*,[14] "Dynamic Christianity," contains a series of sermons on the Acts of the Apostles in a style that reminds one of Parker in "The People's Bible." The volume was prepared by Rev. Tsuneteru Miyagawa,[15]

13 *Nihon Tosho Kaisha*, pp. 381, cloth, ¥1.

14 Christian Literature Society, pp. 214, paper, ¥0.50.

The English title given on the book is "Living Christianity," but whichever title we choose it has, alas, ceased to be strange to us that we apply any word to qualify the all-inclusive word Christianity.

15 It was fitting that Mr. Miyagawa should prepare this book for concerning the genesis of the National Evangelistic Movement we are told that "it seems humanly speaking to have been an inspiration received by Rev. T. Miyagawa in the closing days of the Conference with Dr. Mott. Those were felt by many to be days of rare vision and

of the Osaka Congregational church, at the request of the Christian Literature Society for use in the National Evangelistic Movement; and since no one better than he knows the needs of the situation, it is significant that he has chosen to give such messages as these to his fellow believers for their inspiration in the Three Years' Campaign.

It is unfortunate that the writer did not follow the excellent custom of many publishers of sermons in England especially, and give not only the titles but the texts on which they are based. It often happens that the juxtaposition of a title and a text suggests a sermon, or leaves a thought that cannot be forgotten. The citation of the titles of the sermons will give some idea of the nature of the volume.

The Spirit and Development of Primitive Christianity (Acts 2.42), Courage (4.18), The Development of Possibility (3.6), Martyrs and the Glory of their Death (8.1), A Strenuous Church (8.1), The Revolution of a Life (9.6), From Asia to Europe (16.9), The Courage of the Saint (13.13), The Christian and the Holy Spirit (19.1), Holy Power (19.8).

There are few who venture to put prayers in written form in Japan, but Mr. Miyagawa has done so for some time in the *Osaka Kodan*. In this volume, before every sermon, as in The People's Bible, a prayer is printed. Neither the language of the sermon nor that of the prayer is probably just as it was spoken, yet the style is colloquial, though of an ornate nature.

Definitions Concerning the Person of Christ

It seems to be the happy custom of Mrs. Asako Hiraoka to celebrate the anniversaries of her baptism which took place on Christmas Day when she was 63 years of age, by publishing a volume of sermons by her pastor Mr. Miyagawa. The last volume is entitled *Kirisuto to Sono Shimei*,[16] "Christ and His Mission."

The preface is a graceful little autograph poem by Mrs.

---

pregnant with meaning for the future of Christian work in Japan. To Mr. Miyagawa, coming from his vigorous pastoral service in Osaka was it given to voice the call of the hour, a call to which all alike, Japanese and missionaries, were quick to rally and endorse."

16 Keiseisha, pp. 63, paper, ¥0.15.

Hiraoka in addition to which we should like to see in this, and in every succeeding volume, the preface that she wrote to the volume issued in 1913 on the joy and power of the life of Christian service.

There are three brief theological treatises rather than sermons. In the first, the writer expresses, so far as he can in words, what he means when he takes on his own lips the confession of Peter, "Thou art the Christ, the Son of the living God."[17]

He goes on to speak of Christ's mission to bring God and man together, and of His mission to bring men into a life of love and service.

Sermons on Fundamental Doctrines

We are happy to have another volume of sermons, by another leader of Christian thought and activity, the Rev. Dr. Sakuno-shin Motoda of the *Sei Kokwai*. It has a title that is characteristic,—*Tampen Sekkyo-shu*,[18] "A Collection of Short Sermons,"—for Dr. Motoda says in the preface that he seldom preaches longer than half an hour, and that the sermons as here printed contain only the more important portions of the sermons as delivered. It is a question whether or not this is a good recommendation for a volume in a country where the long sermon, sometimes succeeded by another long sermon, seems to be in favour. The writer says in the preface:—

"The sermons were preached with the purpose of setting forth the systematic doctrines of Christianity to congregations made up of believers and unbelievers:—

The sermons may appear as bones without meat or as branches without blossoms, but if there be first the bone or the branch the hearer can find meat and flowers for himself.

---

17 It is difficult to summarize such definitions. A writer in *The Japan Evangelist* says that Mr. Miyagawa holds to the progressive view that Christ was the God-filled man rather than the God-man. This subject is one that has been considerably discussed of late in Congregational circles. Dr. Danjo Ebina on the occasion of the 30th anniversary of his entry into the ministry, said that he kept himself aloof from systems while respecting the life that creates the systems, but in a later sermon on the Christ of the Twentieth Century, he too attempts a definition (*Japan Evangelist*, Sept. and Dec., 1914).

18 Keiseisha, p.p. 262. paper, ¥0.50.

The condensation of thought makes it possible to give in fifty sermons a general view of the Christian faith suited for the inquirer, or for the believer who is unable to attend the services of the Church. The sermons are on such fundamental themes as these —

Faith, Love, What is Life, What is Death? Who is Christ? The Birth of Christ, The Resurrection of Christ, The Ascension, The Teaching of the Kingdom of Heaven, The History of the Christian Church, What is Sin? The Forgiveness of Sin, etc.

Spoken Sermons in Print

Spurgeon could never have written all the sermons through which he still speaks week by week though it is so many years since the golden tongue was stilled, but he could *preach* them and happily others wrote them.[19]

Rev. Barclay F. Buxton could hardly have *written* the three volumes of addresses[20] that have been published, but he could speak, and then it was comparatively easy for others to write. He is perhaps the pioneer in the publication of books of this kind, having already published others of like nature.

"Pentecost Then and Now" is a report of a series of addresses given in the Kobe Bible School on the 1st and 2nd Chapters of the Acts of the Apostles. In the preface to this book the reporter says that, although he was bidden to amend freely, he has written the words as they were given, with the exception of a few tricks of speech, and he hopes that by so doing he will enable those friends of the speaker who could not hear in person to obtain some of the benefits of the addresses. The language is unadorned, but it satisfies the one essential condition laid down by Confucius,—that it convey thought. In the spoken sermon this is supplemented by all the subtle powers of the personality, but in the silent pages, for those

19 In the preface to "The Treasury of David," Spurgeon writes, "When protracted illness and weakness laid me aside from daily preaching, I resorted to my pen as an available means of doing good. I would have preached had I been able, but as my Master denied me the privilege of thus serving him, I gladly availed myself of the other method of bearing testimony for his name."

20 Japan Book and Tract Society, pp. 148, ¥0.15; pp. 92, ¥0.15; pp. 127, ¥0.18. All in paper covers.

who have not been in touch with that personality, something more is perhaps needed.

At a meeting for spiritual revival held at Arima, addresses were given, and these, reported in the same way, are published under the title "Spiritual Lessons from the Book of Ruth." Still a third volume by this earnest evangelist with the title, "Essentials for Revival," consists of reports of addresses given on various occasions.

A Volume of Sermon-Essays

In addition to completing his History of Christianity, Prof. Kashiwai found time to make a collection of his writings to form a volume of sermon-essays, called *Kirisuto to Jinsei*,[21] "Christ and Human Life." The very suggestive titles are in themselves a provocation to perusal of the essays, and they indicate well the nature of the contents:—

The Map of Life as shown by Jesus. The Value of the Bible in Religious Experience. Let us Live with Jesus. The Way to Draw Near the Cross. The Prelude to Eternity. Duty and Sorrow. The Christ that is not ever with Us. The Fact that Overcomes Unrest. The Background of the Blood of the New Covenant. The Chance to Know Jesus. Morality based on the Life and Death of Christ. A Spiritual Bond. The View of Human Life and the Philosophy of History. Religion and the Condition of the Nation. Sickness. The Religious Value of John's Gospel. The Secret of Personal Influence. George Herbert and the Life of the Country Minister. Paul's Autobiography (10 essays), etc.

In the very beginning of the book Prof. Kashiwai says that Christ is our Saviour and the life of our life. It is a sign of good things that such subjects are discussed from such a point of view. The substance and style of these sermon-essays is such that they would be most acceptable to ministers living in quiet country places, like George Herbert, from whose life Prof. Kashiwai drew lessons in preaching the farewell sermon for the graduates of the *Tokyo Shingakusha*.

21 Hokubunkwan, pp. 235, cloth, *yen* 1.20.

For a foreigner the book is by no means easy, but through the reading of it one would come to feel what is considered to be a good style. The language is at least clear and in reading it one does not puzzle over such phrases as are common in much of the turgid careless writing of the day,—phrases that convey no clear impression because they grow out of no strong conviction.

Questions of the Day and the Christian Point of View

Every year there are published many volumes of essays in which the questions of the day are discussed in a variety of ways, and it has always seemed to be desirable that the Christian point of view should be set forth in this form. In 1913 there was established the *Bummei Hyoron*, or "Review of Civilization" for the purpose of bringing the Christian point of view before the reading public. From this magazine may be expected collections of articles in book form. In the meantime we have a collection of vigorous well-written essays by Dr. Takagi, President of the *Aoyama Gakuin* of the Methodist Church. The book is entitled *Seikwatsu to Shukyo*,[22] "Life and Religion," and it contains articles on, The Woman Question and Religion, Religion and the Need of Life, The Nation and Religion, Suicide from the Standpoint of Religion, Education and Religion, and also extracts from sermons and addresses. In the first chapter, which is introductory, the author writes on the Foundation of Actual Life, and lays at the same time the basis for his own work, saying:—

"Every action has its origin in thought and we may say that there is a philosophical foundation for all that we do. Religion is life, religion is action, so if we wish to promote the cause of religion we must base it upon a sound philosophy."

A Modern Message

The second chapter is perhaps the most characteristic part of the work. It is summarized somewhat fully, yet inadequately, below to show what is said to the modern man in Japan:—

"Some say that the interest in religion is dying. Is this true, or is it that the meaning of the word religion has changed? Life is an essential, if not the sole, element of religion, and when the ideal of life alters, then also does the meaning of the word religion change.

"Christianity was originally a religion of the world, and not one calling on men to go out of the world, but in the middle ages the monastic idea came in and it has not altogether lost its influence. Modern civilization has however changed the world into a sort of a paradise, and to the modern man it is nonsense to be told that he must give up the world.

"It may be said that in general there are three ideals of

22 Keiseisha, pp. 555, cloth, *yen* 1.30.

life, which may be classified as naturalistic, socialistic and individualistic, and that every one of these is opposed to the traditional view of religion. The older men, the leaders of society, are amazed, and some oppose themselves to the resistless current, but their labour is in vain, their contentions are anachronistic."

The writer then discusses from the standpoint of psychology and philosophy the relation of Christianity to the *ego*, and concludes that in Christ we see the perfection of personality, the goal that is the proper aim of man.[23]

In striking contrast with the above-mentioned volume is another collection called *Shukyo to Gensei*,[24] "Religion and this Present World." It consists of a selection from the writings and lectures of Mr. Kanzo Uchimura on various subjects roughly classified under the three heads, Religion, This World, and Against War. The author says that there is one unifying idea running through all, and that idea is suggested in the preface in which he says:—

"Religion is not a thing of this world but of that, not a thing of the flesh but of the Spirit, not a thing of man but of God. But religion which owes nothing to the world and asks nothing of it, is yet not a thing that has no relation with the world. Religion does not stand because of this world, but this world cannot stand without religion."

Mr. Uchimura speaks in this volume on his attitude toward the Churches and missionaries, and as ever, he uses great plainness of speech. He says, for example:—

"A gospel Christianity independent of foreign missionaries is my ideal. In order to attain to this I left a missionary Church. To attain this ideal is of course exceedingly difficult in such a country, and some of those who had the same purpose have left the faith while others have entered Churches.

"Were I to think of myself alone, nothing would be better than to work with the missionaries, and to depend on their

23 The writer asked a young University graduate who helped him in making the above summary what he thought of the book, and the reply was, "It is *very* interesting. Every thing is new. There is nothing old. He attacks every problem with the greatest boldness."

24 Keiseisha, pp. 446, cloth, ¥1.00.

The language is simple, direct and colloquial and *kana* readings are given throughout. The work is a good one for students of the spoken language.

strength in the preaching of the Word. My best friends are among foreigners to whom I owe very much, and my independent views by no means have their origin in any dislike of foreigners.

"But because Christianity is universal it must be independent. If it be English or American then ought we to depend upon the English or the Americans. But because it is a universal,—and so a Japanese,—religion it ought to be independent of the aid of foreigners."

Besides the above mentioned volume of essays Mr. Uchimura has also published a volume, the third of the kind,—consisting of extracts from his magazine *Seisho no Kenkyu*,[25] "Biblical Study." It has a title like those of its predecessors,—*Kwanso Junen*, "Feelings during Ten Years." The selections are not arranged systematically as in the other volumes, but there is the same preaching of Christ in a striking original way. This book contains a section entitled "Feelings concerning the Churches" in which the writer states his well-known no church (*mukyokwai*) views mentioned in the extract above. Yet as we read the section entitled "My Lord Jesus Christ" we feel that we are in the presence of one of the great evangelizing forces of the nation.

Western Thought in Eastern Garb

In a volume entitled *Katei to Shuyo*,[26] "The Family and Culture," Rev. Ryo Ebizawa has collected essays written for various papers and magazines, and also some short stories. In the essays, family life is considered in relation to culture, education, worship, the Bible, sacred song, social intercourse and temperance. There are also essays on the Fatherhood and Motherhood of God, the Family of God, the Upward Look, the Influence of Woman, etc.

These essays are good examples of the way in which men of the day put the results of their reading and reflection before the public through the press.

There are many words of Chinese origin not heard in common speech, and there is that admixture of English words which is common in the writing and talking of men

25 Seisho Kenkyu-Sha, pp. 454, cloth, ¥0.90.
This book is not provided with *kana* readings.

26 Keiseisha, pp. 369, paper ¥0.70, cloth, ¥0.90.

who read and cannot find satisfying equivalents for some English words.[27]

For example, in writing on "The Family and Sacred Song," Mr. Ebizawa says:—

"What a family needs is harmony[28] and purification.[28] Think of how lack of peace in the family and disorder within vexes the soul of man.

Miss Havergal once stayed for five days in a certain family, and prayed without ceasing for their salvation. On the last night of her stay she was so joyful that she could not sleep and while passing the time with sacred song there came to her verse by verse the hymn "Take my life and let it be," and she says, "For me writing hymns is praying. The same religious sentiment is expressed by the famous hymn writer Toplady, when he says "My prayer is changed to sacred song." Scriven when asked whether he wrote the hymn "What a friend we have in Jesus" replied, "The Lord and I wrote it together."[29]

Christian Experience

A book giving the Japanese point of view alone is entitled *Shinko to Jikken*,[30] "Faith and Experience." In this volume Mr. Kanji Kioka, who finds time outside his daily duties in a bank for much personal work, has given records of facts he has come across in the course of doing this work. Were these translated into English they would make some return for similar records from the West by furnishing fuel for the fire of faith.

A Survey of Human Knowledge

A direct way of giving to the East the treasures of the West is that employed by Dr. Sidney L. Gulick. A book with the

---

27 A former pupil said to me, "What is the use of reading these books in Japanese? The material is probably all taken from books in other languages." That may be, but *what* is taken and *how* is it expressed?

28 These words are given in Chinese characters which show the meaning approximately. The sounds of the English words are represented, as nearly as may be, by Japanese syllables beside the Chinese characters,—a curiously complicated method of recording thought.

29 As we slowly read, and are impressed by such ideas in their new dress and environment, we recall the words, "He being dead, yet speaketh," and we go on to think that he is sent to "speak to a people of a strange speech and of a hard language."

30 Keiseisha, paper, ¥0.30.

title *Kwagaku Gairon* "[31] Discussions in Science," might have been missed in a review of religious literature had it not been by this writer whose motto of late seems to be, not a year without a book. This book is a report of lectures delivered in 1909-1912 in the Theological Department of *Doshisha* University. The writer, or rather speaker, thanks his secretary and reporter, Mr. Tomita, for understanding his imperfect language and putting it into good Japanese. The result is certainly language easy to read.

The author says in the preface :—

"This is an age of specialists, and consequently teachers, religious and general, newspaper writers, and those in public life are apt to be ignorant of science. The purpose of the lectures is to give a view of modern intellectual life as a whole, and a general knowledge of the object and limitations of science."

In the concluding chapter he says :—

"The palace of civilization is one that has been built by innumerable human beings in long ages and it is not for the learned alone. In it the common people should dwell and delight in its treasures. If they have a general idea of science they will understand their duties as human beings, and will thus add to their own welfare together with that of the civilization bequeathed to them by their ancestors. To develop the world and to add to its happiness is our eternal object."

The heart of the work is the matter of the classification of the sciences, and the showing of how all science leads up to the science of sciences,—the knowledge of God. The vexed question of how to classify knowledge is considered from the time of Aristotle down to the present. Prof. Tetsujiro Inoue of the Tokyo Imperial University commends the work, but says that he himself favours the conclusions of Bunt, whose work the indefatigable author would have considered had he not been suddenly obliged to return to America. Dr. Gulick has done some original work in this matter which is summed up in charts given in English and Japanese.

---

31 Keiseisha, pp. 501 with tables, cloth, ¥1.60.
The writer was somewhat surprised to find a business man reading this large work. On being asked his opinion, he said that the book was very interesting.

There are lectures on the following topics :—

Science; Philosophy; Analysis of the Sciences; Religion; Theology; Conflict between, and Reconciliation of Science, Philosophy and Religion; The Idea of Beauty and the Science of Beauty; Morality and Ethics; The Inter-relations of the Sciences; Reflections and Conclusions.

Commentaries

Reference to the Section on Commentaries in the "Catalogue of Christian Literature"[32] may cause surprise on account of its showing so many commentaries, especially on the Gospel according to St. Matthew and the Epistle to the Romans. On the Old Testament however there are comparatively few works.

A "Commentary and Notes on the Books of Samuel"[33] has been prepared by the Rev. K. Ochiai, of the *Sei Kokwai Shingakuin* (Theological College). He has consulted the standard works, and has given what he conceives to be adapted to the needs of his readers. A brief general introduction to the books is followed by notes elucidating points of special difficulty in the text after the manner of critical commentaries, but without requiring any knowledge of the original language. Such a book is more an original work than merely a translation.

There is need of a series of such commentaries, to show clearly the meaning of what is actually written, and through co-operation of the writers that are available it would not be impossible to gradually cover the field.

Japanese Adaptations

In the book called *Sei Augustine ikani shite Kirisutokyo Shinja to Narishi ya*,[34] "How St. Augustine Became a Christian," Rev. R. Onomura, of the *Nihon Kirisuto Kyokwai*, tells in his own way such parts of the story as he feels to be of use in the evangelization of his own people. In twenty-eight short chapters the essential points are given in a form adapted to the needs of the many who are in somewhat the same condition as was Augustine in his early days,—save, alas, for the fact that few have mothers who prayed like Monica.

32 Christian Literature Society, pp. 82, paper, ¥0.50.
33 Church Publishing Society, pp. 519, cloth, ¥1.
34 Keiseisha, pp. 49, paper, ¥0.10.

Books of this kind may be called adaptations rather than translations, and more are needed as introductions to the treasures in larger books.

Sunday School Lessons

The *Keiseisha* is publishing a series of lessons for the Sunday School[35] in elementary and middle grades, up to three years for each, and two volumes for each half year. The lessons are from both the Old and New Testaments, and the treatment varies with the writer. In the first volume of the elementary series, the lessons are on God and His protecting care. Mr. Kawanaka writes out in full the talk for the teacher to give to the class and a short prayer to be taught the children.

Other volumes have been prepared by Rev. R. Ebizawa, and Mr. Naoshi Kato.

With regard to the talks it may be said that they seem to aim at interesting the children rather than instructing them, but the nature of these talks has been decided upon after much experience in teaching. In any case, through the use of such text-books cumulative teaching based on Scripture is made possible, and rambling talks become inexcusable.

A Personal Experience

Mr. Tsurin Kanamori was one of the Kumamoto Band and took a leading part in the Congregational Churches until about 1892. At that time he went back, and many, when they heard of his recent conversion, hoped that he would write of his experience in a way that would be helpful to the many who walk no more with their Lord. Such a book will yet, we trust, be written. In the book called *Kyuseigun Kan*,[36] "A View of the Salvation Army" he speaks but briefly of this matter saying in part:—

---

35 Keiseisha, pp. 120, about, paper, 20-30 *sen* per volume.

In all the volumes the talks for teachers are given in full, thus forming excellent text-books for use in language study. It would be well to let the teacher *talk* these lessons to his pupil.

36 Salvation Army Headquarters, pp. 84, paper, ¥0.10.

The book is one of the very best for students of the language as used in public speech. It is said that Mr. Kanamori in writing uses *hiragana* only so that his mind may be not led off into the channels of the written language. His well known tract *San Koryo*, now in its 22nd edition, is however in written style.

"I am one of the oldest among the believers in our country. Some forty years have passed since I began the Christian life, but in that interval on account of theological discussions, I got altogether out of the religious world and wandered in the world at large. But thanks in the highest be to God, He with His mighty hand has of late led me back to my first faith. This being so, I had an intense longing for the salvation of the country, and desired to offer the remainder of my life to God to be spent in this work, but what to do I knew not at all. At that time I said to a friend, 'I am just in the condition of Paul on the road to Damascus. What shall I do? Whither shall I turn? The way to go is altogether unknown.' On that my friend made answer 'What? Ananias is on the point of coming. He will open your eyes.' And indeed, just as he said, God sending that Ananias called the Salvation Army, did open my eyes."

Then he goes on to tell in like intimate fashion his views about the Salvation Army. The book is, indeed, his own report of the talk that he made when he publicly joined the Army. It would be well, if in future editions, criticisms of the Churches and their ministers were omitted.

Christian Culture

No less than Prof. James Stalker has just written a book on Christian Psychology, which is destined for translation in this land where psychology is so much in favour. There are many books on Christian ethics, but none have been translated, unless we take the ground that all ethics are Christian,—and we need a book on the subject by a Japanese intimately acquainted with the needs and trials of his fellow countrymen. A book with the title *Kirisuto-kyo Shuyo Ippan*,[37] "A General View of Christian Culture" by Rev. Bunji Tsuyumu, pastor of the Congregational Church of Imabari, arouses expectations which are not satisfied by examination of the book.

The author touches on fundamental subjects in the discussion of effective means of culture, of which he enumerates the study of the Bible, worship, thanksgiving, praise, prayer, repentance, faith, hope, love, humility, patience, self-control. self-sacrifice and evangelizing.

In speaking of prayer, for example, the writer says that it is the Christian's hope and life and power but he does

37 Keiseisha, pp. 120, paper, ¥0.20.

not make it clear here, or elsewhere, that *Christian* culture is possible only when Christ dwells in the heart by faith.

The Choice of Books for Translation

Turning from works which may be called original to translations we find not a few. What books are chosen for translation and accepted by publishers as being likely either to supply a demand or to create one? The question is an interesting one, and it is suggested by the fact that a secular publishing house puts out a translation of a work by Prof. Karl Marti of the University of Berne on "The Religion of the Old Testament." The translation entitled *Kyuyaku Seisho Shukyo*[38] was made from an English volume in the Crown Theological Library by Rev. Kiyoshi Maejima of the *Sei Kokwai*. If conversations with pastors as to what new books have been of interest can be taken as straws showing the direction of the wind, then this book is one of the most popular of those appearing in the past year. An introduction is written by Rev. Judo Imai, of the *Sei Kokwai* Theological College, in which he says:—

"Various nations have made their contributions to the civilization of the world, and the Hebrews are pre-eminent in their contribution to the development of religion. It is regrettable that many higher critics go astray in by-paths when discussing this development, but Dr. Marti traces out the broad line of progress, so the translation of his book is a treasure added to the Japanese religious world."

For the general reader a preface is written by Mr. Genchi Kato,[39] a student of the science of religion, a significant extract from which is the following:

"The religion of the New Testament cannot be properly understood (*seito ni rikwai suru*) apart from that of the Old

38 Maegawa Bunei-kaku, pp. 461, cloth, ¥1.20.

39 It should be stated that Mr. Kato writes from the standpoint of one the eyes of whose heart have not been enlightened. To such a one, intellectual understanding is everything, and spiritual enlightenment nothing. Such a one can add to,—and if needs be, subtract from,—his intellectual accretions, as knowledge grows from day to day, and yet walk in darkness though in the very presence of the Light of Life. One is reminded of Principal Shairp's poem beginning,—

"I have a life with Christ to live,
But, e'er I live it, must I wait
Till learning can clear answer give
Of this or that book's date?"

Testament, and this cannot be properly understood without a knowledge of the results of modern scientific investigations which are being added to day by day."

The position of the original writer is indicated by the following passage:

"The results of modern scientific study of the Old Testament establish two things: (1) that the Old Testament is not the origin of the religion, but only a literary record thereof, and (2) that the Old Testament is not in its origin different from other ancient literary records."

Modern Currents of Thought

A new feature in the publishing world is the appearance of a series of books with the general title *Gendai Shicho*, "Modern Currents of Thought." The series is sent forth by a society called the *Kirisuto-kyo Doshikwai*. The general preface states that in order to promote the free investigation of Christianity, the *Doshikwai* has hitherto held meetings in Tokyo and summer assemblies, but that, since the influence of such efforts is limited in time and place, the society has decided to publish this series of books.

The first volumes of series is naturally on Eucken,[40] and it is dedicated in English to "Rev. Clay MacCauley, the promoter of liberalism in Japan." The book is by Rev. Ryo Minami, and it contains a general account of Eucken's philosophy. Being an original presentation of the author's understanding of Eucken's message, the book is more easy to comprehend than the translations of Eucken's works,—no less than nine of which have been published already.

The second volume of the series by Rev. S. Imaoka is a translation of Eucken's book in English, "Ethics and Modern Thought," and of his lecture "Back to Religion." In a prefatory letter written by Eucken in June, 1914, he says that he expects to see the translator in Japan, and great preparations had been made for his coming. What would the effect have been had he come?

A Japanese student of Eucken's work in the original writes as follows:—

"Eucken insists upon the importance of spiritual culture and

40 *Rudolph Eucken no Tetsugaku.* Pp. 319, 1st ed. July; 2nd ed. Sept. The series is published by the Keiseisha at the low price of 70 *sen* a volume.

points out the defects of modern materialistic and artistic culture and for this reason his medicine is needed in Japan to-day as it is in the West. At the same time his work is rather of a negative nature. He is fighting against foes and is preparing the way for others to advance. He has reached only the threshold of religion, and in seeking to establish the truth of religion by philosophical processes he is attempting the impossible."

A Modern Tendency

The third volume of the series is entitled *Sei no Kokai to Shin Geijutsu*, "The Renewing of Life and the New Art." The book is by Mr. T. Naito who says in the preface that whether there be a deity (*kami*) or not he does not know, but that as for himself he wants to make a new present (*atarashiki genzai*), for life after death may be nought but romance. The following criticism of his work, by a Japanese well acquainted with the tendencies of the age, is of interest because the frame of mind revealed in the work is common at the present time :—

"The tendency revealed in this work is one common among young men at the present time. They long after the so-called *jujitsu seikwatsu*, or complete life, but they have no definite idea as to what this complete life is. As the author of this book states, the development of the so-called '*suppadaka no seimei*,' or 'naked life,' is desired, and the realisation of the continuously renewing present. But the question is how to attain all this. The author looking within alone finds himself at a loss, and though conscious that he is standing at the crossways, knows not whither to turn. Everything is vague, uncertain, and unformed. For him there is a spiritual chaos. He has come to know that mere force is vain, that mere ideals are lifeless, and to feel an urging to go forward. To retreat seems to be cowardly, but to go forward may be only to repeat his former failures. And yet there is no trace of serious moral sentiment, no thought of regret nor repentance, least of all any sense of sin. The author thinks that he is approaching to religion, but he is merely drawing near to a creature of his own imagination. He may be compared, indeed, with a visitor to a museum, who imagines what may be within, and argues concerning his imaginations, but makes no attempt to enter and see. The author has been so beset with various views, and taken up with scientific and philosophic theories that he has had no time nor energy to even begin the practical solution of the problem of life."

The fourth volume of the series, called *Kwagaku to Shukyo*, "Science and Religion," is based upon a work by Prof. Emile Boutroux with the same title, and contains chapters on Comte, Spencer, Haeckel, Ritschl and James.

The volumes of the series have appeared monthly, and the fifth one, the last for the year, is *Gendai no Shiso-ka*, "Men of Thought of Modern Times," a collection of biographical sketches by Mr. Takeji Komatsu, Y.M.C.A. Secretary.

He says that the age is so great that we can hardly realize its greatness. The great need of the age is great men, and the purpose of the book is to call them forth "Heaven has no mouth," he says, "and can but speak through men."

The writer divides the book into three parts,—Men of Thought as (1) Scientists, (2) Men of Letters, and (3) Philosophers,—and gives biographical sketches of Metchnikoff and Ostevald; Maeterlinck and Shaw; and Eucken and Bergson.

Modern Thought and Modern Error

In the matter of the truth and the vagaries of modern thought, there is no safer, saner or more able guide than the late Professor Borden P. Bowne. Happily former pupils of his have provided a fund for the translation of his works into Japanese, and the publication has been undertaken by the Christian Literature Society. Three volumes have already appeared, the last one being *Shiko oyobi Chishiki Genri*,[41] "Theory of Thought and Knowledge," by Prof. G. Sogi of the *Kwansei Gakuin*. The original is a book that makes for right thinking, and while it is a work for specialists, it is lightened by the writer's charm of style and gift of humour. The preface to the work alone might give pause to many who know not yet as they ought to know. Of such ones few will read the larger book, but a popular presentation of the problems might be widely read and would have a beneficial effect. One realizes how great is the need here of attention to the two points of which Prof. Bowne speaks in his preface. Concerning the first he says:—

41 Christian Literature Society, pp. 352, cloth, ¥2.00.

"Apart from deeper speculative questions I have emphasized two points the knowledge of which is of great importance, if not absolutely necessary, for our intellectual salvation. The first point is the volitional and practical nature of belief... Persons entering upon the life of reflection without insight into this fact are sure to lose themselves in theoretical impotence or in practical impudence. The impotence manifests itself in a paralysing inability to believe, owing to the fancy that theoretical demonstration must precede belief. The impudence shows itself in ruling out with an airy levity the practical principles by which men and nations live, because they admit of no formal proof."

A Study of Authority

A book of a more general nature and one that throws light on the problems mentioned above is "Prolegomena to Systematic Theology. A Study of Authority," by Prof. E. O. Davies of the Theological College, Bala. The first four lectures contain a discussion of religion in general, and then we come to a consideration of the sources of authority of the Christian religion at the beginning of which the author says:—

"In the preceding discussions we came to the conclusion that a belief in God is forced upon us by the very constitution of the universe and ourselves. . . . We are on the threshold of Systematic Theology, and therefore we must ask what use shall we be justified in making of beliefs recorded in the Bible."

He goes on to consider the moderating influences of natural science, historical criticism and archaeology on the extremely positive view of Biblical authority. He then states broadly the extremely negative view. After a lengthy criticism of this view, he comes to the following conclusion:—

"We hold that Christ revealed to the world unerringly the mind and will of God. We readily admit that there is a great difference between 'the traditional view' of the Bible and the critical view. By giving up the former we lose something no doubt, but we lose nothing that is essential either to religion or to Christianity, and the gain is far more than sufficient to balance the loss. Both Testaments become far more real, and the truth is more firmly established."

The book has been well translated with the title *Ken-i no Kenkyu*[42] by Rev. S. S. White and his assistant Mr. C.

42 Christian Literature Society, pp. 100, boards, ¥0.70.

Iwaki, the combination ensuring faithfulness to the original. It would be well in a second edition to give an introduction speaking of the conditions and problems in Japan, and indicating in a general way what light the author has to throw on the matter.

It is of interest to note the work of a new ally in supplying Christian literature for Japan, one old in the work of circulating good books—the Society for Promoting Christian Knowledge. This society works in connection with the Church Publishing Society, which has published three books in the past year under its auspices.

The Doctrine of Holy Communion

The Church Publishing Society is continuing the series entitled "Church Theological Library," ten volumes of which were published by the *Fukosha*. The eleventh volume is a translation of "The Body of Christ" by Bishop Gore, with the title *Seizan Ron*[43] (On the Holy Communion). The translator, Rev. Y. Inagaki, of the *Sei Kokwai*, Sendai, says that he considers this title better suited for use in Japan. Mr. Inagaki, in the preface, speaks of the importance of the Holy Communion, and says it is a cause for rejoicing that it is celebrated every Lord's Day as well as on Holy Days not only in the larger Churches, but in some small ones. He regrets however that there are some who neglect the frequent celebration of the Holy Communion. L'Abbé Raguet, has written on the same subject a volume to which he gives the title *Sei-tai no Hiseki* (秘蹟),[44] "The Mystery of the Holy Body."

He gives the following brief preface alone:—

"John the Baptist said to the people of his age, 'There standeth one among you whom ye know not.' May we not say the same concerning the mystery of Christ's presence in the Holy Body! How happy he who partakes, knowing the worth of the Holy Body! To show this forth as far as possible is the purpose of this book."

---

43 Church Publishing Society, pp. 297, cloth, ¥0.75.

44 L'Abbé Raguet, Nagasaki, pp. 210, paper, ¥10.

The composite word *sei-tai* is made for the occasion and means nothing to the uninitiated, and the writer (after the manner of Roman Catholic writers) has used another uncommon combination in *hi-seki*,—a secret thing.

Kirisutokyo wa Kirisuto,[45] is a translation, by Rev. K. Yoshida of Kobe, of "Christianity is Christ," the original being by Rev. W. H. Griffith Thomas, D.D.

Bishop Hamilton writes a preface in which he emphasizes the fact that Christianity is neither merely the teaching nor the works of Christ, but Christ Himself. He calls attention to the scholarly attainments and Christian character of the author, and to his relations with many now in Japan. There are fourteen chapters on such subjects as Christ's character, teaching, claim, death, resurrection, influence, etc., and the title of the book indicates well the nature of the contents.

Mr. Yoshida in simple literary style has prepared a book suited to the needs not only of the minister but of the ordinary reader as well.

Quiet Talks

Mr. S. D. Gordon, the author of the series of "Quiet Talks" was in Japan two years ago, and talked his way into the hearts of many, preaching the Gospel in much assurance. This so moved the hearts of ministers gathered together in conference in Kyushu, that one who heard the message asked Dr. Yugoro Chiba of the Baptist Theological Seminary to put it into such a form that it could be delivered to ministers throughout the land.

Dr. Chiba has made therefore a translation of "Quiet Talks to World Winners," with the title *Hito wo Michibiku Hito*[46] (Men Who Lead Men). In making the translation he has taken the general meaning and caught the spirit of the paragraphs and has then spoken in forcible Japanese, just as a good interpreter does in setting forth a sermon to an audience.

The message given through Mr. Gordon is indicated in the following passage:—

"Now the chief thing to mark very keenly is this; that God's chief reliance in His passionate outreach for His world is men. He is counting on you and me. The power that actually wins men is the power of God. Only He can so play upon human wills and hearts as to induce them gladly to open to Him.

45 Church Publishing Society, pp. 300, cloth, ¥0.70.
46 Christian Literature Society, pp. 420, ¥0.90.

That is true, but it is as true that only through the winsome power of men can He use His winning power fully."

It is a message in the carrying of which to Christians throughout the land, the Christian Literature Society needs the co-operation of all men who would lead men.

Another of the "Quiet Talks," that on "Power," has been translated by Rev. Zenichi Hidaka, of the *Nihon Kirisuto Kyokwai*, Kyoto, with the title *Chikara ni Mitsuru Seikwatsu*[47] (The Power-filled Life).

Mr. Hidaka has chosen to translate in the ordinary way sentence by sentence,—a difficult task in the case of a book full of idioms of speech that have grown up in surroundings so alien to Japan. He has preserved the intimate colloquial style of the original, showing how a man can talk plainly on the deepest and highest subjects. The translation would hardly, however, be a Japanese one, did it not contain many words that belong to the written language rather than to common speech, and in so far is it an imperfect rendering of the original.

A Life of Christ for the Young

Dean Hodges must have told the story of Christ to his own children in the natural language written out in his book called "When the King Came." Mr. S. Ojima has caught the spirit of the original and has made a book that will help the young—and others too if they will read it—to learn how to know without arguing. This book, with the title *Tsuzoku Yaso Ichidaiki*[48] (A Life of Jesus in Common Speech), is a good one to give to young people to read, or to commend to teachers of the young as a model for dogmatic teaching in the good sense of the word. Teachers are apt to think that because they themselves like to argue, that children also like to be argued with, and need to be trained in arguing.

Lessons from Lives

The Society of Friends has prepared lives of two old time worthies, John Wool-

47 Japan Book & Tract Society, pp. 345, boards, ¥0.80.
The writer found a Japanese who knew too little English, troubled with one book of this series which had been given to him "because it was simple." Yes, simple enough to us, but how puzzling to a foreigner!

48 Christian Literature Society, cloth, ¥1.00, paper, ¥0.60.

man and Elizabeth Fry.[49] Selections have been made adapted to the needs of those of this age and land, and readable translations have been produced.

In a preface to the former work Dr. Nitobe gives a reason for the putting forth of such books. He says in substance :—

"John Woolman may be called an incarnation of Christianity. When we read his life we see clearly how Christianity has power to work upon the heart of man. Those who have lost hope in this dark individualistic age will pluck up courage saying, 'He was a man and I also am a man.' Few can attain to high positions, and it is inspiring to read how one altogether lacking in worldly advantage accomplished so great a work.

"'The style is the man,' so writers are accustomed to say, and Woolman's style is a reflection of his serene simple self. This translation is a faithful one, so far as words go, but no one can make a perfect translation, so I hope that the reading of the translation will but send one to the original."

As we read such words we wish that the preface could go on and on, even to the exclusion of the book, drawing from the life of the man lessons for the men of this age whose needs and lacks and temptations and trials are so intimately known to the writer. But, alas, writers are few and translators many.

Lives of the Saints

The following work is an example of the way in which an able translator, or rather adapter, can make free use of the material provided him, and the knowledge that he himself possesses of the needs.

The lectures on Bernard of Clairvaux by Dr. R. S. Storrs make up a large book, containing much that does not specially appeal to Japanese readers; but by selecting and adapting, Mr. Kinnosuke Ikeda has prepared for the Christian Literature Society a very readable book entitled *Bernard oyobi Sono Jidai*[50] concerning a man of whom the lecturer says :—

---

49 Keiseisha, pp. 120, ¥0.20, and pp. 169, ¥0.30, paper.

The titles of the books are simply the names in Japanese characters. It would be well to have a sub-title at least suggesting what these names stand for.

50 Christian Literature Society, pp. 291, boards, ¥1.00.

The original work has been reprinted as a volume of Scribner's Popular Religious Series, and books of this nature promise to be-

"He was one of the saintliest and most heroic figures on the canvas of European history... It would be well if all ministers of religion would carefully reflect on such examples... They show the rebound of mind, both in teachers and hearers, from the conditions of dumb ignorance in which the chaos of the preceding centuries had largely left men."

The translator in his preface says :—

"The character and faith of St. Bernard are the common property of all ages. The Japan which can appreciate Honen, Shinran and Nichiren can also appreciate St. Bernard. Having great hopes with regard to the spiritual condition of my fellow countrymen I venture to introduce this book to them."

A New Collection of Hymns

Every scribe instructed unto the kingdom of heaven bringeth forth out of his treasure things new and old, and the more he is instructed the more he brings forth of what may be called new. In the Japanese hymnals we have a few original hymns, and in the collection now sent forth by the Salvation Army more are found. Of the 220 hymns in the book called *Kyusei Seika-shu*,[51] "A Collection of Sacred Songs of Salvation," fifty are selected from among the hundred uniform hymns contained in the two other hymnals in common use. Translations have been made anew of 130 other hymns, and there are forty original compositions. It may be said, that in general the language is more simple than that in the older translations. Having the needs of the uneducated and the young in mind the writers have occasionally merely put prose in metrical form, as for example, in giving instruction as to duty, good behaviour, the ten commandments, the books of the Bible, etc. These songs, and others, are set to the well-known tunes of *Kisha, Tetsudo Shoka, Kazoeuta*, etc. There are besides 200 choruses containing only a few lines each, of which many are original.

All new translations are welcome as leading up to a

come popular. A life of Francis of Assisi has also been prepared and will probably be published this year. It would be well to suggest such subjects for study, and perhaps for writing on, to young ministers.

51 Salvation Army Headquarters, pp. 380, paper, ¥0.10.

The headings in English are misleading, as they are sometimes used in the ordinary way, and at others only to suggest the tune to which the hymn that follows is to be sung.

native hymnody, and it would be well if Christians were encouraged to publish hymns in the Christian periodicals.

A Book of Daily Readings

A book of the nature of "The Imitation of Christ," and one suited for all who have the common heritage of suffering has been published. It is a collection of readings for every day of the year with the title *Uki-hito no Nagusame*,[52] "Consolation for Fleeting Men." For each month there are readings on various phases of the general subject of the Cross; and for each day there is given a verse of Scripture, or a passage from an ancient writer, with a brief comment thereon. The translator is L'Abbé Cettour of Yamaguchi, who writes in semi-colloquial style and in language that is not difficult.

Another book suited for all Christians is issued by the publishing department of the Greek Catholic Church with the title of "Catacombs,"[53] in which Mr. R. Ban has told in an interesting way the story of the heroes of the faith in the catacombs.

A Study in the Old Testament

"The Shadow and the Substance" by Sir Arthur Blackwood has been translated by Rev. I. Shirai with the title *Sukui no Yohyo to Joju* (豫表と成就).[54] The writer takes as his starting point the 11th and 12th chapters of Exodus, and explains the connection between the shadow of salvation in the old dispensation and the substance in the present.

The translation is in colloquial style but many uncommon words have to be used if all the unfamiliar ideas in the original are represented.

Rev. Andrew Murray's books are comparatively easy to translate, and a third edition has appeared of *Shin Sei-*

---

52 Sei Yosefu Kyoikuin, pp. 357, paper. ¥0.20.

53 Sei Kokwai Jimusho, pp. 290, boards, ¥0.70.

54 Japan Book & Tract Society, pp. 166, paper, ¥.025, cloth ¥0.40. The title of the original is suggestive to those who know of "a shadow of good things to come," and the book has had a wide circulation in England. But the Japanese title is a puzzle to those unfamiliar with the technical term *yohyo*. Could not a more illuminating title have been found?

mei,[55] a translation of "The New Life" made by Mr. Jukichi Ito in 1897. It is in literary style, and it errs on the side of being too literal a translation.

Series of Tracts

A series of tracts with the general title *Kokyo Kenkyu no Shiori*[56] "A Guide to the Study of Catholic Teaching" is being published by St. Joseph's Press, Osaka.

The first of the series is on God; the second is entitled *Jinsei no Mokuteki wo Toguru Michi*, "How to Attain the End of Life"; and the third, *Tenshu Kokyo, I-kyo, to Meishin*, "Roman Catholic Teaching, Heresy and Superstition." All are by L'Abbé Bousquet of Osaka, and the subjects are treated clearly in colloquial style.

St. Joseph's Press also publishes a number of booklets for children, such as for example, *Chiisaki Tereshia*,[57] "St. Thérèse de l'Enfant-Jésus," an illustrated life of St. Teresa.

Of larger books, in addition to *Uki-hito no Nagusame*, we note only *Seibo Maria*,[58] "The Holy Mother Mary."

The *Wafutsu Kyokwai* continues to publish a series of tracts for the educated, L'Abbé Drouart de Lezy being the principal writer. His tract entitled *Zen-aku*, "Good and Evil," is of a general nature. Another is entitled *Tenshukyo no Ganko*,[59] "The Stubbornness of Catholic Doctrine." These tracts are worthy of study for their matter and for their style.

While speaking of tracts, we note that the "*Kyusei* (Salvation) Tracts" by Colonel Yamamuro now number sixteen, and that the Tract Society has issued three simple ones by Mr. T. Mitani and Mr. S. Suzuka. All of these are in the popular eight page folding leaflet form, in which the Christian Literature Society also has begun a series this

---

55 Japan Book and Tract Society, pp. 323, boards, ¥0.90, paper ¥0.50.

One can get the *meaning* from such a transcription, why is not possible for a good writer to do this and then to express it in good language? Good writers of course are not in the habit of doing such work, but some might be found willing to undertake the task.

56, 57 Sei Yosefu Kyoikuin, pp. 40, 5 *sen*; pp. 106, 5 *sen*, paper.

58 " " " pp. 493, paper, 25 *sen*.

59 Published by the Society and sold by Sanzaisha, Kanda, Tokyo. The volumes contain about 80 pages each and sell for 10 *sen*.

year. Since they are sold at the price of one *yen* a thousand they can be very widely circulated.

The Oriental Missionary Society begins a "Village Evangelization Series" consisting of neatly bound little volumes containing excellent material. Some say that the booklet is kept while the leaflet is soon cast aside.

The Education of the Young

We may next consider a few books connected with the education of young people, and first among these is one for teachers or even for parents. *Seinen-ki no Shinri oyobi Kyoiku*[60] is an abridged translation. In readable style and in a volume of handy size Prof. Wada of the *Doshisha* University has given what he considers to be suited to his circle of readers from a book, by Prof. Stanley Hall, called "Youth, its Education, Regimen and Hygiene." In an introduction to the translation, President Harada of the *Doshisha* congratulates students of psychology on obtaining access to the results of Prof. Hall's extended investigations without having to overcome the difficulties of reading the original work. The reader of such a translation has indeed much of his work done for him.

Books for the Young

What books in Japanese shall we commend to the young, or put in reading rooms for them? Certainly not only books that make what we call the direct appeal. The wind bloweth whither it listeth and it blows often in ways that seem to us devious.

We may mention a few books into the making of which Christians have put very much labour, in the faith that by so doing they have their part in the building up of the Kingdom.

English Poetry for Japanese

In the preface to *Heimin Shijin*,[61] "Poets of the People," Mr. Kanzo Uchimura first sketches with a master's hand the civilization of a country without faith and then continues :—

"Without faith a people may succeed in all directions and yet fail in matters above this world. From a faithless land no prophet appears, no poet comes forth. And this is as it should be, for

60 Keiseisha, pp. 537, cloth, ¥1.00.
61 Keiseisha, pp. 258, ¥0.50. A second edition was soon called for.

God is not recognized, Christ is denied, and the Gospel is contemned. From a people which laughs at the future life there ought to appear no poet singing of eternal life and heaven and endless glory...That great poets may come forth, we pray, and in order that we may have them, as a preparing of the way, we preach the Gospel of the Kingdom."

To the book that follows, Mr. Uchimura contributes an essay on Walt Whitman. Mr. Kenzo Azegami writes essays on Tennyson, Lowell, Whittier, Wordsworth and Bryant, and gives translations of several of their poems. One often wonders what it is in the pleasant field of English literature that appeals to the Japanese heart, and in this book a partial answer can be found.

Translation of Carlyle

Hardly less than poetry must the prose of Carlyle strike terror to the heart of the translator, but in a volume entitled *Cromwell*,[62] Mr. Azegami has attempted to give a rendering of Carlyle's "Oliver Cromwell's Letters and Speeches." He says that it is impossible to translate the whole work word for word, and indeed it would be undesirable to do so. In most books there is more or less that will be appreciated only in the original, and by people in the environment of those for whom the author wrote. The skill of the translator should be employed in this direction, and one who is familiar with both the original and the translation says that in this case the abridgement is itself "a work of genius." The praise may be too high, but to abridge and select well is no easy task.

Translation of Dante

A labour of love is *Shin Kyoku* (神曲), *Jigoku*,[63] a translation of Dante's "Vision of Hell" by Mr. Heizaburo Yamagawa who has given himself wholly to the study of Dante's works in the original. He has produced a translation which is said by a competent critic to be faithful to the original both in rendering and in the language employed to convey the thought. It is to be hoped that Mr. Yamagawa will be encouraged to go on with his undertaking, and that his

62 Keiseisha, cloth, ¥1.80, or 3 vols. paper, ¥0.60 each.

63 Keiseisha, pp. 411 (150 pages of commentary and notes), cloth ¥1.20.

translations of the Italian poet's works will rank together with Prof. Tsubouchi's translations of Shakespeare.

Woman's Influence

A book entitled *Fujin no Tenkei*,[64] "Models for Women," is a translation, by Mr. Seita Hayashi, of "The Romance of Woman's Influence," by Alice Corkran. The book is introduced by Mr. J. Naruse, president of the Woman's University, who regrets that books for the culture of women are few. He says that in this book the great invisible work which lies beneath the work of men is shown forth. The biographical sketches are given of the following subjects:—

The Mother of Augustine, The Wife of Gla lstone, the Mother of the Salvation Army, The Sister of Wordsworth, The Sister of Herschel, The Daughter of Renan, etc.

The book is written in an easy readable style, and *kana* readings are given throughout. It is one of those books suited for home reading which are so much needed at the present time when harmful magazines abound.

Books for Girls

A second edition has been published of the translation of Helen Keller's "The Story of My Life,"—*Waga Mi no Monogatari*.[65] The translation is well done in colloquial style by Dr. Mikami who has written the needful prefatory sketch of her life, which is, however, too short in proportion.

It would be a source of inspiration to teachers to have another volume containing an account of the patient education of Helen Keller without which she would indeed have been a mute inglorious Milton. Extracts might also be given from her wonderful letters.[66]

It is getting easier to find books suitable for use in schools for girls, and we may mention in this connection the appearance of the 6th edition of *Rutsu-ki*,[67] a series of

---

64 Keiseisha, pp. 389, cloth, ¥1.00.

65 Methodist Publishing House, pp. 199, boards, ¥1.50.

66 At the age of 12 she wrote: "I enjoyed your dear letter so much! I am always delighted when any one writes me a beautiful thought which I can treasure in my memory forever. I did not realize until I began the sketch for the *Companion*, what precious companions books have been to me and how blessed even my life has been."

67 Keiseisha, pp. 123, paper.

talks on the Book of Ruth by Mr. Kanzo Uchimura, originally given in the family circle study of the Bible.

Scientists and Religion

A thorough going scientist is one who knows everything about something, but it is a common mistake to suppose that he is one who knows something about everything, theology and religion included. In Japan, as elsewhere, it is often said that scientists no longer believe in Christianity, and that Christianity is therefore not worthy of belief.

To refute the latter error, Mr. A. H. Tabrum prepared a book called "Religious Beliefs of Scientists."[68] The Christian Literature Society was asked to publish a translation for use among students in particular, and the work has been well done by Mr. S. Ojima. It is rather a book to supply material for the speaker than one for continuous reading.

In closing this inadequate review we must merely note the names of a few books :—

The Oriental Missionary Society publishes *Seiketsu to Chikara*, "Purity and Power.." The *Keiseisha* publishes "Walk Talks" by Rev. C. A. Clark, a dialogue between a professor and a student designed to show the reasonableness of Christian belief. The text consists of both English and Japanese.

The *Keiseisha* has published for Dr. H. V. S. Peeke, "First Reader for the Home Study of Japanese," a collection of extracts from Japanese books.

The *Kyobunkwan* has published a book,—mention of which belongs properly to next year's review,—by the same author and Rev. J. I. Jones, called *Roku-sen Jiten*, "Six Thousand Characters," a book that will be of great use in the reading of books.

Dr. Peeke also has prepared a second edition of Dr. Verbeck's "Synopsis of all the Conjugations of the Japanese-Verb." (Kelly & Walsh).

---

68 Kwagakusha Hyakunin no Shukyo-kan. Christian Literature Society, pp. 297, ¥.25.

It would have been better had the material been arranged according to subjects instead of being given and duplicated under the names of some 140 different persons (many of which are unrecognizable because given in *kana* alone).

"Wa and Ga," by Dr. Wm. Imbrie, is a discussion of the proper use of two perplexing particles in the Japanese language. (*Kyobunkwan*).

Among English books published in this country are the following :—

"Edward Bickersteth, Missionary Bishop in Japan" has been compiled by Mrs. Bickersteth, preparatory to a life of Bickersteth in Japanese. (*Kyobunkwan*).

Prof. F. A. Lombard of Doshisha University has written an authoritative work on "Pre-Meiji Education in Japan" (*Kyobunkwan*).

In "Church Unity in Japan" Dr. Wm. Imbrie has given a history of the movements toward unity with which he has been intimately connected. (*Kyobunkwan*).

"Introducing Men to Christ" (Christian Literature Society).

Conclusion

As the writer sees the books reviewed scattered about he realizes how great a privilege it has been to see all these works, which even in Tokyo cannot be seen all together in any one shop. The ministers who read the Christian papers know that there are such books, but the reviews are very brief. The laity, in general, do not even know that the books exist. On the part of the majority there is no taste for such books, while among those who wish to read, the means for supplying the needs are comparatively limited.

Would it not be possible to have collections of the new books that are commendable in missionary homes throughout the country? The Christian Literature Society depends upon the missionary to be its book agent, to talk about books, to commend some, to criticize others, to lend or to give.

Few can prepare books, but all can have a part in circulating, helping every one his neighbour and saying to his brother, "Be of good courage."

JAPAN

PART V
CHRISTIAN EDUCATION

CHAPTER I

EDUCATIONAL REVIEW

By A. K. Reischauer

Christian education during the past year has made substantial progress. While no one institution has made any phenomenal gain, still the work as a whole is stronger to-day than it has ever been. Practically all the schools report a larger enrollment, an improvement in equipment and teaching staff, and a quickening of the spiritual life of the students. To mention but a few of the main items of progress, we begin with the schools in the southern end of the Empire.

Reports of Schools

Kyushu Gakuin, Kumamoto, which reported improvement in plant last year, reports a large increase in enrollment, bringing up the total to 400; and this in spite of the fact that the tuition fee was raised above that of the local public schools.

Chinsei Gakuin, Nagasaki, reports a new athletic field and a raise in tuition. *Tozan Gakuin* enjoyed a substantial increase in its appropriations from the Home Board, has erected a new building, and made extensive repairs on grounds and buildings. The enrollment has reached the school's limit of 300, and the teaching staff has been strengthened.

Shimonoseki Baiko Jo Gakuin is a new institution formed by the union of Sturges Seminary, (R.C.A.) formerly located at Nagasaki, and *Koyo Jo Gakuin* (P.M.), formerly located at Yamaguchi. The site of the School on a hill in Shimonoseki is one of the finest in all Japan. The total cost of this new plant was about *yen* 75,000. The enrollment for the first term was about 100 students.

Hinomoto Jo Gakko, Himeji, had an increase in enroll-

ment of 20; and out of the total number of 80 students, 30 were baptized during the year.

Kobe College has profited by the addition of a new building reported last year, and had an increase in enrollment of about 30. *Kwansei Gakuin*, Kobe, opened up a new athletic field, erected new residences for teachers, and improved the whole plant by an outlay of about *Yen* 28,000. The staff was increased by one missionary and six Japanese. The enrollment increased 96 in Middle School, 19 in the College, and 15 in the Theological School; making the total enrollment more than 700. The Theological School added a correspondence course with 40 students enrolled, and the theological faculty, in conjunction with *Aoyama Gakuin*, is publishing a theological quarterly.

Doshisha University, Kyoto, had the best year of its history. James Hall, for the Girls' Collegiate Department, was completed during the year, additional land was purchased, and *Yen* 13,000 was appropriated for the initial erection of a new library building. The staff of the University Department was strengthened by the addition of five new professors. The total enrollment for the year was 1315. Of these, 70 were enrolled in the Theological School, 239 in the politico-economic course, 38 in the literary course, 734 in the Middle School, 54 in the Girls' Collegiate Department, and 180 in the Girls' High School.

Kinjo Jo Gakko, Nagoya, moved into its new quarters and the prospects for a strong school are bright. *Nagoya Gakuin* was compelled to turn away over a hundred applicants for lack of room. A good many applicants were received before the entrance examinations to the public schools were opened, showing that mission schools do not always get merely the "leavings."

Kyoritsu Jo Gakko and *Joshi Shin Gakko*, Yokohama, made good gains during the year; the former especially in improvements on grounds and teaching staff, and the latter in enrollment.

The Tokyo schools also show signs of progress. *Sei Gakuin* completed a new theological hall, and *Joshi Sei Gakuin* dedicated a new and well equipped home economics and music hall, as well as increasing its enroll-

ment. *Tokyo Eiwa Jo Gakko* purchased a strip of land for a kindergarten department. *Aoyama Gakuin* added a new building for its Normal School, and a new waiting room and refectory. *Rikkyo Daigakko* is getting ready to begin building operations on a large scale on the new site at Ikebukuro, and *Meiji Gakuin*, purged by fire and earthquake, is planning to rearrange its campus and erect two new buildings in the near future.

At Sendai, *Miyagi Jo Gakko* improved its equipment, and *Tohoku Gakuin* had a prosperous year.

In the Hokkaido, *Seishu Jo Gakko*, Otaru, was closed, and the students and funds were transferred to *Hokusei Jo Gakko* at Sapporo.

The most important factor in the progress of the year is one which a number of Middle Schools enjoyed in common, viz., the privilege granted by the Educational Department to Middle Schools to call themselves *Chugakubu* instead of *Futsuka*, *Futsubu*, *Chutoka* or other equally nondescript names, without surrendering the right to keep religious instruction as a part of the regular course. This privilege has been one among others for which Christian schools in Japan have contended for a number of years, and the granting of it may be regarded as a real triumph for those Christian educators who have always stood for the principle that schools supported by private funds and measuring up to the Government standard, should have the same privileges as public schools and at the same time be free to give religious instruction to their students.

General Progress

Such then are some of the main indications of progress, and while they do not show any startling advance, it is clear that Christian education is going forward in Japan. As might be expected, the great war has checked several institutions in their plans for expansion, but in other respects no serious effects are thus far noticeable.

Christian University

The great advance in Christian education, involved in the proposed plans for the establishment of a Union Christian University and a Union Christian College for women, naturally has received a rather serious set-back through the world

conflict. The University Promoting Committee and the Promoting Committee for the Women's College have, however, gone right on in working out more detailed plans, so that when a more favourable time arrives, these enterprises may be pushed with success. The long debate over the question as to whether the union enterprise for men should include both *koto* grade and University work, or be confined strictly to the latter, has ended in a sort of compromise plan which calls for a University with a preparatory department, but which leaves the individual institutions free to do preparatory work independently. Thus in the resolutions adopted by the University Promoting Committee, articles one and three read as follows :—

(1) " A Christian University including a preparatory department shall be established in Tokyo of the grade and standing of the Imperial Universities.

(3) " University preparatory departments in other Christian institutions, when recognized by the University as of equal grade to its own preparatory department, shall be accorded by the University the same rights and privileges as the students of its own preparatory department may possess."

A committee of seven with Dr. Sato, president of the Agricultural College of Tohoku Imperial University, as its chairman, is preparing detailed plans for the University.*

Changes in Educational System

But what may prove more important and far-reaching in its effects upon the whole system of Christian education than anything the Christian schools themselves have done during the year, are the various changes in the educational system suggested by the Educational Department, and especially those suggested by the Parliament Educational Investigation Committee. Thus for example, the Educational Department has proposed what is known as the New University Ordinance, which is intended primarily for the regulation of universities other than the existing

* The committee has completed a constitution and this has been adopted by the University Promoting Committee and is ready to be submitted to the various mission bodies for adoption.

Imperial Universities, though it may also be applied to these in the course of time. The outline of this Ordinance is in substance as follows:

"1. All public or private universities shall have one or more branches of instruction.

"2. The term of study in these universities shall be three or more years, and these universities shall have a preparatory branch in which the term of study shall be two and a half or more years.

"3. The number of students to be admitted to each class of the preparatory schools of the universities shall be 40 or less.

"4. Definite regulations shall determine the qualifications of the teachers.

"5. The universities shall own property to yield sufficient income to defray the expenses of maintenance besides the fees paid by the students.

"6. The graduates of these universities shall have the same qualifications, honours and degrees as the graduates of the Imperial Universities.

"7. The public* and the private universities have the privilege of nominating for the honour of *Hakushi* (equivalent to Ph.D.)

"8. The nominations for the honour of *Hakushi* shall be made by a joint conference of the public and the private universities."

Now the important points in this Ordinance, especially in its effect upon private institutions, are the following:—

(a) The scheme recognizes mono-faculty universities. Thus a university of the grade set forth above would be recognized as of the same standard as the Imperial Universities even though it may have only one college.

(b) Each university is to have its own preparatory department. This differs from the existing private universities in that the course must be at least two and a half years in length.

(c) The property qualifications will have a serious effect upon such universities as have thus far depended largely

* "Public" universities means institutions established by provinces or cities as distinguished from the Imperial Universities which are under the direct control of the Department of Education.

upon tuition fees for support, but this is a very desirable reform.

(d) The main point, however, in the scheme is that it proposes to give the graduates from public and private universities the same rights and privileges as those enjoyed by the graduates from the Imperial Universities, and that even the much coveted degree of *Hakushi* be conferred upon worthy candidates from these private and public universities. Surely if such a scheme as the above should be adopted, a new day for private institutions would dawn.

Parliament Committee Scheme

But a scheme which involves a more radical departure from the present system and which on the whole seems more satisfactory, is the one proposed by the Parliament Educational Investigation Committee. To be sure, there is a rather wide divergence of opinion among the members of this important Committee, but there seems to be more or less unanimity on the following main points:

(1) The Committee endorses the plan of the Educational Department to extend the privileges now exclusively enjoyed by the graduates of the Imperial Universities to graduates from public and private universities which measure up to the required standard.

(2) The Committee holds that the present rigidly uniform system in both lower and higher schools should be replaced by a system which will give greater liberty to the individual institutions. The curriculum should have a required minimum, and everything beyond that should be left to the choice of each school.

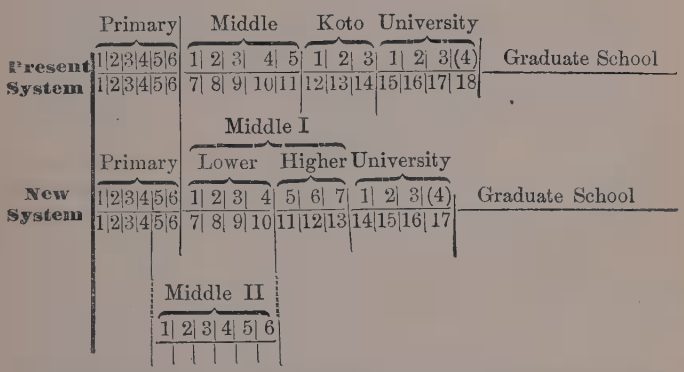
(3) The foreign languages required for university courses should be reduced from two to one.

(4) The present course should be shortened by one year; the cut to be made in the Middle School course.

(5) The *Koto Gakko* system should be replaced by what might be called Higher Middle Schools. These Higher Middle Schools should perform a double function. They should in the first place offer a general higher education which is less specialized than that offered by the present *Koto Gakko*, and which should be of the nature of a *finishing* school for those who do not wish to take university

courses. But in the second place these schools should also prepare students for university courses.

(6) There should be established two types of Middle Schools. The first type would have as its standard of admission graduation from the regular six years primary school. The whole course would cover seven years, divided, however, into a lower section of four years and a higher of three years. The lower department is intended to do very much the same work as that done by the present type of Middle School, while the higher department would constitute the Higher Middle School mentioned in article (5). The second type of Middle School would have as its standard of admission the finishing of the fourth year in the primary school, and its course would cover a period of six years. The graduates from this type of Middle School should be accorded the same privileges as graduates from the lower department of the first type of Middle School. The following diagram shows how this new scheme differs from the present school system.



It will be seen at once that if this scheme were adopted it would mean not only the abolition of the present *Koto Gakko*, but also the preparatory departments attached to public and private universities as contemplated by the Educational Department's New University Ordinance. These would be rendered unnecessary since this new type of Middle School system, providing for a Higher Middle

School, would prepare students for university courses as well as provide a general education of *Koto Gakko* grade.

Favourable to Private Schools

As has been said above, such a scheme would seem exceedingly favourable to the development of private schools in general and mission schools in particular. It would mean, in short, that mission Middle Schools, without a very large outlay of money, could add to their present work Higher Middle School departments. Such departments would undoubtedly be as much of a success as the present Middle Schools are, and certainly more prosperous than the *Koto* departments are at present.

The scheme has also important bearings on the proposed Union Christian University enterprise. It would fix very clearly the point at which the union enterprise should begin. Each school could develop independently its own Higher Middle School in connection with its present Middle School, and all schools could unite in strictly university work. Under the present system the Higher Departments are neither Middle Schools nor Universities, but enough of each to justify apparently their existence on the one hand, and to account for their failure on the other. This new scheme would remove this hybrid type of institution and clear the atmosphere.

Effect Upon Christian Schools

A question however arises at this point, what would happen if the graduates from private Higher Middle Schools were to be admitted on equal terms to the Imperial Universities with students from Government schools, as this scheme contemplates? Would not students leave the Christian system at that point to enter the Imperial Universities rather than enter a Christian University, just as now they leave at the end of the Middle School course? It is possible that this would be so, for private schools can never hope to compete with the Government Universities in general equipment, and all that goes to make a successful university. But even so, it would mean that Christian schools could keep the students under their influence two years longer than they do at present, and that would be a great gain for Christian education. Then further, though it is true that

Increase of University Applicants

the Government schools will probably always be preferred to private institutions, the success of a Union Christian University would be assured as far as students are concerned ; for this new scheme, with its plan for Higher Middle Schools, would increase the candidates for university courses by several hundred per cent, so that the Government schools could not admit more than a fraction unless these universities were enlarged or increased in number. Another reason why this new scheme would practically make the proposed Union Christian University a success is the fact that it calls for equal privileges for the graduates of all universities which measure up to the proper standard. While it may be impossible to develop a Union Christian University which would be as wide in scope as the Imperial Universities, it is possible to develop one of equal standard, provided that some such scheme as outlined by the Parliament Educational Investigation Committee be put into operation. Surely it is a reform in the present system of education which Christian educators should welcome.

CHAPTER II

THE JAPANESE LANGUAGE SCHOOL

By Frank Müller

The First Two Years

Last year the writer reported the reorganization of the Japanese Language School, and this year as the first class to enter the School is about to graduate, he can review the progress made. The first two years of human life are said to be the most troublous so far as the body is concerned; and however that may be, it is certain that the first two years are exceedingly troubled ones for the body scholastic. The great trouble has been to get men and women, having the gift of teaching, and willing to use it in a way new to them. Words do not suffice to praise the patient forbearance of the present graduating class, and the hearty co-operation of the teachers. We know that we can do better for succeeding classes because this first class,—first in every respect,—has prepared the way. We can only hope that we have done better for them than they would otherwise have been done by.

Number in the School

With regard to the number in the School, there has been on the whole little change. Last June, fourteen graduated and the first year class had twenty-seven members, of whom twenty returned in October. Two others entered this class then, and two others later, making an enrollment of twenty-four in the second year class. But at the middle of the third term, for various special reasons, only eleven remain. In October, twenty entered the School, two came in November, and four others might have entered later had a teacher been available. In December a class of four entered and worked through the holidays. In February an other class

of four entered. The enrollment in the first year class was therefore thirty in all. Of these, five have stopped, and one (who had the advantage of spending the first fourteen years of his life in Japan,) has been able to go into the second year class, so toward the close of the third term twenty-four remain. The second year class is divided into four sections and the first year into six, and it is necessary to let two classes meet in the mornings, as there are only eight teachers.

Practice and Study

During the first term of the first year provision was made for study,—or rather *practice*, for all is practice in the School, though one naturally uses the old terminology,—under teachers not only during the three hours in the afternoon, but for an hour and a half in the mornings as well. In later terms, most of the students have private tutors to help them in the mornings, so that the tongue of the tutor does what the eye of the pupil would otherwise have to do. It would indeed be well if, for the first year, the pupils could be temporarily deprived of the ability to read written characters, and at the same time, be endowed with that keen use of the eye that deaf and dumb people have.

Lecturing and Practising

The Japanese term *kyojo* meaning literally, "a teaching place," is commonly used for school-room or class-room. One must not base too much upon the use of words, but in Japan the tendency is to make teaching, or rather lecturing, the centre rather than learning and practising. This tendency appears when a Japanese takes up the task, to which the nation has not been trained, of teaching his own language.

Principles of the School

The Japanese Language School stands perhaps alone among schools on the mission field in making it a principle that no teaching (save of phonetics and some general principles) shall be done by a foreigner. It also insists on the use of the Japanese language and Japanese script alone in teaching from the very beginning. And thirdly, it insists on learning through the ear first before the eye has ever seen what the ear is hearing. For these reasons it is necessary to have a carefully graded series of cards to provide uniform material for the teachers, and to prevent the pupils from reading ahead in a text-book.

Correspondence Courses

For pupils who leave the School after the first year, it is necessary to provide lessons so that they can continue the course of the School. This is done with facility through the use of the cards. It would be well if the teachers who use the material in this private teaching could make observation of the method of teaching in practice in the school. It is hoped to be able to do something in the way of providing a normal course.

The course in the School is only two years, for comparatively few missions would allow their members to remain in Tokyo longer than that period. But guidance in language study is needed in the third year,—and later,—so the Board of Directors has authorized the preparation of a third year course, and the carrying of it on through correspondence. Should there be sufficient applications, a class will be formed in the School for those who wish to take this course.

Self-Support

In the second year, hereafter, the formation of classes will be dependent upon the number of applicants of the same grade. The School cannot be made self-supporting unless there is an average of at least four in a class. With regard to the matter of self-support, this School perhaps stands alone again among those patronized by missionaries. After two years of experiment, and the necessity of drawing upon a guarantee fund that was, with wise foresight, provided for three years, we hope to attain self-support during the coming year.

Classes of Students

During the past year all the pupils in the School save one, have been missionaries, or those preparing for Christian work, and it will perhaps always be that those who have this end in view will form a separate class. As was reported in full last year, the School is controlled by other bodies than the Conference of Federated Missions. Should there be the demand, the School is prepared to provide a short practical course for business people, or to give training of the ear to those who are in the diplomatic or the military service. The prescribed course for those of the latter class requires great attainments in reading and writing during a short

time. In order to prepare students for the required examination, the School would have to teach in an entirely different way from that now practised.

A Summer School

Last summer when it was proposed to have a summer school for those who had completed their first year, several older missionaries, saddened by experience, doubted the expediency of study in summer. The result of an experiment of *practice* in summer with a teacher who did his share of the work was satisfactory. Two classes, of four members each, met on alternate mornings for two hours during a period of five weeks, and did not find themselves behind others who had not studied or practised, in mental or bodily vigour. If it be possible to provide teachers who really teach at Karuizawa, then the continuing of work on the language during the summer will be the rule rather than the exception with pupils of the School.

Course of Study

The writer is often asked for the course of study of the School, and in reply he is in the habit of asking the applicant to come and see, or rather hear, if possible. The course of study can be summed up in the one word, "conversation." Experience shows that, so far as books are concerned, we can go over only about six readers in the two school years of thirty-six weeks each. The idea is that if we can train the pupils to hear aright in that time, they will then, each one according to his needs, be able to acquire what is essential for their future efficiency, as those who are sent to "speak the word" to the people.

School Year

Those wishing to enter the School should be ready to enter by September 24, and they are requested to communicate with the Director, Japanese Language School, Nishiki-cho, Kanda, Tokyo. For those who come later it may be impossible to form a class, owing to lack of a teacher, or lack of a proper number of pupils.

In order to finish the work of the year about the 25th of June, before the heat of summer, the school year begins so as to have a week's work in September.

In the report of the Board of Directors to the Conference

of Federated Missions, the whole matter of the course of study and its relation to the Union Course of Study was considered, so it is not necessary to say more on the subject.

The Work in the School

A view of the School from the inside is given by a member of the graduating class, Rev. S. W. Ryder, who wrote a letter to the Language Committee of his Mission in the course of a discussion of the relation of the school course to that of the Board of Examiners of the Conference of Federated Missions. Dr. Peeke called attention to the letter (as he has called attention to, and also provided, many other good things in the matter of language study), and the writer is allowed to make extracts therefrom :

"The leading missions in Japan seem to be recognizing more and more that the Language School offers better facilities than their new missionaries are able to get by private instructors, and are more and more supporting it, accepting the work done by the Language School in lieu of their own requirements. The course in the Language School seems somewhat one-sided, in that grammars and reading books are neglected, but the general belief seems to be that young missionaries will soon catch up on the book work when they have once acquired a fair knowledge of the colloquial.

"Our mission had sufficient faith in the Language School to assign me to it for the first two years. I appreciate the methods followed, although I think they involve more work than most missionaries do who work with private teachers. I know it would be much easier for me personally to study grammars and do reading with a private teacher, than it is for me to do this monotonous memorizing every day. To study and write the characters would be enjoyable indeed; it is something I am looking forward to with the greatest pleasure, whenever there is the least opportunity. My study of English, French, German, Latin, Greek, Hebrew was principally through books; I got the book habit. But I am fully convinced that this Language School method is my salvation, for a person as diffident as I am in conversing, could not get much of the colloquial in any other way. To be able to read anything and even to write anything will be comparatively easy for me—it is a simple matter of time. But if I am ever to talk Japanese fluently, I know it must be by following the method I am now pursuing at the Language School.

As I think over the subject of learning a language, the

various methods gather themselves under two distinct heads, the ancient Book Method and the modern Personal Method. The School stands for the latter method even to the extreme.

"Close attention is given to phonetics, and the student is required to observe carefully the vocal organs of the teacher, especially during the first few months. He soon recognizes that practically all of the Japanese sounds must be learned as new sounds, with no equivalents in English speech. The pupil is directed to pay the closest attention to the whole sentence as given by the teacher and to imitate not only the sounds but also the "tune" of the sentence.

Books are regarded with suspicion. It is the belief of the teachers that the student should do practically no reading during the first year, and little the second year. The principles of grammar are of course inculcated in the School by example, in the sentences memorized by the student. An unconscious correct usage is sought for, rather than a conscious memorizing of rules and declensions and conjugations. No foreign nomenclature can possibly cover adequately the Japanese language. It is impossible to line up the Japanese vocabulary under the headings of verbs, nouns, adverbs, adjectives, etc. Every language has its peculiar genius, and the Japanese language seems to be eccentric in having many words which cannot be pigeon-holed in any system introduced from abroad. As one of our ablest Japanese teachers said a few days ago: 'Those who wish to learn to *speak* fluently should not study a grammar text-book the first two years. He should observe diligently how the language is spoken.

"Last year the entire year's work consisted in memorizing, and conversing upon, with variations, the words on something over two hundred cards. The student was always made to repeat the sentences on the cards after the teacher until he could say them, before the cards were given out. The sentences on the cards, arranged in series or dialogues, were calculated to impress words upon the mind in a logical manner or by association, so as to be readily retained. The vocabulary of one of our series of cards is based, as in the first year, on the readers used in primary schools in Korea for teaching Japanese to the Koreans. After the fourth reader, use is made of the fifth and other readers prepared for primary schools in Japan. The vocabulary in a second series is based upon books on religious topics, or on cards prepared to show the use of common religious terms. The 'Daily Life' series of cards is prepared to give sentences that the pupils can act ualyluse. They begin for example, with

the sentences used in buying stamps, and go on to show how to make a bargain for a second-hand book, what to say to a dentist, and what polite phrases to use in a variety of circumstances that will arise in daily life after they leave the School.

"School hours run from 1:30 to 4:45 P.M. This time is divided into four periods. We have four different teachers, two men and two women every day, each teacher specializing in his or her particular subject.

"The fourth teacher gives a general review of the new material taught by the other teachers, using the vocabulary in new connections. The idea seems to be to get as wide and varied a vocabulary as possible by tying it all up through association with thought and action of every-day life, and so every word is learned in its proper connection, grammatical construction and correct usage being learned at the same time.

"No estimate of the value of the School is complete without a consideration of the advantages derived from getting acquainted with the missionaries of other denominations as they associate together; of the advantages of being at the capital, where and in the neighbourhood of which, are so many things and places of historic interest, and of special significance in Japanese manners and customs; of the advantages of having well-educated teachers, who are not only thoroughly conversant with the proper forms of language in general, but who also have ability to teach it."

Problems Outside the School

Living language is learned only through contact with those who speak it, and the problem is to get the maximum amount of contact in a social way with Japanese outside the class-room. There remains everything to be done in the solution of this problem. The time of the writer has been wholly given to the solution of the problem of getting the maximum amount of proper contact with the teachers in the class-room. This is a day of specialists and it is perhaps impossible for one person to do both works. The establishment of a hostel under proper management would greatly aid in the solution of the problem.

General Problems of Language Learning

Two years' work has been done in the School, and this has shown the needs clearly. The experience gained by other language schools may become available, and in the matter of a course of study some general principles may be laid down applicable to all mission fields. The princi-

ples that govern the acquirement of a living language might be treated in the same general way, and also the principles of phonetics. This however is not a work that any one School could do, but if the Continuation Committee would take the matter up, there are experts available to do the work.

CHAPTER III

GROWTH OF CHRISTIAN KINDERGARTENS IN JAPAN

By Mrs. Gazelle R. Thomson

Beginning a New Decade

The year 1914 begins a fourth decade of Christian kindergartens. During the last four years of the third decade, 1911-14, more than fifty of these kindergartens were opened; that there should be fewer opening this year is to be expected, aside from the economic conditions on the field and in the home lands. The Presbyterian Mission, North, has opened three and the Southern Presbyterian, two this year; *Tokiwa*, Yamada, Miss Riker; *Kaikwa*, Osaka, Mrs. Fulton; and one in Takafu, Ichizen. Those of the Southern Presbyterian are Morning Star, Nagoya, and the Okazaki Kindergarten. The Church of Christ Mission has opened a new one in Kizukawa, Osaka. The Baptists have one new one in connection with the Tokyo Kindergarten Training School, Koishikawa No. 2, Miss Dithridge. Thus far reported there were twelve new kindergartens in 1914 of which four were mentioned in the eighth Annual Report of the Kindergarten Union of Japan. The others are recorded here for the first time. According to the available statistics there are now 128 Christian kindergartens, besides several groups called *Kodomo Kwai* (children's societies) being taught by Christian teachers using similar methods. One of these groups is in the far north, Otaru, and others are in care of the Christians of two or three strategic centres of Capt. Bickel's work among the Islands of the Inland Sea.

New Buildings

The Presbyterian Mission not only has new kindergartens, but rejoices in new buildings as well. The *Kaikwa* in Osaka

has a "brand new building, light, airy and attractive. For this and the new sunny building in Yamaguchi, Mrs. J. S. Kennedy of New York, deserves the gratitude those who love Japan may have for those trying to help her children."

New Features

Miss Cook, Hiroshima Kindergarten Training School, tells of a new departure in connection with their Free Kindergarten which has been removed to one of the destitute parts of the city and a day nursery added to it; this has greatly broadened its usefulness. The new kindergarten at Kizukawa has a day nursery. Mrs. Madden writes of this, "best evangelistic force in the district.....Mothers' meetings once a month, attendance never less than forty, interest splendid. One mother recently baptized." Those missions having work in the poorer districts find the day nursery a very direct door to the mother's heart.

A graduate from the Glory Training School tells how her heart has been stirred to untiring efforts for the uplift of the mothers since getting out into the work and learning what a small per cent of the babies born in Japan live to grow up, because of the dense ignorance and superstition of the mothers.

Meetings for Nurse Girls

Another feature seems to be growing in favour. Miss Hodges, Yokohama, tells of a meeting they have recently established for servants, especially nurse girls. Besides the religious instruction, these girls are taught something of how to care for children. In Morioka special attention has been given by the kindergarten teachers to the training of maids. The mothers have taken great interest, and gladly send their servants. Some other kindergartens mention their endeavours in this setting forth the ideal relation of servant to mistress and to her children, through these meetings.

Mothers' Meetings

It has been very interesting to note the constant reference to meetings held for parents by the kindergartners this year. Never has the teaching of kindergarten principles been more thoroughly carried into the homes of the children. More mothers have been interested in the moral aspects of its training, and have been induced to seek for themselves

the source of this Way of Life. Miss Slate, Yokohama, in a very apt sentence sums up this aspect of the work of the Christian kindergarten ; " Many mothers have become Christians, and many neighbourhoods have been uplifted through our beautiful God-given work for little children."

New Equipment

The excellence of the work done in the kindergarten increases multi-fold in proportion to its equipment, therefore we rejoice with the Akita Kindergarten over its new piano, and we congratulate especially our training schools when they are the recipients of such splendid gifts as have fallen to the share of " Glory " this year, and we hope that other generous donors may be stimulated to do likewise for other needy schools. Miss Howe sends this list of gifts for the year : One thousand dollars (gold) at interest, for a new library for the Training School to be called the Cordelia M. Forbes Memorial Library, founded by Ellen C. Alexander. Besides this rare gift comes a piano, victrola, typewriter, new music, Montessori outfit, new cases for materials and supplies. Miss Katherine Fanning, a graduate of Wellesley has recently come to Japan to assist in Glory Training School.

Training Schools

The seven training schools seem to have a full complement of students, but most of them say they are not able to fill the many requests for teachers. The work of their graduates testifies to the excellence of their standards. The summary of the history of the graduates of the Glory Training School, and their work from its opening to the present, gives some conception of the influence of the kindergarten in the mission field, showing that 4729 lives have been in touch with the uplifting teaching of these earnest Christian women to a greater or less degree. This is doubtless the history of the other training schools in proportion to their number of students.

" The kindergartens of 1914 are better than ever," is the opinion of one expert trainer of kindergartners. Possibly that accounts for this *motif* of joy running through all the reports, " Our kindergartens seem to grow in favour in all localities." With but very few exceptions, and those from local causes, there has been a steady increase in at-

tendance. A very modest estimate would be 5,000 now attending Christian kindergartens. These children carry the Christian atmosphere into their homes. In this country no matter how poor and ignorant the family, the child has a strong influence, the parents unconsciously try to live up to his ideals—the politeness acquired at school must be encouraged at home—even in strictly Buddhist families he has been allowed to give thanks to God for his food before eating because it inculcated reverence.

When the ignorant mothers indulge in unrestrained anger, the children rise up in their dignity, and quote their kindergarten teachers as examples. One little fellow in *Zenrin* neighbourhood, who felt that he was being unjustly berated by his angry mother, turned upon her, more in sorrow than in anger, exclaiming, "I shall tell Jesus of you!" His words struck his mother with awe; she left her work and hurried to the kindergarten to ask who this Jesus was that her little son regarded as his best friend. What she learned there of the life and character of the Hero of her boy, made her resolve that never again would she fly into such unreasoning passion in the presence of that Friend.

Kindergartens as an Aid to the Present Evangelistic Campaign

Christian kindergartens being now so widely distributed in this country, from the snowy north to the far islands of the sunny south, it is worth while to inquire to what extent we may count upon their influence in the united Evangelistic Campaign of the Christian Churches. Christian kindergartens were in advance of their missions in the federation of their work, therefore they have full sympathy with the united evangelistic movement.

Mrs. Gorbold, Presbyterian, writes; "The Pastors of Kyoto are finding responsive people in the homes of the kindergarten children, in their preliminary preparation for the evangelistic meetings to be held here in May."

Miss Hart, Nagano, writing for the Canadian Methodists, speaks of the general influence of the kindergarten in the towns, and the welcome that it assures not only to the foreign and Japanese teachers, but also to Japanese pastors and Bible women, who say that it is much easier to get

up special meetings with good attendance from the kindergarten homes. Kindergarten teachers are always welcome in the homes, and their message listened to with respect.

Miss Coates, Methodist Protestant, was pleased to see some from the mothers' meeting present at *Taisho Dendo* meetings.

Mrs. Fulton, Presbyterian South, says: "As a rule the non-Christians who send their children to kindergartens are favourably inclined toward Christianity, are more ready to attend special meetings and to accept Christian literature. The four kindergartens established by this Mission are in direct connection with church work, and are found to be most helpful in forwarding evangelism even in the midst of intensely strong Buddhist neighbourhoods."

Miss Dithridge, Tokyo Training School, speaks especially of the Sunday Schools held in connection with kindergartens. To these come not only the present pupils of the kindergartens, but also graduates and older brothers and sisters. She writes, "Our greatest blessing at Christmastide came to us on the Sunday before Christmas, when sixteen of the older boys and girls decided to become followers of the Lord Jesus. Special prayer-meetings are held for these, and they are learning to pray and to study their Bibles at home."

Miss Carpenter, Baptist, writes that some mothers of their neighbourhood are so well pleased with the training their little ones are receiving in the kindergarten, that they have come asking if their older boys may enter the Bible class held on Sundays for graduates.

During the *Taikyo Dendo* of a few years since, a group of lads ranging from sixteen to eighteen years of age came to the teacher of a kindergarten in one of the rough districts of Kobe, and with trembling voices told her that they had decided to become Christians, but felt that they could not receive baptism until they asked her forgiveness for the many times they had disturbed the kindergarten Sunday School, and had been rude to the teachers. The leader confessed for them all that away down in their hearts they had felt that the religion of Jesus was something good to have, for notwithstanding their rudeness each Sunday the teachers received them in the same loving spirit and con-

tinued to set before them the highest of ideals, to which they attributed the successful start they already had made in life, and their desire to know the religion of Jesus by experience.

A bird's eye view is all that can be given in a report of this kind, but we trust that the glimpse given will be illuminating as to the value of kindergarten influence in the evangelization of the homes of Japan.

JAPAN

PART VI

OTHER CHRISTIAN ORGANIZATIONS AND ASSOCIATIONS

CHAPTER I

YOUNG MEN'S CHRISTIAN ASSOCIATION

I—JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION

By Galen M. Fisher

Tokyo's Thirty-fifth Anniversary

One of the noteworthy events of the year was the celebration of the thirty-fifth anniversary of the organization of Tokyo City Association, for it was in 1879 that a few young pastors and students organized what gradually grew into the present Association. Addresses were made by some of the founders, among them Dr. Kozaki, first president, and Reverends M. Uemura and N. Tamura, Professor J. T. Swift, first foreign Secretary, and the present president, Hon. S. Ebara. Ambassador Guthrie, Mayor Baron Sakatani and other well-known men were present and spoke.

Tokyo Association's Hall, known all over the Empire as Kanda *Seinenkai Kan*, which was erected in 1894, has probably been the scene of more important religious, educational, and social gatherings than any other auditorium. The plant as a whole is, however, very incomplete. ¥137,000 have been raised for extension, and as soon as ¥25,000 more have been secured, the auditorium will be enlarged and a complete physical equipment installed. It is hoped to enlarge the auditorium in time for the World's Sunday School Convention next year.

Imperial University Association

Tokyo Imperial University Association has never had a more effective year, and this in spite of the fact that the old building has been torn down and the new one not yet erected.

Under the lead of Secretary Fujita three rented hostels housing forty Christian men have been maintained. In December, 250 University men met on the university grounds in a meeting where for the first time there was public prayer and singing of hymns within the University campus. All preparations are now made for beginning the new building on the fine site five minutes' walk from the University entrance.

Kyoto Imperial University Association has entered its well appointed club house and hostel during the year. The hostel is full and the club house is in frequent demand by student organizations. Evangelistic addresses have been delivered by such men as Dr. Nitobe, Colonel Yamamuro and Mr. Ebina before audiences varying from 150 to 250 men.

Evangelism

The Associations have done all in their power to back up the National Evangelistic Campaign. Realizing the need of better lay workers, Tokyo Association held a training conference covering six evenings in January which was attended by an average of 90 men and women. Several secretaries are serving as executives of local committees or as speakers.

The campaign among students in Tokyo in February and in April, and the newspaper evangelism which put the Christian message before hundreds of thousands through the metropolitan press, were directed by secretaries.

Student evangelistic bands from the Imperial Universities and from the Government higher schools have spoken in fifteen cities.

Osaka Association's evangelistic band has been formed by one of the assistant secretaries who three years ago was a working boy attending the English night school. The band has done street preaching, and is in constant demand to assist the weak Churches of the city.

Conferences

The summer conference at Otsu was one of the best Japan has ever known. Its quality was due in no small degree to the enthusiastic and able chairmanship of Dr. Sasao. The annual gathering of secretaries at Akashi was attended by 28 men, two-thirds of them Japanese.

The first convention of the Korean Associations since

their affiliation with the general Japanese movement, met at Songdo in April, 1914. While its chief business was to adopt a constitution for the Korean Alliance, the convention was strikingly spiritual. Dr. Ibuka and Mr. Phelps were present on behalf of the General Committee.

Buildings

New buildings completed during the year are Kyoto Imperial University hostel and club house, Tokyo Korean student building, a hostel and club house combined, Kyoto Medical School hostel, and Kyoto City Commercial Association hostel. The latter is the headquarters of an Association having a membership of 160, the largest of any student Association. Mr. Collins, teacher of English in the school, lives in the hostel. Kobe city building, now in its third year, attracted 30,000 people to meetings in its hall last year.

Teachers of English

The Association English teachers now number twenty-four. They have had an average attendance of 500 in their Bible groups, and 27 members of these groups have received baptism. The City Associations in Osaka, Kyoto, Kobe and Dairen, have been loyally aided by these teachers.

The second national conference of English teachers met in Tokyo in April 1914, and was attended by 497 men. The annual conference for Association teachers at Karuizawa and Myogi the latter part of August, was attended by 25 teachers and 15 missionaries, and proved to be of great value to all.

Secretaries

Mr. Hibbard has spent the last few months of his furlough in Europe helping to organize work among the French and German prisoners of war. Three new Japanese have entered the secretaryship, Mr. Murakami as general secretary at Kyoto, Mr. Mayeda as student secretary at Osaka, and Mr. Hatanaka as religious worker at Osaka. Mr. Kurihara resumed teaching after a year of remarkably successful service as travelling secretary, in the course of which he addressed nearly 50,000 young men, most of them in the Government middle and higher schools. He has also translated Fosdick's "Manhood of the Master" for the "Pioneer." Mr. Murakami with his

combination of theological and military training has made an ideal secretary for Kyoto.

New Developments

Tokyo Association has continued with unabated success the supplying of Christian lecturers for the 2,700 postal clerks in the capital. The officers and men have requested the direct exposition of Christianity.

Kobe opened a seaside camp at Suma during July and August, which was patronized by several hundred men and their families.

Osaka formed the first Japanese patrol of Boy Scouts under Christian auspices, and also opened summer educational classes with an enrollment of 293 men.

Kyoto made a success of members' monthly cinema-entertainments and socials. It also ran a bazaar in co-operation with the church ladies' societies which was patronized by some 50,000 people. The indirect effect on Christian work has been gratifying. Nagasaki followed suit.

The General Committee at the suggestion of Dr. Sasao sent Christmas trees, candles, and writing paper bearing a Biblical inscription, and Christmas greetings, to the 5,000 German prisoners of war.

The physical department under the coaching of National Physical Director Brown has grown steadily, especially in Kobe, Osaka and Kyoto, where he is spending the year 1915. Tokyo Association has a fine concrete out-door recreation court which is well patronized.

L. Wilbur Messer, the veteran general secretary of Chicago Association, Mr. E. C. Jenkins, Dr. Mott's associate at New York, and Dr. Shailer Mathews all brought distinctive contributions to the Japanese Associations during the year.

Japanese and Korean Associations Abroad

Mr. Killam has been assigned by the Honolulu Association to give all his time to helping the Chinese, Japanese and Korean branches. The Japanese Association has now 300 members and four rooms, and the number of Bible classes has increased from two to six.

The greatly needed ministry among the hundreds of Japanese and Koreans studying in the United States has

been energetically carried on by Dr. Kato. Nearly thirty Japanese were in attendance at the American summer conferences, and two of them there became Christians. The Japanese Association and Japanese Union Church at Shanghai have until recently been served by the same man acting jointly as secretary and pastor. This has been done away with and a special secretary secured. Financially this Association has from the first been heroically maintained by local resources.

II—CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION, TOKYO

By C. D. Hayes

Fluctuation in Numbers

The year 1914 opened with the number of Chinese students in Japan greater than it had been since 1909 and still increasing, until in April the estimate based on school registration showed approximately 4,400 in the whole country, all but about 400 of these in Tokyo. The European war and the resultant possibility of a conflict between China and Japan over the attack on Tsingtao, caused something of a panic during the summer which resulted in the return to China of several hundreds. By the end of September, matters being quieter politically, the exodus had practically ceased, and from that time until the end of the year, the arrivals though few, probably balanced the departures. Upon the presentation of the Japanese demands in January, excitement among the Chinese students in Tokyo rose to fever heat, and according to reliable records nearly 1,000 had left the country before April 30th, the date of this writing. It is unlikely that the number now in Japan totals over 3,000, fewer, with the exception of the year of the revolution, than at any time since the great influx began in 1904.

Many Reached by Classes

The increase in the number reached by this Association was more than proportional to that of the increase in the number of Chinese students in the city. The total number of differ-

ent men who were members during the year ending September 30th last was 693, a 50 per cent advance over the previous year. Of these only 77 were Christians. This increase was chiefly due to the large numbers in the educational classes studying English and Japanese, preparatory to entering various schools in the city. These classes provided an unusual opportunity for evangelistic work in the form of school prayers held at the close of the class session each evening. These consisted of a hymn, a brief Scripture reading, a pointed talk and closing prayer. When it is remembered that an aggregate of 399 men attended the classes for longer or shorter periods, and that the majority of these men had previously no knowledge whatever of Christian teaching, the importance of this opportunity can be understood. Unfortunately it was only a passing opportunity, as it is only the new men in the early stages of preparation that demand such classes, and very few new students are now coming to Tokyo.

Religious Services

Even more effective in definite results were the Bible classes and dormitory prayers conducted throughout the year, and there is opportunity in this line for work of a far greater service than we have as yet been able to render. Bible classes in English, or partly in English and partly in Chinese, seem to attract the students especially, and the men thus reached are as a rule above the average in both ability and education. The Sunday evening evangelistic services were well attended, and here we must acknowledge our indebtedness to Tokyo missionaries and others whose addresses have made these meetings of real value.

Relation to Churches

The Association work is so closely related to that of the two church missions working among the Chinese students, that it is not possible to know just to what extent the results obtained are definitely due to the efforts of this organization. The pastors of both the C. M. S. and M. E. Mission conduct regular Bible classes among the men in our dormitories. During the year 1914 a total of 45 were baptized at the former, and at the latter 15 received baptism after the arrival of the pastor in July, the work there being without a leader for the first half of the year. These

numbers furnish no adequate measure of the great influence these two Churches are exerting among hundreds of students.

Physical Department

The year has been marked by definite advance in the work of our physical department, first by the help of Mr. F. H. Brown, National Physical Director for Japan, and later by the coming of our first regular Physical Director who has received two years' training in this line at the Shanghai Association. Simple body building exercises, such games as basket ball and volley ball, are the principal features of this work. Besides the regular classes twice a week the men make a great deal of use of the gymnasium at other hours. Lectures on subjects relative to exercise and the general care of the health, are also a part of the service rendered by this department.

Humanly speaking the success of the year's work must be credited to a secretarial staff strong both in numbers and ability. Unfortunately all of the old staff left at or before the end of the year, so that the year 1915 finds the Association much less fully staffed and with men of less experience. For this reason and because of the decreased numbers, our work cannot be so extensive as heretofore, but as a more intensive work may be equally resultful in men won to Christ.

III—KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION OF TOKYO

By A. Jorgensen

The event of chief interest in connection with the Korean Association of Tokyo was the opening of the new dormitory and club house last November. This is a two story building accommodating fifteen men in the dormitory, and with facilities for all sorts of social, educational and religious work. Over 250 of the Korean students in the city were present at the formal opening, at which time Dr. Ibuka of the National Committee, and Mayor Baron Sakatani expressed the hope that the building might stand for

real moral and religious influences among Korean students. Dr. Oh of the Korean Sectional Committee came from Seoul for the occasion, and gave several addresses during his stay.

That such a centre is needed is clear from the fact that an average of over 450 men come into the building each month for various small committees and clubs, other than those directly under the auspices of the Association itself. Those brought in by the latter agency are still more numerous. Since the opening of the building, which is situated not far from the Korean Union Church, it has been the policy of the Association to work in very close co-operation with the Church, and much of its religious activity is therefore expressed directly through this Church.

CHAPTER II

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

By Ruth Ragan

Miss Kawai in America

The most important event in the Young Women's Christian Association of Japan during the past year has been the errand taking Miss Michi Kawai, the national secretary, to the United States. For some time past the Association has been very much interested in the emigration to America of Japanese women, twenty-five to one hundred of whom sail in almost every boat as picture brides or for other reasons. Part of the immigration problem on the Pacific Coast is the lack of good homes among the Japanese families, which question concerns the women especially. But home life is not being improved because of the large number of women going to America, for the reason that the majority of them are from the country districts, and know nothing of foreign life even in Japan, usually no English, and are in no way prepared to fit into American life. The Young Women's Christian Association of the United States is deeply interested also in this problem, and they invited Miss Kawai to attend and speak at the Biennial Convention at Los Angeles in May, 1915, then to spend the succeeding months on the coast in study and investigation of the conditions and needs. Miss Kawai is especially fitted for such a task, and on its completion the Young Women's Christian Association of both countries will be better able to attempt something adequate in work for women emigrants.

Tokyo Association

Important advances in the work during the year have been made in the Tokyo Association. The Travelers' Aid work and

the demands upon it have necessitated the employment of three matrons, and a fourth is urgently needed for Shinagawa station. A room has been given the matron at the exit of the new Tokyo Central station, and work at Ueno continues as formerly. This work has also necessitated the opening of employment bureau work. The work of the Neighbourhood House, or "Garden of Good Friends," as it is called in Japanese, has developed considerably. Classes and meetings of various kinds for men, women and children are held regularly, and this spring a playground has been opened with Japanese volunteer workers present each day to supervise the games and to teach the children to do "team-work" play. The Tokyo Central Building is in process of erection, and is expected to be opened by September of this year. In it will be offices, class-rooms, domestic science kitchen, gymnasium, foyer, and a small hostel. The work will be able to advance greatly when it is thus adequately housed.

Personnel

By the time the new Tokyo building is opened a trained Japanese secretary will be ready to go into the work. Miss Taka Kato, daughter of a former member of Parliament and a prominent Christian, has for the past two years been in America studying Association work, and she graduates this spring from the National Training School at New York. Miss Marion Osgood, who was for a year secretary to Dr. Gulick, has taken the Association training at New York, and is now in the Japanese Language School. Two new secretaries are expected during the summer and early autumn. Miss Matthew has also returned from furlough. One secretary, Miss Watney, has been lost to the Association through marriage to Mr. Barclay of the C. M. S. Mission to Japan. The Association has also been able to furnish a secretary for the Los Angeles Japanese Y. W. C. A. Miss Roku Otani, a graduate and teacher of *Soshin Jo Gakko*, sailed in April for that Association.

Yokohama Rest Rooms

The Yokohama Association Rest Rooms have made great advance in the number of regular members and variety of classes and meetings. Because of the help and joy they gave to one member, neighbourhood rest rooms were opened by her in

a factory town in the north for the use of the factory girls and other women of the town, and within a few months eighty-six members had joined at a fee of five *sen* a month. These rooms have joined forces with a small Church of thirteen members, three of whom are women.

The Association magazine, "Young Women of Japan," with a subscription list of 1,450 is almost self-supporting. Many copies of the magazine go to Japanese Association members in America, and a church in Sacramento, California, subscribes for fifty copies.

The Summer Conference of 1914 was held at Otsu, Kanagawa *ken*, with an attendance of 211, practically the same as the year before. The conference this year will be held at the same place, from July 21-29.

Growth

Three new student Associations have been affiliated with the National Committee during the past year, making twenty-three Associations with a total membership of 2,280. Seventeen of these Associations are in mission schools with required Bible study, but outside of such classes there have been 471 girls in voluntary Bible study. There is practically no mission study, owing probably to the lack of text-books in Japanese. However, the Associations have given about ¥430 to missionary and philanthropic work during the year. 119 Association members have been helping in Sunday School work, and the various Associations have carried on independently thirty-three Sunday Schools. 167 members have been baptized during the year. One student Association on the American Thanksgiving Day last year gave supplies and clothing to ninety poor families, another Association supports an orphan in school, a third Association has opened and taken charge of a playground for the children in the neighbourhood of the school compound. Two Associations have done work in factories.

CHAPTER III

THE SALVATION ARMY

By John W. Beaumont

As no report was sent for the last issue, the Editor very graciously has requested that the leading features of the two years should be mentioned.

New corps were opened at Fukuoka, Kure, Matsuyama, Wakayama, Osaka, (*Nippon Bashi*) Kiryu, Koriyama, and at Tsukijima and Shitaya, Tokyo. At each of these centres a healthy and encouraging work is in progress.

The various social institutions experienced a year of exceptional activity. A new departure for dealing with juvenile offenders handed over from the Police Courts, begins a hopeful endeavour of dealing with the preventive side of criminal life.

Famine District

An officer was dispatched to the famine districts, and a useful form of self-help arranged by subsidized thread spinning, which assisted 3,900 families during the famine period.

The officer was also in great demand in advising and defending some of the perplexed sufferers, when approached by the subtle traffickers in flesh and blood for immoral purposes. Fifty women came under our care as preventive cases.

A William Booth Memorial scheme to take the form of a Sanatorium for Consumptives was launched. It was felt that this was a very pressing and worthy method of commemorating the life and work of the founder of the Salvation Army in this country. Land has been secured at Nakano, a suburb of Tokyo.

The net increase of membership for the year numbered 474.

Watchword for 1914

We commenced the new year with the motto "*Hito Ichi Nin*" or "One Soul Campaign." The signs of the times seemed

to indicate that the prospects were good for launching an effort that would impose more personal and individual responsibility in dealing with the people. Praying lists were speedily applied for, and an encouraging side of intercession and interest in others developed This has had a very marked effect in many of our corps. While some grew weary, or lost the ardour of their first zeal, the general effect exceeded our most sanguine expectations.

Special Spiritual Results

One of the special features of the series of meetings, celebrating the new year in the *Wakogakudo,* Tokyo, was the enrollment as a member of the Salvation Army of Mr. Kanamori, a notable figure in the early days of Christianity in Japan, and in later years as a government lecturer on Economics. At this meeting Mr. Kanamori made his declarations "Why I became a Salvationist." Ten main points were given. This has since been brought into book form and is having a wide circulation.

Mr. Kanamori is a voluntary worker, and is known by the title of *"Shinrei Tokumu"* or Spiritual Special. Whether in the large meeting or cottage gathering, he is intensely in earnest in pressing the need of immediate decision for Christ. It is no uncommon sight to see him as a means of securing the attention of the people in the open air, spreading a large sheet of canvas on the ground, and beginning to expound upon the picture; a sleeping man surrounded with various emblems of worldly life, unconscious of the stone of death, hanging by the slender cord of life, which is quietly being nibbled through by a small black and white mouse, called day and night. Such an appeal not only touches vital points of national life, but in a unique way gives the opportunity to apply and force home saving truth.

Change of Leaders

After five and a half years of command, Commissioner Hodder received farewell orders, and with Mrs. Hodder and family left Yokohama April 17th, en route for London. They represented Japan at the International Congress, and have since been appointed to the command of New Zealand. During their period of leadership very decided and notable advances have been made.

Commissioner Henry W. Mapp, late in charge of our work in the South American Republics, arrived with Mrs. Mapp October 13th, as our New Territorial Commanders.

The series of welcome meetings in different parts of the country were of a most encouraging character. Lieut. Colonel Yamamuro who accompanied them, considers them exceptionally great, both in point of crowds, the number of penitents, and general interest and anticipation. On every hand there are indications of how wide and open is the door of opportunity for reaching and influencing the people. Truly the fields are "white already to the harvest."

International Congress London

Our Japanese delegates to the great gathering of the nations, the International Congress, included Major Yabuki and eight other officers, representing different phases of our work. Being familiar with the English language, they were able to enter fully into all the Congress gatherings. They report exceptional interest and unbounded good-will and fellowship, in all their associations with this world-wide assembly. In their public engagements, which covered the chief cities of the Provinces, including Scotland and Wales, they experienced exceptional interest, crowded meetings and good spiritual results. Five of the party remained for special courses of training, and acquaintance with international administration and methods.

Field Secretary

The continued growth of our work, made it necessary to give greater oversight to the field operations. Brigadier Beaumont for four and one half years the principal of the Officers' Training School, relinquished this position in April to take up the office of Field Secretary. As many of the younger officers have graduated during his term, there will be a mutual recognition and benefit arising from this appointment.

Officers' Training School

Brigadier Wiberg, late principal of the Stockholm training college, arrived in April as the new Training Principal. Thirty-seven cadets were commissioned for the field in June. A

new session commenced in September, and there are now in residence thirty-eight cadets who give good promise of becoming useful and aggressive officers.

New Corps

Akashi and Kasaoka, formerly known as Tonden Corps, and worked by local officers are now under the direction of field officers. Our position at Kasaoka has been considerably improved by the erection of a new building, our own property. Wakamatsu, Kozu (Osaka), Yotsuya (Tokyo), are new openings. The Tokyo central corps has been placed on an independent basis, and an officer appointed to this special work. The Sunday afternoon meetings at Yumi-cho, Hongo, conducted by Lieut.-Colonel Yamamuro continue to reach a wide and interested class of people and are usually crowded.

Children and Young People

Steady progress is being maintained. The Company Lessons provide uniformity of teaching. And the greater interest of the local workers in attending the preparation classes is having a marked effect. This is particularly noticeable in the ability of the children when answering the questions, when the various subjects are under review. 2,800 names are on the Sunday School registers, and 500 received regular attendance prizes. In nearly every instance the upkeep for star cards, registers, prizes and other requirements are met locally.

The corps cadets' brigade now numbers 132. These young people are passing through a graded course of preparation, with a view to becoming officers or local officers.

Literature

"The War Cry," *Toki no Koe*, reaches a wide constituency. It is issued bi-monthly, with an average circulation of nearly 10,000. The sale of this paper at two *sen* per copy, is a direct evidence of the general interest in spiritual events. It is also a powerful factor in breaking up the virgin soil, and propagating Christian thought and service. *Heimin no Fukuin*, "The Common People's Gospel," was written fifteen years ago by Lieut.-Colonel Yamamuro our present chief Secretary. 13,000 copies were sold last year. The book is now in its seventy-fifth edition. It is continually referred to as a plain but effective treatise on

the leading aspects of religious life and faith, which readily appeals to the national mind. The increasing number of testimonies from readers who have, while perusing its pages, surrendered to Christ is the most encouraging feature of its wide circulation.

Other publications by the same author such as "Destroyer of Men," "Anti-drink" (sixth edition), "Life of Christ for the Common People" (seventh edition), "Christian Talks," and the year's publication on the social evil, touch a wide field. The translated edition of "Twice Born Men" is having an increasing demand. A new Song Book comprising 220 songs and 200 choruses published this year supplies a long felt want. The Japanese are a music loving people and while the greater part may not be efficient in the western expressions of harmony, they have a natural readiness for acquiring our tunes.

Salvation Army tracts now number twenty-six. During the investment of Tsingtau, it was felt that something should be done in the way of distributing tracts to influence the men for God and eternity. The military and naval authorities were approached, and thay readily granted our request, and voluntarily arranged for the distribution of the same.

In response to our appeal in "The War Cry," we were able to forward 30,000 copies of a special presentation edition of "True Peace" and "Life and Death." Many expressions of gratitude have been received from the men.

Perhaps the most notable event of the year, was the decision of the home Government to place Christian literature in the fifty-two prison libraries for the use of prisoners who desired to read Christian literature.

We supplied 606 copies of the "Common People's Gospel," and 303 each of the following books :—"Life of Christ," "Experimental Christianity," "Destroyer of Men," "Twice Born Men," "Addresses to Young People," and tracts "Perfect Peace" and "Be Ye converted."

Taisho Exhibition Meetings

In the united effort to reach and influence the crowds who attended the Exhibition in Uyeno Park, Tokyo, we were responsible for the conducting of the meetings for two separate weeks. During this period 122 meetings were

held, conducted on the relay plan, 17,500 people attended and 982 seekers were registered, these being dealt with personally in the upper room of the building. Helpful literature was also distributed to each person. It was truly a great time of sowing. The interest and attention of the people was like the thirsty land receiving the refreshing shower.

Funeral of the Dowager Empress

A large building erected for the use of the Ambassadors and foreign representatives attending the funeral obsequies of the late Dowager Empress, was very graciously donated towards our sanatorium scheme. The style of the building and internal fittings can be easily adapted for our enterprise. Material is now stored at Nakano with the intention of using the same in the erection of one of the sections.

Hospital Work

A few statistics will best convey the character and extent of our hospital work; 20,691 out-patients, of these 1,465 tuberculosis consultations; 1,441 hours' visitation by medical staff; 11,934 houses visited, 1,030 patients in visitation; 19 confinement cases; 100 meals given; 35 assisted with clothing; 472 meetings in the hospital; 12,516 attendance at meetings.

Workmen's Homes

Workmen's homes are situated at Kanda, Asakasa and Tsukijima. The total figures show:—53,565 beds supplied, 1,544 free beds, 40,373 meals supplied, 2,569 free meals, 30,730 men sent to daily employment, 9,481 men sent to situations, 114 meetings held with an attendance of 4,596.

Ex-Prisoners and Juvenile Offenders

Received from various prisons 113 men, juvenile offenders 146, assisted with clothing, travelling tools etc. 170, returned to new surroundings or friends 88, situations secured 30, reconciliations 12. The Minister of Justice made a grant of ¥300 towards this work.

Women's Rescue

The two sections of the work dealt with 280 women, of whom sixty were from the licensed quarters, ten secret, thirty-two handed over from the police, fourteen from prison, and 165 preventive cases. 155 were sent to situations, 103 returned to friends, three died and eighteen were unsatisfactory.

In dealing with the Free Cessation cases, our special officer's task is by no means a pleasant or easy duty. Twice within six months he has been brutally attacked and rendered unconscious, and carried to the hospital. On both occasions after the necessary negotiations were apparently settled, a band of lewd fellows, mostly the tools of the keepers of these houses, set upon him when leaving the licensed quarters. The publicity given to these events has had a beneficial effect, inasmuch as the girls have received information about the regulations which exist, and of which they can take advantage. Further it has caused considerable public comment, which will doubtless ventilate, and produce some inquiry into the conditions affecting those who desire release.

Comfort Basket Relief

This form of bringing a little cheer by comfort baskets to the poorer section of the community, is steadily growing in public favour. It was noted at one "Pot" that ninety persons contributed their mite within half an hour. 4,000 baskets were distributed in Tokyo, and in various cities another 3,000. As an outcome of investigating the poor peoples' quarters, a special work has been launched for this neglected class of the community.

Evangelistic Soul Saving and Soldier Making

In no previous year has there been such a general inquiry and readiness of the people to respond to the truths of salvation. Hundreds of seekers have been dealt with; and while many have gone back because the gate of entry was too narrow, or the prospect of climbing upward beyond their powers of endurance, or more largely because of the peculiar social customs that would handicap, a large number are still receiving help and instruction. Those who have been approved and received as Soldiers and Recruits is the largest on record, our net increase totalling 1,187. We sincerely praise God for these results. In the midst of unrest and upheaval and changing thought and feeling, we see a great and shining light and hear a voice saying "Follow me." "If I be lifted up I will draw all men unto me." The answer to every human need is embodied in the uplifting of the cross of Jesus.

Royal Recognition

The crowning event of the year brightened the closing days of a particularly dull financial December. That event was the gracious act of Their Majesties the Emperor and Empress in contributing ¥8,000 towards our social and philanthropic work. This mark of royal recognition will have a wide and broadening influence upon the national mind and open more effective doors of Christian effort. We thank God and take courage.

CHAPTER IV

CHRISTIAN ENDEAVOR SOCIETIES

By Tatsujiro Sawaya

Organization

The Japan Union of Christian Endeavor reports that there are at present one hundred and fifteen societies in its Union (of which twenty-five are Junior Societies) with a total membership of three thousand and forty-one, ten Protestant denominations being represented. The headquarters are located inside the Kyoto Church, Tominokoji, Nijo sagaru, Kyoto.

Besides its organ *Kas-sekai* "Endeavor World" which is a monthly magazine, and the annual publication of Prayer Meeting Topics and Daily Readings, it published during 1914 two tracts named respectively *Risoteki Kyorei Shugi* "C. E. Principles in Ideal" written by Rev. A. Ebizawa of Sapporo, and *Jissaiteki Kyorei Shugi* "C. E. Principles in Practice" written by Sec. T. Sawaya of Okayama.

A leading feature of its work which comes into this report was its annual convention held in Nagasaki the date of which had to be changed from April to June owing to the death of the Empress Dowager, and which proved to be one of the most successful union religious gatherings ever held in Nagasaki.

Evangelistic Campaign

Another remarkable activity worth mentioning was a special evangelistic campaign held in Nagoya from the 21st to the 24th of January 1915, in place of the one arranged for on the programme of the Three Years' Union Evangelistic Movement, which was postponed for several reasons to the second year. Endeavorers volunteered to meet the emergency and were made the rallying centre of a new effort. Able speakers were secured from Tokyo, Osaka and

other cities, stirring meetings held, and many scores of inquirers registered.

Subsidy

The Japan Union receives help from the World's Union by the annual grant of one thousand dollars. This together with several hundred *yen* raised in Japan supports its work; travelling, convention and publication expenses being the largest items of its annual budget. It is planning to support a salaried secretary again as soon as the right man can be secured. Sustaining members give one *yen* or upward and in this way raise money at home and abroad. Gifts or sustaining membership fees may be sent to Rev. James H. Pettee, D.D., Okayama, whose postal exchange number is Osaka 25228.

Annual Meeting

The twenty-third annual convention of the Japan C. E. Union was held in Kobe just before this report went to the printer. It was a very successful gathering. Every meeting held during those three days was full of the spirit of service and interdenominational fellowship. The meetings were held in the chapel of Kobe Girls' College, Kobe Y.M.C.A. Hall and Kobe *Kumiai* Church. The principal speakers were Messrs. Uemura and Miyagawa, Col. Yamamuro S.A., Hon. T. Ishibashi, M.P., and Madame A. Hiraoka of Osaka. The largest meeting was one for children at Kobe Church where over sixteen hundred bright faces sat against the platform. The most impressive address was Col. Yamamuro's at Y.M.C.A. Hall on "The Love of God" during which all the seven hundred persons present, mostly men, moistened their eyes.

At the election of officers for the Japan Union, Rev. J. H. Pettee, D.D., of Okayama, was chosen president, Rev. T. Makino vice-president in place of Rev. H. Yoshikawa, Mr. T. Sawaya of Okayama general secretary, and Mr. J. Yonemoto, just graduated from *Doshisha* Theological Seminary, assistant secretary.

CHAPTER V

THE SUNDAY SCHOOL ASSOCIATION

By Fred E. Hagin

Organization

The foundation of the Japan Sunday School Association dates from the visit of Mr. Frank L. Brown to Japan in 1907. There are at present 470 Sunday Schools in the Association and forty organized district associations. Any Sunday School can join the association by simply fowarding its name. A minimum fee of one *yen* is paid by sustaining Sunday Schools. Five Sunday Schools in any location can form an affiliated Association called a *bukwai.* The present officers of the association are Dr. K. Kozaki, president; Rev. H. Kanasumi, secretary; Rev. Paul S. Mayer and Rev. K. Matsumoto, treasurers. The assistant secretary is Mr. M. Okamoto; the chairman of the educational committee is Rev. K. Mito; the chairman of the musical committee is Mr. H. Aoki, and the chairman of the literature committee is Mr. S. Akaboshi.

The directors, seventeen in number, usually have their meeting in Tokyo. Two members of the Sunday School Committee of Federated Missions are constituted honorary directors, and meet regularly with the Association directors. Mr. H. E. Coleman who was appointed Sunday School specialist and honorary secretary of the Association will return during the summer of 1915, and devote half his time to the Sunday School cause.

Annual Convention

The ninth Annual Convention was held in the city of Sendai, April 2-4, in the Dr. De Forest Memorial Church. The attendence was large, and the hospitality and interest of the local Christian community were excellent. Some time was given

to the revision of the constitution. The number of directors in Tokyo was increased to eight, and a musical department was established as one of the regular features of the Association. Mr. H. Aoki was appointed director for the ensuing year. The children's Sunday School rally was held in the auditorium of the North Japan College. Notwithstanding the rain, 1,200 were in attendence. The children were all above the third year classes.

Mr. R. A. Doan, an American manufacturer and founder of a large men's Bible class of over 1,000 members, gave two interesting addresses at the Convention. An afternoon session in English was led by Dr. Allen K. Faust in the Methodist Church. The Convention adopted a strong resolution relative to the World's Convention in 1916, and the following telegram was sent to Mr. Frank L. Brown in New York City. "National Convention manifested greatest enthusiasm World's Eighth Convention." The correspondent of the Chicago Daily News kindly cabled his paper "National Sunday School Convention three days session Sendai manifesting greatest enthusiasm World's Convention planned Tokyo 1916 unanimously expressed desire spite European war nothing allowed prevent or postpone." The Flag of Honour for the year's work went to the north district of Tokyo. The next Annual Convention was set for the autumn of 1916, the time of the World's Sunday School Association Convention.

Institutes

During the year the Association conducted institutes at Nagano, Nagoya, Okayama, Matsuyama, Oiso, Choshi, Chiba, Enkyo, Kofu, Kamisuwa, Takata, Toyama, Takaoka, Kanazawa, Tsuruga, Hikone, Hiroshima, Yamaguchi, Kokura, Fukuoka, Saga, Karatsu, Saseho, Nagashi, Omura, Kurume, Sedaka, Omuda, Kumamoto, Kagoshima. Two institutes were held in Tokyo. The one at the Ginza Methodist Church was held for ten consecutive Saturdays. Sixty-two diplomas were awarded, and there was a registration of 248 among whom was a Korean, a Chinese, and a Buddhist monk.

Publications

The Association since September, 1914 has issued a good sized monthly magazine called, "The Sunday School." At the

Sendai Convention volunteers arose who promised to be responsible for 395 copies. The subscription is one *yen* per year for Japan and fifty *sen* additional for foreign postage.

Association Day

The Association has set apart the third Sunday in October or Sunday School day in which Churches and Sunday Schools can present the importance of the Sunday School cause. The offerings last October amounted to ¥140.00 received from 120 Churches and Sunday Schools.

The usual honour certificates awarded last Christmas time fell to nineteen teachers who had served for ten years, and fifty-four teachers who had taught for five years. 1,927 scholars were awarded who had attended regularly for one year, and fifteen scholars were given certificates who had an unbroken attendence for five years.

New Books

Two useful books were published during the year which will help to further the Sunday School cause, viz., "Oliver's Teacher Training" and "Outline Studies in the Old and New Testaments for Bible Teachers," by Jesse L. Hurlbut D. D. Both were issued from the press of the Christian Literature Society. The former was translated and published under the promotion of the Sunday School Committee of Federated Missions.

Delegates to Chicago Convention

Secretary H. Kanasumi and Rev. T. Ukai a director, represented the Association at the International Convention held in Chicago, June 23-30, 1914. They were introduced at the Convention, and spoke on several occasions. After the Convention they made a tour among twenty-three important cities of the United States, where they were uniformly given a most cordial and hearty welcome.

Convention Incident

In Convention Hall in Chicago the motto above the immense platform was "Jesus shall reign." When Sec. Kawasumi arose to speak, he suddenly turned his back upon his auditors and looking upwards into the blaze of electric lights which shone upon the graceful folds of a large American flag—he raised his arm in salute. And then with three loud *Banzais* he greeted our national ensign. It was one of the climactic

moments of the Convention, when there was great excitement. Marion Lawrence rushed forward, and explained that the Japanese speaker in saluting Old Glory had offered his greetings to the whole nation. And then under Mr. Lawrence's leadership the audience of more than 2,000 voices gave their tumultuous salute to Japan in three long *Banzais*.

Tokyo Convention of 1916

The plans of the Japan Sunday School Association for the World's Sunday School Convention in Tokyo, October 18-25, 1916, are already well advanced. Hon. S. Ebara is the chairman of the Committee on Preparation, and Count Okuma the Premier of Japan is president of the Promoters' Association composed of eminent Japanese. Associated with Count Okuma are Baron Shibusawa, Hon. Nakano and Baron Sakatani sub-vice-presidents of the Association. A large committee of the whole consisting of twenty Japanese and ten missionaries met in the spring of 1914, and drew up the preliminary details of the Convention, appointing various sub-committees.

Prospects for Convention

Some fears have been expressed that owing to the European war the Convention might be postponed. The following is the last word from the World's Sunday School Association on the subject which appeared in their news letter of October 1914.

"We are glad to announce that so far there has been no hitch, and the plans for a great Sunday School gathering are being pushed both in America and Japan. Should the European nations continue in the present unhappy conflict until 1916, of course the Convention cannot be truly representative of all Christendom, but the Orient can still be reached. The continuance of cordial relations between Japan and the United States is assured by the statements of Count Okuma, the Japanese Prime Minister, and by his known friendly feeling for America."

The Association is very hopeful therefore and is looking forward and prayerfully to the consummation of the great gathering. At the International Convention in Chicago Count Okuma's interest in the Convention of 1916 was expressed in the following words;—

"Greeting:

Welcome of Count Okuma

During the past half century Japan has been influenced by great international movements, as for instance, the Red Cross Society and International Peace.

"The directly religious teachings of the West have also influenced her greatly.

"By the recent visit of Mr. H. J. Heinz and twenty-nine others in the interests of religious education, a deep impression was made, especially upon business men, as they themselves were business men.

"And now Japan is to have the honour of entertaining two years hence, the World's Eighth Sunday School Convention, we are anxious that nothing be neglected that might contribute to the pleasure of our guests and largest success of the Convention.

"I, therefore, take pleasure in offering a true Japanese welcome to those who shall be able to attend the Convention in the autumn of nineteen hundred and sixteen."

The large receptions given Commission No. Four on its visit to the Orient, en route to the Convention at Zurich, as well as the open friendliness of such eminent Japanese as Count Okuma and Baron Shibusawa toward the next World's Convention, all combine to inspire the Christian Japanese interested in the Sunday School with great hopes. Doubtless the most optimistic dreamer could scarcely over-estimate the profound influence for good that the Convention will have upon the whole nation—both in promoting the cause of Christianity, and in furthering the cause of common brotherhood and international friendship.

CHAPTER VI

THE PEACE MOVEMENT

By Gilbert Bowles

In previous reports of peace work in The Christian Movement in Japan the existing organizations have naturally been the centres around which the material has grouped itself. It is important to glance first at the Peace Societies to see how they have acquitted themselves, especially since the outbreak of the war.

I. The Japan Peace Society

General Policy

The Japan Peace Society, which was organized in 1906, has continued the same general policy for the past three years, which is conservative as to educational propaganda, public declarations, and sound and economical in business and financial management.

Office Bearers

Count Okuma's premiership has not prevented his continuing as president, though he and others recognize the difficulty involved in the Premier of a nation at war acting as president of a Peace Society. But this is only one illustration of the dilemma of civilization itself. The responsible executive official of the Society is Baron Y. Sakatani, ex-Minister of Finance and ex-Mayor of Tokyo, who in his three years' service as executive vice-president has not missed more than one or two conferences or business sessions of the Executive Committee. The other vice-president is Hon. S. Ebara, a well-known Christian layman, member of the House of Peers, who served the Society as president during the first four years of its history.

Hague Day in Japan

Hague Day, May 18, was celebrated by a public meeting at the Tokyo Y.M.C.A., the speakers being Mr. K. Hirazawa of the Tokyo bar, Dr. S. Motoda, of St. Paul's College, Mr. R. Saito, M.P., President Kamada of Keio University, Mr. T. Miyaoka of the Tokyo bar, and special correspondent and advocate of the Carnegie Peace Endowment, and Baron Y. Sakatani.

Peace Periodical

The Japan Peace Movement has been published monthly as the joint organ of the Japan Peace Society and the American Peace Society of Japan. The Japanese department contains news items, contributions by influential Japanese, and translated articles from abroad. The English department, in addition to news items concerning the peace movement in Japan, presents special subjects bearing upon the Japan-American situation, among which are: "Japan's Message to America" (August, 1914), being a summary of Mr. Masaoka's book containing personal messages from Count Okuma and many other leading Japanese; "Japan-American Relations" (September, 1914), a summary of addresses by Viscount Kaneko, Ambassador Guthrie and other speakers, at the dinner of the American Friends' Association; "American Churches and Japanese-American Relations" (October, 1914); "Land Tenure by Foreigners in Japan" (November, 1914); "Japanese Opinion of America's Attitude" (January, 1915); "Joint Investigation Committee of the Peace Societies" (February, 1915) and "The Work of Dr. Shailer Mathews and Dr. S. L. Gulick in Japan" (March, 1915). Extra copies are kept in stock by the Secretary of the American Peace Society of Japan, 30 Koun Cho, Mita, Shiba, Tokyo.

Peace Sunday

The third Sunday in December is regularly observed as Peace Sunday in Japan. A public meeting was held in the Kanda Y.M.C.A., Tokyo. The Yokohama Branch held its meeting a week earlier in the largest public school building. Notices were sent out encouraging Christian Churches and other religious organizations to observe the day in suitable ways.

Collection of Peace Arguments

In connection with preparations for a Peace Sunday, the Japan Peace Society published a small volume of one hundred pages containing special articles by Count Okuma, Baron Sakatani, Baron Shibusawa, Dr. I. Nitobe, Dr. J. Soyeda, Dr. S. Sato, Dr. T. Terao, Pres. E. Kamada, Dr. W. Ukita, Mr. T. Miyaoka, Prof. H. Fukuoka, Mr. Y. Yamamoto, Mr. Gilbert Bowles, Dr. Nicholas Murray Butler and Mr. Alfred H. Fried.

II. The American Peace Society of Japan

The report of the secretary of the American Peace Society of Japan presented at the Annual Meeting held at the Tokyo Chamber of Commerce on December 17, 1914, mentions 189 regular members, fifteen corresponding members, and two honorary life-members, and states that 500 copies of *The Japan Peace Movement* are taken, of which about 200 are sent abroad; famine relief funds to the amount of ¥231.61 were received, and turned over to the Sendai Orphanage. The Society works in close co-operation with the Japan Peace Society and by correspondence keeps in touch with Peace Societies in America and Europe.

Representatives to America

In November 1914, Dr. D. B. Schneder, president of the North Japan College, Sendai, one of the vice-presidents of the American Peace Society of Japan, was made a special representative of the Society to America. In December, Mr. E. W. Frazar of the importing firm of Frazar & Co. Ltd., treasurer of the Society, was also authorized to represent the Society during his stay in America.

Land Tenure by Foreigners in Japan

The article on "Land Tenure by Foreigners in Japan," in the November number of *The Japan Peace Movement*, was a compilation from articles written by the late Dr. D. C. Greene, T. Miyaoka, Esq., legal adviser to the Tokyo Chamber of Commerce, who has had some twenty-five years' experience in the diplomatic service, and Dr. S. L. Gulick. This summary was reprinted with an additional article by J. E. De Becker, Esq., of Yokohama, solicitor, translator of

the Japanese Civil Code, and author of a number of books on Japanese legal questions. The object in publishing this compilation was to answer clearly and authoritatively the many questions which are asked about the rights of foreigners concerning land tenure in Japan.

III. The Carnegie Endowment for International Peace

Two of the three divisions of the Carnegie Peace Endowment are definitely represented in Japan.

Division of Intercourse and Education

The Division of Intercourse and Education has had for some years as its special advocate and representative, Mr. T. Miyaoka of the Tokyo Bar, legal adviser to the Tokyo Chamber of Commerce. In addition to his work as correspondent concerning important questions affecting the cause of peace in Japan, Mr. Miyaoka is the official adviser of the Endowment as to its interests and activities in Japan.

Division of Economics and History

The Division of Economics and History is represented in Japan by the Economic Investigation Society, which under the guidance of Baron Y. Sakatani, ex-Minister of Finance, is carrying on investigations for Japan and China as outlined at the first international conference of the Division. The work in Japan is divided into two sections, one located at the Tokyo Imperial University, and one at the Kyoto Imperial University. Several volumes are almost ready for final correction for publication.

IV. American Lectureships

Exchange Lectureship

Dr. S. Sato, president of the Agricultural College at Sapporo, was the second exchange lecturer to America, Dr. I. Nitobe of the Tokyo Imperial University being the first. Dr. Sato was sent from Japan to leading Universities in America in response to the coming to Japan of Dr. Hamilton Wright Mabie, associate editor of *The Outlook*. Dr. Sato returned to Japan last July, with a well-balanced hopeful view of the Japan-American situation.

Harvard Lectureship

Dr. M. Anezaki of the Tokyo Imperial University will, at the end of the present school year, have completed his two years' engagement as a special lecturer at Harvard University. The occupant of the Chair for the next two years is to be Dr. Unokichi Hattori of the College of Literature of the Imperial University of Tokyo.

V. Committee to Investigate Japan-American Questions

Appointment of Committee

The American Peace Society of Japan, at the annual meeting authorized the president to appoint a committee of fifteen, and to confer with the Japan Peace Society as to the appointment of a similar committee for the joint consideration of Japanese-American questions. The sense of responsibility which this movement bears with it is indicated by the fact that of the thirty members of the two committees, no one asked refused to serve, though a glance at the list of members will show that they are all busy men.

Organization

The joint Committee held its first meeting at the office of the Japan Peace Society, Statistical Society's Building, Tokyo, at 4 P.M., February 9th. Eighteen out of the thirty were present. The Committee was organized by the choice of Baron Y. Sakatani, executive vice-president of the Japan Peace Society, as chairman; Mr. J. Mc. D. Gardiner, president of the American Peace Society of Japan, vice-chairman; and Messrs. T. Miyaoka and Gilbert Bowles, secretaries.

Dr. Sidney L. Gulick

Following the introductory remarks of Baron Sakatani on the task before the Committee, Dr. Sidney L. Gulick, who was present by special invitation, spoke on the situation in America, and Viscount Kaneko, member of the Privy Council, on the methods which the Committee should pursue. Following the general discussion, it was decided that each section would be left free for any work it sees fit to do, and joint conferences will be arranged at the discretion of the chairmen of the two sections.

American Section

On the same evening, twelve members of the American section met at the Fugetsudo Restaurant, Tokyo, and organized by choosing Mr. J. Mc. D. Gardiner as chairman and Mr. Gilbert Bowles as secretary. For three members, Messrs. Phelps, Weakley and Stanford, to travel from Kyoto, Osaka and Kobe, three hundred miles, to attend these conferences is evidence of an interest which is sure to bear fruit in the future. This is not a task to be completed by the hurried preparation of a set of resolutions, but is interpreted to mean careful and constructive work.

VI. Peace Committee of Federated Missions

Formation

The International Peace Committee of the Conference of Federated Missions was formed at the Annual Meeting in January, 1913. Although the Committee is international, having British and American members, the American members have been given perfect freedom to act separately in relation to Japan-American questions.

Some Lines of Work

The Peace Committee of the Federated Missions exists primarily to co-operate with other organizations in Japan and abroad. It arranged for one public meeting, at Karuizawa, just after the outbreak of the war. The meeting was presided over by Dr. Benjamin Chappell, the speakers being Dr. D.B. Schneder and Gilbert Bowles. The Committee has encouraged the observance of Peace Sunday in foreign Churches, and the Day of Prayer for peace set apart by proclamation of President Wilson, corresponded with Christian peace organizations in Europe and America, distributed peace literature among missionaries, and helped to arrange interviews and conferences for and with visiting peace workers.

VII. Visiting Peace Workers

Mr. A. H. Brown

In March, 1914, Mr. A. H. Brown of Newcastle-on-Tyne, England, who had spent a year in Australia and New Zealand,

came to Japan to investigate the grounds for the suspicions which some people in Australia have entertained concerning Japan. He was instrumental in encouraging a freer exchange of news between these countries.

Mr. William C. Allen

The first direct peace delegate of the American Churches to Japan was Mr. William C. Allen, president of the Northern California Peace Society, and secretary of the International Peace Committee of the Pacific Coast Churches. Mr. Allen, accompanied by Mr. William B. Harvey of Philadelphia, arrived in Japan on September 22, bearing a message from the Pacific Coast Churches to the people of Japan. The opening paragraph of this document reads :

Message from Pacific Coast Churches

"Greeting :

The Interdenominational Peace Committee of the Pacific Coast Churches of the United States, desires through the person of its authorized representative, Mr. William C. Allen, to send our heartiest greetings to the people of Japan."

This document was signed by the president of the Committee, Captain Robert Dollar, president of the Dollar S.S. Co., and the secretary pro tem, Dr. H. H. Guy, who spent many years as a missionary in Japan.

Response of Business Men

It is usually recognized that when Baron Shibusawa and Mr. Nakano, president of the Tokyo Chamber of Commerce, with Baron Sakatani and Dr. J. Soyeda, ex-Vice Minister of Finance, are united in support of any movement, they can exert a strong influence upon the Japanese business world. These four men, representing the Japan Peace Society, were the leading promoters of a dinner at the *Nippon* Club, at which the above message from the Pacific coast was made public and given to the press. The response of leading business men to the interest manifested by American Churches in relation to Japan, has been one of the most marked features of the whole Japanese peace movement during the past year. In response to the greetings from the Pacific Coast Churches, Baron Shibusawa, while grateful for the honest expression of Christian people across the waters, delicately but frankly

referred to the difficulty which the mass of the Japanese people have in understanding why the spirit which these words breathe does not avail to remove the causes of Japanese uneasiness which grow out of racial discrimination in lands from which the Christian messengers come. At the close of the conference around the dinner table, Baron Sakatani remarked that both in the frankness of Baron Shibusawa's speech, which was understood by all to be representative, and in the equally frank replies of the American visitors, the occasion would be memorable.

VIII. Embassy of Federal Council of Churches of Christ. U.S.A.

Dr. Shailer Mathews and Dr. Sidney L. Gulick

Reference has already been made to the response which leading Japanese have recently made to the quickened interest of Christian Churches in America relative to the promotion of cordial relations between Japan and America. This genuine interest and appreciation, together with the fact that the names of the two representatives of the Federal Council of Churches in America were previously well known in Japan, made their names so familiar during the month of February that a press report of a Kyoto peace meeting referred to the two "*Ma-Gi* Doctors,"—"*Ma*" being the first syllabary for the name of Dr. Mathews and "*Gi*," for Dr. Gulick.

First Embassy of the Council of Churches

Dr. Shailer Mathews, Dean of the University of Chicago, President of the Federal Council of Churches of Christ in America, and Dr. Sidney L. Gulick, Field Representative of the Commission on Relations with Japan, arrived at Yokohama on January 27, as the first embassy of the Council to foreign countries. They sailed from Yokohama for San Francisco on February 28, having in the mean time done four or five months' work measured by ordinary standards. Upon arrival in Japan the purpose of this embassy to Japan was expressed as follows by Dr. Mathews: "Dr. Gulick and I represent a part of a general plan to make the teaching of Jesus a larger factor in international relations."

Relation to the Japanese Federation of Churches

The arrangement of the programme for Dr. Mathews and Dr. Gulick was in the hands of Dr. K. Kozaki, president of the Japanese Federation of Churches, assisted by Dr. J. L. Dearing, secretary of the Conference of Federated Missions. Dr. Y. Chiba, president of the Baptist Theological Seminary of Tokyo, was the efficient interpreter and adviser of Dr. Mathews. Dr. Gulick gave most of his addresses in Japanese.

Messages from American Churches

The greeting from the Federal Council to Churches of Christ in Japan contained the following words: "Beyond all else the spectacle of so many in Japan, seeking after a deeper and stronger spiritual life, has moved and still moves our hearts. It is with such sympathy toward you, beloved brethren, that we send our messengers to you. We are sending these, our brethren, to tell you as no written words of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ."

Welcome Dinner

The "inaugural meeting" for Dr. Mathews and Dr. Gulick was the dinner arranged by the Japanese Federation of Churches, on the evening of January 28. The dining hall of the *Tsukiji Seiyoken*, Tokyo, was well filled with Japanese Christians and missionaries.

Greetings from President Wilson and Secretary Bryan

On the occasion of the welcome dinner, Dr. Mathews presented letters of greeting from President Wilson and Secretary Bryan. President Wilson's letter contained the words: "Everything which can bring about a better and more cordial understanding between the people of this country and the people of Japan has, I need not tell you, my earnest approval. That the feeling of America towards Japan is one of genuine friendship, I think you believe as strongly as I do." . . . Secretary Bryan's letter contains these words: "I can not believe that any dispute can arise between two such nations as the United States and Japan which will not yield to a peaceful solution."

Three Addresses a Day

While Dr. Gulick gave a very large share of his time to personal interviews, Dr. Mathews was kept busy with his eighty-five addresses, accompanied in many cases by Dr. Gulick's messages in Japanese. Besides the welcome dinner already mentioned, their engagements included, among many others, the following; Annual Dinner of the Asiatic Society, a representative international gathering of Tokyo; informal dinner by the Japan Peace Society at the Japan Club, and meetings or dinners by the peace societies in Kyoto, Osaka, Kobe and Yokohama; Churches, seminaries, Y.M.C.A. and pastors' conferences, from Kyushu to Sendai; private and public schools, colleges and universities; the Yokohama Literary Society; Tokyo and Yokohama Union Churches; the Association Concordia, Tokyo; luncheon for journalists, given by Baron Sakatani at the Imperial Hotel, Tokyo.

Subjects Dealt with

Dr. Mathews covered distinctly Christian subjects, the interpretation of the thought and life of the American people, and especially, the growing interest of the Churches in the application of Christian principles to international relations. Dr. Gulick interpreted the development of the organized work of the Federal Council of Churches in relation to the Orient, with its Commission on Relations with Japan, and explained his proposed plan for solving the American-Japanese problem by means of "general restriction by the United States, legislation free from race discrimination, with registration and education of all aliens, and naturalization of all individuals who qualify, regardless of race."

Publications in Japan

"*American Treatment of Resident Japanese*" is the name given to a collection of letters from representative Japanese residents in the United States. Copies were sent to all Japanese pastors and missionaries, to the press and to representative Japanese thought leaders. Bearing witness to increasing cordiality on the part of their American neighbours in various localities, these letters have made a good impression. The *Osaka Jiji Shimpo* (Times) says:

"In looking over the letters we understand that our compatriots in America do not entertain such hard feelings toward Amer-

icans as we had supposed. They are rather optimistic as to the final solution of the Japan-American problem."

Dr. Gulick's Proposition

"The proposition of Dr. Gulick as to the restriction of alien immigration,"

says an editorial in the *Osaka Mainichi* of February 20,

"calls for further study as to the ratio of immigrants to be permitted to enter, but it shows the desire to treat Japanese on an equality with European white people. In this respect, it commands the most sincere attention of the Japanese. At the same time as this seems to be a proposition rather easily adopted by Americans, it looks as if it should be used in the educational campaign (toward a better understanding between the two countries). For Americans to refrain from speaking against Japan for some time and study this proposition, and for Japan to wait patiently the awakening of Americans, would be the proper way to meet this educational campaign. In other words, to give Japanese equal and non-discriminatory treatment is the first principle which Japanese ask for, and Japan remaining at peace, should give any campaign waged in this light a chance to see what it can do."

Comments of the Press

There is no room to doubt that the genuine interest which American Churches are now taking in the fundamental solution of the problems relating to Japan and the whole Orient, has helped to bring about this result. The *Osaka Mainichi* of February 20 writes:

"At this time, the effort of such influential men as Dr. Mathews and Dr. Gulick in the educational campaign to solve the Japan-American problem, and the spirit which brought them here in this attitude of mind, are to be respected and praised. We sincerely hope their efforts will bring good results. Moreover we notice that the number of American people who are not only opposed to the anti-Japanese propaganda, but have pro-Japanese sentiments, and who declare them publicly, has increased. There are many influential men who really understand Japan and at the same time it shows the hopefulness of the so-called educational campaign."

Press Recognition of Christian Principles

The *Tokyo Asahi* (Morning Sun), in its issue of February 20, contains an editorial from which the following is taken:

"Dr. Mathews of Chicago University and Dr. Gulick of our *Doshisha* University are said to have come as

ambassadors of the Federation of Churches of Christ to Japan, with the task of helping to solve the Japan-American question. The aim of the Doctors is said to be to help in the establishment of an American Oriental Policy based upon Christian principles, and thus solve the Japan-American problem. Christian principles require the application of the spirit of humanity and universal benevolence, walking together in sincerity and sympathy. This is the spirit in which the American Republic was founded. and we would lift up both hands in support of this. But it is questionable whether this ideal can be realized at this moment, because the majority of Americans are not necessarily moved by Christian principles. That is to say, most of them are Christians, but Christians are not necessarily guided by Christian principles."

Proposed Co-operation with Buddhists

The above editorial continues: "So long as the Doctors are trying to solve this troublesome anti-Japanese problem from the standpoint of Christian principles, it would be more effective for them to confer with Japanese religionists. They may say that they have the co-operation of Christians in Japan. But we are not satisfied. If America can be called a Christian nation, Japan may be called a Buddhist nation, and Christian principles in the broad sense are Buddhist principles in the broad sense. We want to suggest that it would be effective for the Doctors in their benevolence to join forces with Japanese Buddhists for the realization of peace according to the great Christian principles. Summing up the situation, the difficulty has arisen because Americans have not thoroughly understood Japan. The movement for the application of Christian principles furnishes the fundamental solution. If the scholars and men of religion of Japan come into the movement and their will comes into accord, then the movement may be said to be impartial and the object may be realized."

CHAPTER VII

THE TEMPERANCE MOVEMENT

By Hon. Taro Ando*

Historical Note

In the year 1875 a few Japanese Christians in Yokohama founded the first temperance society in Japan. The National Temperance League was organized in 1898, composed of the few independent temperance organizations then existing in Japan. Several foreign co-workers assisted in the organization of the League, most prominent among them being Miss Clara Parrish (Mrs. Wright), who was at that time temporarily residing in Japan as the representative of the World's W.T.C.U.

Number of Members

There are over 10,000 members of the seventy-nine societies in Japan proper, with 2,000 members of the twenty-six societies among the Japanese in Korea, Hawaii, Manchuria, China and on the Pacific Coast. All these societies are affiliated with the National League, which has its office at 20 Nishi Konya Cho, Kyobashi, Tokyo.

"Light of Our Land"

The chief temperance publication is the Light of Our Land (*Kuni no Hikari*) monthly organ of the National Temperance League. The circulation is 10,000. Each issue contains at least a few pages of English.

Present Status

The work has been making very encouraging progress. Some of the foremost physicians have begun openly to make efforts against *sake* drinking and then one of the leading

* This review is a summary of various articles written during the year by Mr. Ando and especially arranged and edited by Mr. Gilbert Bowles.

newspapers has given strong support. People in general have become very much aroused to the importance of this question, and a number of memorable events in relation to the general temperance movement have taken place. Chief among them are two temperance lectures at the home of Prince Tokugawa, and a temperance exhibit in the *Taisho* Exposition.

The National Diet

One special cause of this increased interest is the persistent and renewed annual effort of the Hon. Sho Nemoto in introducing a Juvenile Temperance Bill in the Imperial Diet ever since the 34th year of Meiji (1910). At each renewed effort this has attracted the increasing attention of the general public.

Foreign Help

The temperance work in Japan owes its progress and development very much to the sympathetic and tireless efforts of foreigners from America and England. There are many foreign members in our societies who are constantly helping our work both directly and indirectly.

Facts about Japanese Sake

Seishu or distilled *sake* is made from rice. *Dakushu, mirin, shirozake* and *shochu* are also used widely. Beer is also made in Japan in recent years. The annual output of *seishu* is 4,129,009 *koku* according to the statistics of 1912 (1 *koku* is about 30 gallons), and the sales amounted to ¥289,030,000. The amount of rice used for the production of the above mentioned quantity of *seishu* is 2,700,000 *koku*. The production of *dakushu, shirozake, shochu* and the like amounts to about 335,000 *koku*. The annual output of beer is 196,404 *koku* and its value is ¥8,820,000.

Sake and Tobacco Tax

The amount of *sake* tax, and the profits from the tobacco monopoly are as follows:—

	¥
The *sake* tax	82,580,000
Profit on Government tobacco monopoly	50,571,213
The land tax	85,718,594
Income tax	2,757,513
Business tax	21,854,307
Custom duties	41,410,920

Temperance Exhibit in the Taisho Exposition Summer of 1914

The First Attempt

It is a well-known fact that in the European and American Expositions of various kinds, a prominent place is always given to temperance exhibits, alongside of educational, hygienic, and charitable exhibits. In Japan, expositions are not a new thing. But the *Taisho* Exposition is the first one where the authorities had gladly and willingly allotted a good place to the National Temperance League of Japan. This may be said to be a product of the age influence, and yet we must not overlook the fact that the far-seeing sagacity of the Exposition authorities and the tireless efforts of the temperance workers for many years past have had much to do with it When we think of these things, our hearts are filled with gladness, and as we recognize the manifest good-will of the Exposition authorities toward us, we can not help but be grateful to them.

Special Characteristics of the Place

There were a few among our committee who felt very much dissatisfied at first sight with the location allotted to us in a building near the farthest corner of the Exposition ground, but they were well satisfied afterward when they heard the reasonable explanations from the experienced men upon matters relating to the Exposition.

Exhibits relating to such work as *Temperance*, the Red Cross Society, and others of a hygienic and charitable nature, are quite different from mechanical and industrial exhibits. They consist chiefly of charts, statistics and models, and consequently they call for the closer and more careful attention of visitors. They must not be exhibited near noisy and bustling mechanical and industrial halls where inattentive crowds come and go from time to time. It is therefore said that in Europe and America, similar exhibits are always placed in special and quieter quarters. Our temperance exhibit had the honour to stand side by side with the exhibit of so prominent a society as the Red Cross Society, which is under the direct control of Her Majesty the Empress of Japan, in the most suitable and desirable quarters. This clearly shows what great impor-

tance has been attached to the work of the National Temperance League of Japan.

Many Articles and Narrow Space

The number of articles exhibited at the *Taisho* Exposition was almost too great and yet the space was comparatively narrow. Hence the Exposition authorities granted each applicant only about one-sixth of the space which they applied for. But they granted the National Temperance League of Japan two-thirds of the space which it applied for. We can not doubt that special favour was given to the National Temperance League of Japan in view of the value and importance of its exhibit.

Fitness of Location

It must of course have been unintentional and accidental on the part of the Exposition authorities to have the temperance exhibit in the centre of one big room, and on its right hand the exhibit of venereal diseases and next to it, that of accident insurance of labourers. When we remember that both venereal diseases and accidents to labourers are very largely caused by intemperance, the position of the temperance exhibit was peculiarly fitting. We presume, therefore, that many visitors, as they looked around, must have been deeply impressed with the curse of intemperance as well as the great benefit of total abstinence.

Actual Temperance Work

The Temperance Exhibit in the Imperial Museum building of the *Taisho* Exposition was daily visited by hundreds and thousands of people from far and near. Interesting and pointed explanations of the temperance articles were given to them by temperance workers, and the immediate effects were quite noticeable. Many of them signed the pledge cards on the spot and handed them to the workers in charge or deposited them in a box near by, and many more of them carried the pledge cards away with them.

New Literature

Mr. T. Ando prepared a new temperance article on "Why Total Abstinence is Necessary." It was written in an interesting style and printed in neat and most attractive form for the purpose of free distribution at the Exposition grounds. The workers gave them away judiciously, and very

gladly and carefully. Who can estimate the far reaching influence of such a powerful temperance literature? Great and lasting must be its effect upon those who read.

Reach Interior Towns

Hundreds and thousands of visitors from the interior to the *Taisho* Exposition in Tokyo undoubtedly carried away deep impressions upon their minds and hearts from the temperance exhibits. This very fact suggests to us that there must be grand opportunities for special temperance efforts in interior cities, towns and villages, as well as in Tokyo itself. We hope and pray, therefore, that missionaries and temperance workers in various places will seize every opportunity and do some special temperance work for individuals as well as for homes and societies.

Temperance Antagonist Impressed

Dr. Shu Miyake who fought vigorously against the Juvenile Temperance Bill in the House of Peers and is known as an anti-temperance medical professor, recently made the following remark to one of the members of our Temperance Society: "The temperance exhibit in the *Taisho* Exposition was excellent and attractive indeed." Such a favourable comment upon our temperance exhibit made deep and lasting impressions upon numerous visitors, and it bespeaks the future success of the Juvenile Temperance Bill in the House of Peers as well as at the House of Representatives.

Prize from H. I. H. Prince Kanin

The National Temperance League was awarded a Silver Medal, the Second Prize, from H. I. H. Prince Kanin, President of the *Taisho* Exposition, for its temperance exhibit. The ceremony of awarding the prizes (the first gold, the second silver, the third bronze and the fourth a certificate) took place in the Exposition grounds on June 20, in the presence of the Prince, with an attendance of over 10,000 persons. The examination is said to have been done with such unusual care and strictness that serious complaints have been raised by many of the exhibitors who failed to obtain any prize. Such being the case, we have highly appreciated the reward, not only for the merit of the gift itself, but for the progressive views the authorities entertain as to the importance of temperance work.

Temperance Hall at Aoyama

The third division of the *Taisho* Exposition at the Aoyama military drill ground had many attractions, such as a monstrous model of the famous war vessel "*Mikasa.*" A large crowd of visitors was daily drawn thither. A *Temperance Hall* was opened, and a large sign board with a procession of the poor victims of alcohol, placed upon the front roof of the building, attracted a large crowd daily.

A Model Railway Station

Next to the new Central Station and Shinbashi Station in location and perhaps in importance on the Tokaido Line (from Tokyo toward Kyoto on the coast) comes Shinagawa, on the edge of Tokyo. Always a place of importance, of late, persons have noticed a decided improvement in the general appearance of the station and the stall.

Christian Master

The station-master is Mr. Saijiro Suzuki, a devout Christian and an enthusiastic member of the Temperance Society. By his influence the other officials one by one have also joined the society and entirely given up drinking and smoking. They have organized the whole staff into a temperance society, to which every one belongs, and at the monthly meetings addresses are given and in other ways a campaign for the improvement of society is being sustained. The porters (*akabo*) are not left behind, for they, too, without an exception belong to the society, as do the other minor attendants in the station. The influence has extended to the *jinrikisha* men in front of the station. When it was announced that only those who became total abstainers would be allowed within the prescribed limits of the station area, they all organized their own temperance society, and with one heart set out to live up to the standards set by that organization. Now they are all successfully refraining from drink, and their unanimous testimony is that the new way is one of contentment and happiness. Probably this is the only Prohibition Railway Station in all Japan, or perhaps in the whole world. May the number rapidly increase.

All Join Temperance Society

Temperance Village

Eighteen Temperance Families

Along the upper banks of Kanagawa river in Gumma Prefecture, there is a pretty little village named Morito Mura. It has only eighteen families in it. Through the earnest efforts of Mr. Utaro Miyamae, a leading villager, they accepted the temperance principle several years ago.

Mr. Miyamae was once a student in the Tokyo agricultural school of the late Mr. Sen Tsuda, the first temperance worker in Japan. Some twenty-seven years ago, Mr. Miyamae opened a nursery on his own farm and invited Mr. Tsuda to give lectures on scientific agriculture. Mr. Tsuda took occasion to give temperance lectures. This was the beginning of the temperance movement in this remote district. A temperance society, then organized, though small and weak, made brave efforts to reach the 2,000 families in the entire district. In those days, there was in this temperance society a kind of member styled *Family Member*, and Mr. Miyamae with his family joined and began his efforts in the temperance work. There was no pleasure resort in this remote village, and the drinking of *sake* was perhaps the only pleasure among the villagers. Among other things, one thing especially noticeable was a big sign-board placed at the village entrance with these words:

"Total Abstinence; No Intoxicants Shall Ever Enter This Village."

CHAPTER VIII

CHRISTIAN WORK IN THE FOREIGN COMMUNITIES

By S. F. Gutelius

Relation to Mission Work

Missionaries in Japan should and usually do take a lively and sympathetic interest in the work of Christianizing the life of the foreign communities. This work is important in itself. The penetrating and creative influence of great Christian principles is as necessary for the foreigner as for the Japanese. And in the midst of the seductive appeal and freedom of the life of the East it is easy to lose one's grip upon spiritual ideals and facts. So that the foreigners in Japan, among whom are about three thousand who speak English, need centres which will proclaim and distribute the teaching and the influence of Jesus Christ.

Again, the missionary body should be vitally concerned about the influence of the foreign community upon the Japanese people. Christianity is sure to be damaged in its missionary power by everything which is non-Christian in all the forms by which the West is moving upon the East. It is a cause for regret if so-called Christian nations teach Japan one doctrine by the lives of their missionaries, and another doctrine by the lives of their diplomats, merchants and tourists. Probably the impact of the foreign business communities upon the country is larger than is generally supposed. Some of it is distinctly Christian. A good deal of it is not. It ought to be dominated by Christian principles.

Once more, the Churches for foreign people ought to be centres where the different elements in the community mingle and learn to understand one another. Unfortunately the business men with some exceptions are absolutely

uninterested in mission work. Whether neutrals or scoffers, they are not helping the missionary propaganda. On the other hand, the missionary too often looks askance at the business man. What is needed is a better acquaintance. Both are likely to be superior people. Neither is a saint. There is every reason for them to mix and come to a real respect for and interest in each other. The foreign Church is one convenient "melting pot."

No one can reckon the impulse that would be given to the Kingdom of God in Japan if the whole impact of the Western people upon the country were thoroughly Christian.

Difficulties

It needs to be said that these groups of foreigners are not centres of vice nor are they types of the New Jerusalem. They have the same failings and virtues as people of similar station in the home-lands. However, there is a larger freedom here from the restraints and example and atmosphere of a great Christian community. There are few places where it is easier to do wrong and harder to do right than in the port cities of the East. No one can say that it is "good form" to be a Christian and lead a holy life and do the biggest things on the Lord's Day in these cities. Again, there is a wide diversity of race, temperament and heritage in every foreign community. It takes a genius to appeal with power to English, Scotch, Irish, Australian, Canadian, German, American—all of whom are candidates for membership in your Union Church. And there is every known variety of religious cast from those who have not had a new theological idea since the 16th century to the ultra-moderns. One man for some years a pastor in a port city said that the greatest difficulty in the way of the work of his Church was the drinking habits of the people. Then of course there are the difficulties that are universal. But on the whole it does not seem that Christian work is any more difficult in these fields than in the cities of England and America. Nor is it less successful. Large numbers go nowhere. Yet the leaders of the Churches are of from the prominent business men.

Yokohama

English speaking foreigners in Yokohama number 1899, of whom 1319 are British, 580 American. Other Occidentals—more chan 900.

Union Church has a membership of 80. The net gain last year was 20. Average attendance at chief service—120. The prayer meeting averages 35. In the Sunday School 130 are enrolled with an attendance of 110.

In October, 1914, after ten months of efficient service as pastor of the Church, Dr. G. Chapman Jones returned to America. His pastorate was very fruitful in widening the influence and strengthening the fellowship and deepening the life of Union Church. On the same day that he departed, his successor, the Rev. William Martin with his wife and daughter arrived, so that the new pastorate began without any interval whatever. Mr. Martin has already won a place in the life of the community and in the hearts of his people that gives much promise for the future, and it is hoped that he will long continue as pastor of the Church. The Ladies' Auxiliary, the Bible School, and the splendid choir, are progressive and efficient aids to the social and spiritual work of the Church.

Christ Church

After some years of faithful ministry, the Rev. Walter Weston has finished his term of service at Christ Church, and the Rev. William T. Grey has succeeded him. Unfortunately no account of the activities of the Church has been received for incorporation in this report.

Kobe

In the foreign community of Kobe there are 675 British, 150 American and 235 German people.

All Saints

At All Saints, as in Yokohama, the minister has returned to England. The Rev. H. J. Raymer had been three years and more in Kobe. His ministry was able, faithful and evangelical. Though the discouragements were many and the workers few, yet under his leadership All Saints had more influence in the community than perhaps ever before. A committee is at work looking for another Chaplain. If the proper man can be secured the future of All Saints should be bright. There are about 200 members of the Association. The average attendance at the chief service is about 70.

Union Church

The membership of Union Church is 38, net gain during 1914 was 9, average

attendance 76. 55 are on the roll of Sunday School. A weekly prayer-meeting is held with an average attendance of about 12. The work is small in numbers but not in importance. There are no particular successes or discouragements. The present minister's term will expire at the end of 1916. A new feature of the work of this Church is a excellent choir which furnishes special music each Sunday. The pastor gives a sermon to the children during the Sunday morning services. The Ladies' Aid Society renders the usual active help.

There is a Roman Catholic service. There is also a preaching service and Sunday School and a week-day Bible Class under the auspices of members of the Japan Evangelistic Band.

Tokyo

In Tokyo the foreigners number about 500. Americans, 200, British, 200. The Union Church is in charge of the Rev. B. Chappell, D.D., who makes the necessary arrangements. The Church never has had a regular pastor. All the non-conformist missionaries are members *ex officio*, and there are 14 other members. There is one preaching service held Sunday afternoons in the Ginza Methodist Church, with an average attendance of 70. The Sunday School numbers about 60.

There are also regular services for foreigners at St. Andrew's (Anglican) and at Trinity Cathedral (American Episcopal) under the leadership of Episcopal clergymen stationed on the mission field.

Kyoto

In Kyoto the adult foreigners number 60. American, 51; British, 5; others, 4. There is a union service at 11.30 each Sunday with a prayer-meeting during the week. Membership of the Union Church, 46, attendance, 50, Sunday School members 15. The missionaries are responsible for the services. There are no foreign business men in Kyoto.

Osaka

There are several score of foreigners in Osaka. There is a union service held every Sunday afternoon at private homes and led by missionary workers. The average attendance is about 40.

Nagasaki

The foreign population of Nagsaki is, British, 87, American, 57, others, 48. A Union Church service is held on Sunday with prayer-meeting during the week. The average congregation is about 40. The missionaries have charge of it. There are also Episcopal and Catholic services for foreigners each Sunday.

Work for Seamen

As far as the writer knows, work for seamen is discontinued save for unorganized individual efforts. Destitute foreigners are helped through national and local associations.

Conclusion

1. The foreign communities do not seem to be growing in numbers in any of the cities.

2. There is an earnest Christian activity in every group of foreigners, which deserves the support and encouragement of all Christian folk.

3. The number of consecrated and faithful Christian people in each community is small compared with the whole number.

4. The British elements in the communities of Yokohama and Kobe far outnumber the Americans. Why should not the Union Churches have British non-conformist ministers, and why should not the British Mission Boards be more interested in this work?

JAPAN

PART VII
SOCIAL SERVICE

CHAPTER I

ELEEMOSYNARY ENTERPRISES

By James H. Pettee

Imperial Gifts

We take special pleasure in giving first place in our year's record to the gift of *yen* 50,000 by His Imperial Japanese Majesty the Emperor, to the fund for enlarging and endowing St. Luke's Hospital in Tokyo. This beneficent act in the interests of international helpfulness and good-will was so highly appreciated in America, that it elicited a special acknowledgment from President Wilson and Secretary Bryan. Premier Okuma and other men of prominence have followed the illustrious example set them by His Majesty, and the affair is by no means a closed incident as yet. Dr. Teusler says (in part) "The very generous amount of the gift and the fact that it was personal from the Emperor and Empress, has of course been the greatest satisfaction to our workers.....The total sum required is a million yen. We have, including all pledges and donations, well over *yen* 40,000.

Other recent gifts of Their Majesties the Emperor and Empress have been sums varying from 900 to 2000 *yen* for sufferers from the summer storms in Kagoshima, Aichi and Kochi prefectures, and of 8,600 *yen* for similar relief work in Korea; also of *yen* 2000 to the sufferers from the mine disaster in Kyushu; and worthy of special note as showing the increased confidence placed in the Christian manner of conducting benevolent work, *yen* 3000 to the charity funds of the Salvation Army.

Famine echoes of the great calamity in the north continued to be heard until warm weather restored approximately normal conditions once more. At least a million *yen* was contributed and spent for the sufferers by this

shortage of 1913 crops. At its annual meeting a year ago this Conference appointed Messrs. Ambler, Johnson, McCord and Steadman, a committee to receive and disburse the collection taken at the meeting and any other gifts that might be received later. Rev. E. McCord reports as follows:

Famine Relief

"Our Famine Relief Committee makes the following financial report.

Received	9169.66
Disbursed to Hokkaido...	3,524.75
To Aomori Ken	2,436.32
To Iwate Ken	865.00
To Miyagi Ken	925.00
To Miss Clagett's rescue and relief work for girls in the district...	275.00
To Mr. McCall's earthquake relief work in Akita Ken	200.00
To sundry people who were doing local relief work in a small way	80.89
To Sendai Orphanage (unused balance)... ...	862.70
Total	9169.66

"The points of greatest need were the Hokkaido and Aomori *ken*. Baron Shibusawa's committee did a very extensive relief work in both those districts, and a committee from the Episcopal Church and Mission did an extensive work in Aomori *Ken*. Other committees also were at work. Our own Committee worked, as far as possible, through local Christian agencies. In some cases the Committee furnished seed for the spring planting. We published and distributed a tract entitled *Kyosaku oyobi Kyusai*, ("Bad Harvests and Relief Work"). This was done without expense to the funds of the Committee. It is with pleasure that we can report, that owing to the bumper crops of this season, there is now no real want beyond what can easily be met by the local agencies."

Benevolence Growing out of the War

In connection with the war, the Japan Red Cross Society has stocked two hospital boats, the *Kosai Maru* with its force of 208 doctors and nurses, and the *Hakuai Maru* with 166 such workers. It has sent companies of medical men and trained nurses to Russia and France, and nurses to England, and has cared for its own and its enemies' wounded at Kiauchow and in Japan. Both Shintoists and

Buddhists have raised special funds, and sent chaplains to the front to comfort, encourage, and in some instances bury their soldiers and sailors. Various women's societies have sent thousands of comfort bags to the front. Barons Iwasaki and Mitsui have contributed each *yen* 10,000 to the army funds, and hundreds of smaller contributions are reported. Foreigners residing in Japan have responded with great liberality to the various appeals issued in behalf of the European war sufferers. For example that great daily newspaper *Asahi* (Morning Sun) alone has collected some *yen* 35,000 from its readers for the Belgian relief fund. Eight such funds are advertized in a single issue of one of the English papers published in Tokyo. The grand total (from foreigners alone) of contributions, probably already touches the hundred thousand *yen* mark, and the end is not yet. These extra drains with other conditions resulting from the great war have caused embarrassment in the case of ordinary charities, resulting in the forced closing of a few institutions, especially some under Buddhist or non-religious direction. So far as we are aware no thorough-going Christian institution has been compelled to suspend activities, though some are in very hard straits. The Japanese have rallied nobly in aid of the Kumamoto Leper Asylum, familiarly known as Miss Riddell's pet charity, where there are now sixty-eight in-patients, most of whom have become Christians. Food for all the patients at this hospital costs *yen* twenty a day.

For ex-Prisoners

One of the largest gifts of the year was that of *yen* 750,000 by Baron Hachiroemon Mitsui to organize and endow a *Zaidan Hojin Hoseikwai* to provide work for ex-prisoners and give them sympathetic oversight. The legal head of the new organization is the Attorney General (Minister of Law) of the Premier's Cabinet. There are those who say that this and some other notable gifts by Japan's wealthiest citizens were prompted in part by a desire to atone for a more or less unsavoury reputation in connection with scandals arising out of bribery cases that have figured prominently in the courts during the spring and summer months. Whatever may be thought on this point, it certainly can be said with emphasis and gratification that

in Japan as in the West, society at large is demanding a higher standard of ethical conduct both in the acquirement and disbursement of great riches. Even Buddhist prelates of high standing have been forced to recognize that in administering funds committed to their care they must regard the rules of strict honesty and business common sense. Every year sees an advance made in this elemental feature of the correct conduct of worthy charities.

Public Spirit

In Yamagata *mura*, Nagano *ken*, there lives a man eighty-seven years of age by the name of Nagata Hyotaro. He is supposed to be worth nearly half a million *yen* acquired as Shylocks have won their money since Shakespeare's day. His wife died last year and he has no children. He evidently came to feel under heavy obligation to perform some special service for society at large. Whether he had heard of the Carnegie warning against dying rich one cannot say, but after mature deliberation he announced his purpose to give practically all his property to certain causes in which he was interested. He began by giving 300,000 *yen* for the roads, bridges, schools, firemen's brigade and sanitation of his own town and vicinity. Then 65,000 *yen* for rebuilding the gate at Zenkoji, and a sufficient sum to place thirty bronze lanterns near some of Japan's leading shrines and temples. It is understood that the end is not yet. The act seems to reveal mixed motives, religious, charitable and selfish, and is of interest as giving a glimpse into the mind and heart of a Japanese man of property, who is dissatisfied with the kind of abundance and success that life has brought him, and longs for something higher and more altruistic in its purpose.

Studies by Government

The seventh annual institute for the study of charities and industries was held in October under the auspices of the Home Department. The official Japanese name for the gathering was *Naimusho Kanka Kyusai-jigyo Koshu-kwai*. One subject specially considered was Sanitation and Charity, in connection with which it was stated by Mr. Noda that forty per cent of deaths are of children under five years of age. Emphasis was laid on the great need for day nurseries, out-door schools, and summer sanitoriums. Another subject

was Religion and Charity work. Dr. Takakusu, one of the lecturers, urged strongly that the workers in charitable institutions should be persons of deep religious convictions. About 150 were in attendance, a majority of whom were Buddhist priests. A little later in the fall was held also in Tokyo the annual institute for those interested in work for ex-convicts. This gathering was under the auspices of the Department of Justice, and considered all sorts of subjects relating to the care of defective and criminal classes.

Servant Girls

Stimulated by the example of Christians in various cities, especially of the W.C.T.U., educational societies in Tokyo, Osaka and elsewhere, are beginning to interest themselves in efforts to entertain and improve servant girls. Something is also doing in social service work at railway stations. Baron Shibusawa, as president of the Central Charities Organization, called his friends together one day in December last, and held a conference at Tokyo Imperial Hotel on how to prevent the spread of leprosy.

Although Miss Adams has been absent all the year in search of health, her useful and unique social settlement work in the slums of Okayama has been carried on by loyal Japanese associates. It includes a day school, evening classes, a crêche, and a free dispensary and hospital. At present about 150 children in the different schools together with three in-patients, and an average of sixty out-patients a day at the hospital have their wants cared for. Also a Sunday School, preaching service, and other forms of evangelistic effort are sustained. The work is aided by grants from charity funds of the national prefectural and city governments, by voluntary gifts from Miss Adams' personal friends all over Japan and America, and by an annual grant from the Woman's Board of Missions in Boston, Mass.

Orphanages

Okayama and Sendai Orphanages continue their good work in the face of many difficulties. Mr. Ishii, founder of the former, in whose behalf special prayer was offered at last year's meeting, it being known that he was nearing the end of his earthly career, died a peaceful triumphant death on January

10th. The circumstances attending his death and funeral made a great impression on the whole country-side in Hyuga, where the farm colony is situated. His widow bravely carries on the farm work, loyally assisted by Mr. T. Onoda and others.

In both the Okayama and Sendai Orphanages, the children are cared for through the cottage system with a house-mother in charge of each family. Both institutions are incorporated and can thus receive bequests and hold property. Both institutions continue to receive grants-in-aid from the central and local governments, and from the charity funds of *The Christian Herald*, New York City, as well as a wide circle of individual givers, and both are worthy of continued confidence. In the former there are 236 children under the full care, and 351 others under the partial oversight of the institution. In the latter there are 128 children entirely cared for. The Sendai Orphanage is fortunate in having the efficient service of Miss L. Imhoff, a Methodist missionary, as superintendent.

Christmas Trees for Germans

One of the most beautiful as well as unique acts of charity, the whole year through was the sending of fifty-two carefully selected Christmas trees to the eleven groups of German war prisoners, by the national committee of Y.M.C.A. They were accompanied by 2,500 candles, 50,000 sheets of writing paper, and 1,500 envelopes, also a copy of the New Testament in German for each war prisoner, contributed by the American Bible Society. The whole plan first suggested by a Japanese who had spent some years in Germany as a student, was carried through at rail-road speed—not slow freight either—and gave as much delight to the Japanese contributors and abettors as it could have done to the German recipients. This together with the gifts of clothing, food, medical care, etc., the singing of carols at some of the detention camps on Christmas Day, and other remembrances, have done much to soften the rigours of war conditions, subdue racial hostilities, and prepare the way for peace and fraternal good-fellowship. Christian charity never shines so brightly as when practised amid the dark days of international strife, or the war of elemental passions.

CHAPTER II

CHRISTIANITY IN INDUSTRIAL ENTERPRISES IN JAPAN

A Symposium compiled by GALEN M. FISHER

Religion and Trade

In Japan the connection between religion and trade has been close, but for the most part it has been such a sordid connection as one finds in evidence at the vulgar temples where charms and lots and ostentatious votive offerings betray the mercenary religious notions of the devotees. The idea that religion is ethical, and that it should dominate one's business instead of being a bribe to fortune is only to-day dawning upon the merchants and craftsmen.

Christians in Business

Perhaps the most distinctive contribution of Christians to Japanese industry is just at this point, namely, that religion is inseparable from daily conduct, and that fidelity to a lofty religious faith is not incompatible with business success. There are doubtless some hypocritical and weak-kneed Japanese Christians in business, but on the other hand there is a growing host of genuine Christians whose walk and conversation in factory and shop are a fine example of faith wedded to works.

Industrial Problems

Japan is fast following the West into the tangled problems growing out of the new industrialism. For their solution she will require all the resources she can muster. Legislation based on Occidental models and her inherited social restraints will stand her in good stead, but beyond all these she will, in the last resort, have to depend upon that sense of stewardship and brotherhood and justice which only Christianity has shown itself capable of creating and sustaining under the pressure of modern industrialism.

It is with these considerations in mind that the following accounts of industrial enterprises under Christian management have been written. They are full of encouragement and suggestion. They prove better than by argument the genuineness of the Christian character of typical Japanese men of affairs. They point to the day when the Church in Japan shall have an adequate financial backing, and be able to shoulder some of the burdens now borne by foreign missionary societies. And finally they foreshadow the spirit and the principles which must one day be invoked to solve Japan's industrial problems.

I—HOMMA SHIMPEI'S MARBLE QUARRY

By Mrs. Constance T. Gauntlett

Mr. Homma might be called a polisher of marble and of men. The marble works conducted by him for the past thirteen years at Akiyoshi, Yamaguchi *Ken*, are a notable example of religion finding expression in industry.

Purpose

His object in carrying on this establishment is not mere money making; his main purpose is the reformation of young men who have been given up by parents and friends as hopeless. He gives them congenial work, and by a strict yet sympathetic regimen, he remolds characters which at first are as hard as the marble they work. He is their father, employer, pastor, and teacher all in one. He not only sets men to work: he works with them and shares every part of their life. Religious services are held every day at daybreak and at night. On several occasions, when I have been at the village with friends to see the near by caves, we have heard the strange sound of Christian hymns at five o'clock in the morning. The obscene songs so common among labourers are almost unknown. The morning service is usually conducted by Mr. Homma himself. The Sunday service is somewhat unique. After an opening hymn and prayer, Mr. Homma asks every person to read a portion of the Bible and express his thoughts on it, and then he himself preaches with fervour and homely insight.

Beginnings

How he first purchased the quarry and opened the reform work is a little obscure, but it is evident that it was a great struggle for some time, for he was twice bankrupt. Such trials, however, he makes light of; and no matter what the pressure, he refuses to make money by any means which he does not believe straight in the sight of God. After the great earthquake in San Francisco, he received from that city several orders for tables, slabs and marble baths. But he declined them, promising though they were from a business point of view, because he feared that if too much money were brought into the village, evil houses would surely be opened and there would be an almost irresistible temptation to dissipation among his men.

Faith

Mr. Homma declares his only counsellor is God, and that even the quarry was pointed out to him as an answer to earnest prayer. In his early days at Akiyoshi, it is said that he declined to accept pecuniary help from any source unless convinced it was God-sent. He has now, however, two or three influential friends who help his work with either loans or gifts. His business has grown until he has a branch in Tokyo, and his goods find a market in foreign countries. He has bought a ship *Fukuin Maru* (Gospel Ship), to be run between the Yamaguchi coast and a neighbouring island where he intends to establish a farm. Even before Mr. Ford became famous by his profit-sharing scheme, Mr. Homma had celebrated his birthday every year by dividing the profits on his business, if any, among his charges and workmen. He always explains to them that the amount, though small, is the reward of their labour, given them by their Heavenly Father. This sharing of the profits is one of his greatest joys.

Eccentricity

Like many strong men, he is eccentric. For instance, he will never consent to see anyone unless that person needs his immediate help. It is not rare for people to be declined an interview even when he is standing where they can see him. Yet, when he believes that duty calls, nothing will hold him back. A few months ago, his wife was staying at a hospital with one of their children who was ill. But

he felt his wife's presence was urgently needed at home in connection with one of their charges, so he telegraphed for her, and she had to return home at once with the sick child. He firmly believes that if he obeys God implicitly, neither he nor anything belonging to him will suffer.

II—THE YAMATO SILK STORE

By Paul S. Mayer

There are few foreigners in Japan who have not had the pleasure of shopping at The Yamato, the large silk store of Yokohama. While aware of the exceptional courtesy and the fair dealing which prevail at The Yamato, few of its patrons know that it represents an attempt to apply the principles of Jesus Christ to business.

History

The proprietor and general manager is Mr. Takeshi Oba, who was born forty years ago in Kagoshima. His father was a well-to-do *samurai*, but while Mr. Oba was still a boy the family fell into straightened circumstances. Shortly after, both his parents died and he was sent to the Okayama Orphanage where he spent several years. He was a favourite of the founder, Mr. Ishii, by whose noble character he was deeply influenced. After spending a short time in school at Kyoto, he went to America and spent seven or eight years acquiring business experience. Returning to Japan, he established The Yamato, greatly assisted by his wife and sister-in-law. This was sixteen years ago. Mr. Oba is an earnest Christian, a faithful deacon of the Yokohama *Kumiai* Church, an adviser of the Okayama Orphanage, and a friend of all good causes.

Employees

The firm employs about forty clerks, chosen not only because of their business ability, but also because of their character. No clerk who smokes, drinks or lies can long remain in its service. The regular hours are from eight to six, except Sunday. A prayer, song and Scripture service is held at the store from seven to seven-thirty, attended by all the clerks. About half of the clerks are Christians.

There is no regular system of sick or death benefit. If

one of the men is taken ill, he is expected to pay his own medical bills. Should these expenses however, extend beyond his means, the firm gladly defrays them. In case of death some allowance is made by the firm to the family. It is, however, the principle of The Yamato to aid in other than pecuniary ways, whenever possible.

There is as yet no system of insurance in operation, although the matter is under consideration. There are two systems of savings, a voluntary and a compulsory system. The first is for small sums to be drawn as the clerk wishes. Until last year the firm paid six per cent interest on this account, but a short time ago the interest was cut to four per cent. The other system is more permanent. A fixed amount is deducted each month from the clerk's salary and placed to his account, to be drawn upon only in extraordinary cases, such as sickness, death or marriage. An annual interest of eight per cent is paid. The Yamato has been trying to improve this system and has worked out a scheme which can be best described by an illustration. If a man wishes to save three hundred *yen* in three years, he enters into an agreement with the firm by which it deducts each month ¥7.38 from his salary. At the end of three years this will amount to ¥265.68. The balance of the three hundred *yen* is paid by the firm as interest at eight per cent. This plan has not yet been put into operation, but it is evident that it will be a great stimulus to the employees.

Savings System

III—SOCIAL WELFARE WORK OF THE KOBAYASHI LION DENTIFRICE COMPANY, TOKYO

By J. Merle Davis

It was the father of the present proprietor of the Lion Dentifrice Co., who founded the Company, and made it such a pronouncedly Christian concern. He came of a family of *sake* distillers and Buddhist devotees, but when as a man he was led to Christ, he cut absolutely with both *sake* and Buddhism, and became a tireless worker for Christ and for

Influence of Founder

the temperance cause. He went "into business for the Lord," and after years of struggle built up a prosperous trade extending throughout the Far East. The present proprietor has loyally espoused his father's principles.

Promotion

A careful system of promotion and reward for faithful service is maintained, by which, twice a year, the workers are promoted according to efficiency, with a raise in salary. Those showing marked faithfulness and improvement are awarded badges of honour, the best among them being made overseers, monitors and foremen.

Schools

A free night school is conducted for employees. Primary school branches are taught, and licensed teachers employed. Instruction in sewing and dress-making is also given free of charge to the girls and women.

Dormitories are established for the younger workers, both boys and girls, who are without proper homes. No children under full thirteen years are employed.

Athletics

An athletic field is kept up near the factory. This is open during the noon hour, and after working hours, and is supplied with athletic equipment and facilities for various games and exercises. Here the working-men and girls are encouraged to play and exercise.

Entertainment

A rest and recreation room is kept open all the time in the factory premises. In addition, several times each month all the factory hands are entertained with lectures and a variety of entertainments, in which the stereopticon, moving picture and phonograph are freely used. These entertainments are planned with the idea of furnishing wholesome recreation and positive moral influence, thus keeping employees from the vulgar amusement halls. Careful attention is given to the instruction of employees in language, manners and general behaviour. The management has noted marked improvement in general conduct and morals from this lecture and entertainment programme.

Savings

The workmen are encouraged to save their earnings, and to practice careful economy in domestic and personal habits. Prac-

tically every employee is keeping a Postal Savings account.

The management makes a practice of granting special allowances to workmen in case of sickness, death, injury, births and marriages.

Charity Work for the Public

The Company redeems the empty tooth powder bags at the rate of one *rin* ($\frac{1}{2}$ mill) each. The words, "Charity Ticket" are printed on the back of each powder wrapper. These may be saved by charitably inclined people, to be given to the poor or to be sold by themselves back to the agents of the Company. In this way the Lion Company disburses about *Yen* 20,000 a year in charity. In the last fourteen years it has by this means given financial aid to 150 different charity organizations, aggregating a total sum of over *Yen* 200,000.

Popular Education

The Company maintains a travelling lecture bureau with stereopticon, moving pictures and phonograph accompaniment, for the purpose of educating the public, especially upon the hygiene of the mouth and teeth. These lectures and entertainments are given *gratis* in hundreds of towns and villages, and have undoubtedly contributed not a little to the health of the nation; they also account, in part, for the enormous sales of the Company.

IV—THE FUKUIN PRINTING COMPANY

By C. W. Iglehart

History

One of the encouraging and interesting things in the business world of Japan is the success of the Fukuin Printing Company of Yokohama. Founded in 1896 by a group of Christian business men with Mr. Heikichi Muraoka as its head, it has steadily risen to its present place among the best printing houses in the country. By eighteen years of patience in well-doing, it has earned a golden reputation for accuracy, promptness and honesty.

Personal Acquaintance

Mr. Muraoka has given close attention to every detail of the business, so that the relation of the concern to its employees,—

almost a thousand in number,—is personal and Christian. Early every day a brief Christian service is held for the men, and its influence seems to pervade the whole plant. From the head clerks in the office down through the pressmen and type-setters to the girls in the bindery, all are quietly but intently at work with a cheerful earnestness seldom witnessed in non-Christian printing houses. A close acquaintance with this concern, will persuade one that its success is a most wholesome thing for the Christian cause in Japan and the Far East.

Character of Work

For years the Company has done the printing for the Bible Societies in Yokohama, Kobe, China, Korea, the Philippines, Singapore and Siam, and in 1914 the number of Bibles, Testaments and portions exceeded three million copies. It does the printing for the *Keiseisha* and the *Kyo Bun Kwan*, the two leading Christian publishing houses, for the Christian Literature Society, and for THE CHRISTIAN MOVEMENT. In addition to the main plant in Yokohama, a branch was started about ten years ago in Kobe, and last year the printing department of the *Kyo Bun Kwan* was purchased, and is now conducted as the Tokyo Branch of the Fukuin Company. All these three are being operated on a sound financial basis.

V—THE GUNSEI SILK FILATURE OF AYABE

By CAREY J. SCOTT

Does the infusion of the Christian spirit into an industrial establishment enhance its reputation and success, and guarantee to its products a distinctive quality? The *Gunsei Seishi Kaisha* (*Gunsei* Silk Filature Company) of the town of Ayabe, in Kyoto-fu, gives a pronounced affirmative answer.

Standing of Company

None of Japan's business interests have been more seriously affected by the war, than have her silk industries. Many silk concerns have been ruined. The *Gunsei* Company is said to have lost ¥300,000 at the outbreak of the war, and as a consequence was threatened with ruin. In order to offset this great loss, the directors of the company deter-

mined to put nine thousand new shares, at fifty *yen* par, upon the market. Although the losses of the company were widely known, and despite the general depression, yet applications for 18,000 shares were received at once. One company alone sought six thousand shares, but could obtain only one hundred. Equally significant evidence is the fact that the silk from this filature is no longer examined for flaws before purchase.

The President

To account for the exceptional reputation of the *Gunsei Seishi Kaisha*, it is necessary to call attention to the Company's founder and president, Mr. Tsurukichi Hatano, for it is to his character that the company owes its success.

Early Life

Mr. Hatano himself says his life is the story of a prodigal son, but that is not all. He was born fifty-eight years ago in the little village of Nakasugi Mura, in Kyoto-fu. His family name was Hamuro, but as he was a younger son, he was adopted into the family of Hatano which had no male heir. In time, he was married to the daughter of the family.

Hatano's married life was far from happy, and this fact aggravated his tendency to riotous living. He led a wild life, and was squandering his wife's fortune, when a family council decided to take legal measures to deprive the adopted heir of the right to spend the Hatano fortune. Hearing of this, he seized all the money and valuables in the house and fled to Kyoto, where he soon spent all in licentious living.

At last, with no money left and suffering from a loathsome disease, the prodigal returned in disgrace to his wife's home. Rejected there, he took his wife and returned to his native village. But his reputation had preceded him, and none of his townsmen would let him enter their houses. In the depth of his degradation his mother took compassion on him and gave him shelter; but having forfeited both money and health, Hatano was in despair. He managed to eke out an existence by serving as assistant teacher in the grammar school of Ayabe at a salary of four *yen* a month.

Christian Influence

At this time a young Congregational pastor named Kosuke Tomeoka, now the well-known Christian penologist, was holding meetings in Ayabe. In the home of one of the seekers, Hatano first heard the Gospel from Mr. Tomeoka He was greatly impressed, and after receiving further instruction, he professed conversion and desired to be baptized. Knowing that his public confession of belief in Christ would be the last straw with his relatives, he made all arrangements before signifying his purpose, and then walked twenty-five miles to Yoshioka Mura, where he received baptism.

Upon his conversion, Hatano became a new man. The change in his life must have been very marked, and even to this day non-Christians willingly admit it. His despondency and bitterness gave place to cheerful goodwill. However, the path was by no means easy. Handicapped by his reputation, he met with nothing but contempt. And yet in face of everything, he displayed patience and love.

Begins Silk Business

Mr. Hatano began his silk business on a very humble scale. His attention was first called to cocoon raising when outsiders came offering the farmers fabulous prices for the eggs of wild cocoons,—as high as five hundred *yen* for a peck. Hatano saw that this trade was dishonest and he would have nothing to do with it. However, his interest was aroused, and he made a careful experimental study of cocoon raising, and then investigated the commercial phase of the business. He visited factories to ascertain the reasons for their success or failure, and after several years became an expert in every branch of the silk industry.

Mr. Hatano believed he had found the secret to success in the manufacture of silk thread, but he had no capital. The next six years were spent in a vain attempt to persuade persons in his native village to support him. All he asked was a chance, but they could not forget him as the prodigal son. At last, however, as he had about decided to give up, an old farmer agreed to furnish him with capital.

Early Success

His first enterprise proved to be an unqualified success and Hatano became enthusiastic. At this time, the farmers of Ikaraku County were raising cotton, though it was evident that the soil and climate were not suited to it; so Hatano urged them to plant mulberry trees and raise cocoons. But the farmers were loath to place any confidence in his advice. It was only by untiring patience and earnestness that he finally broke down the barriers of distrust, and won general confidence.

In the course of time, he formed a Company for the raising of cocoons and the manufacture of thread, and also opened a Silk Workers' Training School. This School,

Business Principles

with Mr. Hatano at its head, became a power for industrial morality in Ikaraku County. It developed character along with skill, and thus laid a solid foundation for the industry. He chose as the motto of the School, Matt. 7 : 17-18. As a good tree will bear good fruit and a bad tree bad fruit, just so he believed, would a good character produce good thread and a bad character produce had thread. This training up of workers according to the principle of *Jinkaku Hon-i*, or "character the essential thing," and the distribution over the county of several hundred graduates each year, is without doubt the reason why Ikaraku produces the best thread in Japan. Many filatures have attempted to imitate Mr. Hatano, but though their method of business, their machinery and raw material have been identical with those of the *Gunsei* Company, yet not one has been able to equal its success, because, as Mr. Hatano says, they disregard the prime importance of character.

It is thirty years since the young convert started out upon the narrow path, inspired by the vision of a great industry planted in his native county which should prove that Christianity is compatible with business success. Today he sees his vision realized.

Growth and Reputation

In the small county of Ikaraku alone, cocoons worth a million *yen* are raised each year. With a capital of 150,000 *yen*, he produced during the first twenty years, three million *yen*

worth of silk thread. His capital has now increased to ¥600,000. His business interests extend into three counties, and he supervises eleven factories employing over 2,000 workers. All the product of his factories has from the first been eagerly purchased by Skinner's Sons of Holyoke, Mass.

Care of Employees

The main filature at Ayabe is a model. The Christian influence of its president is evident in the spirit of the whole establishment. As a disinterested outsider said, "The girls of that factory have *jo-gakko* (high school) manners." They acquire a refinement which girls in other factories are reputed to lack. This may be accounted for by the fact that once in ten days, every girl has a day off in which she is given the rudiments of a practical education. Teachers in common school subjects, sewing and painting, are at the factory school every day. Twice a month all the girls are privileged to listen to religious talks from Christian men. Out of the nearly one thousand girls and women employed, one hundred are Christians. While many mills employ girls ten and eleven years old, Mr. Hatano refused applicants under thirteen.

Personal Life

Mr. Hatano does not confine his Christian activities to his business. He is an active deacon of the Ayabe Congregational Church, of which he is the treasurer. Unless business takes him out of town, he is a regular attendant at the mid-week prayer-meeting. It is of interest to know that Mrs. Hatano finally became a Christian twenty years after her husband. No one can estimate the good that Mr. Hatano has accomplished. Known and respected as few men are, he has become to multitudes a convincing proof that Christianity is a living power. Many have unexpectedly been brought to a knowledge of Christ by the desire to see Mr. Hatano, and to learn the secret of his success. As one convert said, "I first went to church, not to learn of Christ, but to learn about Mr. Hatano."

Influence

VI—THE FUJI TEA COMPANY OF SHIZUOKA

By A. T. Wilkinson

Bible Reading

Mr. Harazaki, the president of the Fuji Tea Company, became a Christian twenty years ago by reading the Bible. It seems that at Yokohama a pastor gave him a New Testament to read on the voyage to San Francisco. He read and reread it. Although much of it was difficult for him to understand, there were some verses that made a profound impression on his mind, one of them being "Ye are the salt of the earth," which seems to have awakened him to his duty toward his fellow-men. He kept on studying, attended church, and soon after arriving in America, received baptism.

Improvement of Employees

For several years Mr. Harazaki has been actively interested in the all-round betterment of his employees. One of the means employed is to invite prominent Christians frequently to speak in the factory during working hours. Some of these addresses are printed and circulated. A great deal of other Christian and good general literature is also distributed.

A young men's association has been at work among the employees for some years, and has been not only of benefit to the men in the factory but to the whole community, for outsiders are invited to the weekly meetings. Though they are mainly religious meetings and conducted by Christians they are not advertized as religious. In fact the whole scheme of this enterprise seems to be on the principle of doing the work but saying little about it.

Work for Young Men

This young men's association has a remarkable mass meeting for working-men every year. Nine years ago Mr. Harazaki had so influenced two of the younger Christian members of the company that they were moved to go out into the city and do something for the multitudes of factory hands, clerks and apprentices, who on the working-men's holiday at the beginning of the year, are allured to questionable places of amusement. These two young men personally visited the factories and stores in the city and delivered

invitations to a social meeting for employed men on January 16th.

Success

They met with a good deal of opposition the first year, their motive being questioned. However, nine hundred men responded. These men were given a form on which to fill in their name, address, employment, employer's name etc., which they handed in at the gate as they entered. The meeting is always held in the open air. The slips on file since the first meeting nine years ago show that many have attended every annual meeting. The attendance has increased so much that this year it ran over 2,000. Good amusement, and plenty of cake and tea are provided at the expense of the Christian members of the firm, and every one has a thoroughly good time.

But the outstanding number on the programme is the address of some eminent speaker, such as Professor Abe of Waseda, Mr. Masutomi of the Railway Men's Association, or Colonel Yamamuro of the Salvation Army. The addresses are always printed in pamphlet form and distributed among those who attend and many others as well.

The impression one receives as he looks out on this great assembly of men at the holiday season, is that they are being saved for that day at least, from the demoralizing influences of ordinary holiday pleasures, and that here is a vast audience that comes within the circle of Christian influence probably nowhere else within the year. Then too, such a meeting as this must bring into greater sympathy the employer and his workers.

VII—LEVER BROTHERS' PROSPERITY SHARING IN JAPAN

By A. D. Hail

One method of solving the problem of the mutual relation of capital and labour is called in our cyclopedias the "co-partner-principle." One of these, originated probably by the Lever Brothers of Port Sunlight, England, is as follows.

Organization

They first created £500,000 par value partnership certificates, to be allotted to those worthy workmen over twenty-five years of age who had been in the employ of the firm for five years. The value of the certificates allotted was proportionate to the salary received. An employee with a salary of £100 per year, after eight years' service was allotted £80 in partnership certificates, until a fixed maximum was reached. The payment of dividends was so arranged that preferential instead of partnership certificates were allotted upon retirement, to men of sixty-five years of age, and women sixty years of age, also to widows of employees and orphans. This amounted to a sort of pension system.

Profit Sharing

This method was begun by Sir William Hesketh Lever in 1887. Its working out has been successful. The original plant is now located on 462 acres of land at Port Sunlight, England, of which 233 acres have been reserved for homes for the workers, gardens, recreation grounds, chapels and many modern conveniences. The houses for employees were not built for profit, but to be let under the system of "prosperity sharing," at mere cost of up-keep and repairs. This plan Sir William Lever claims to be sounder than profit-sharing. "One of the best methods" he says, "for the application of the principle of prosperity sharing is to be found in building cottages to be let at low rentals. This plan is most effective in elevating and bettering the conditions of labour and has the additional advantage of ensuring that the wives and children shall share in it." The various enterprises to which the labourers may contribute are such as club buildings, recreation halls, summer holidays, winter entertainments, sick and burial societies. In these things the labourers enjoy the fullest liberty of management. The 223 acres of land for employees contain 833 houses and cottages, recreation halls, library, museum, hospital, parks, gardens, and five miles of road. Since the inauguration of this prosperity sharing method, associated companies have been formed in six countries in Europe, also in Australia, New Zealand, Canada, the United States, South Africa, and last of all Japan.

Japan like Other Lands

It is planned to proceed upon the same principles in this country. The main office is at Amagasaki, a suburb of Kobe.

Although the experiment is only in the initial stages in Japan, yet it is gradually becoming evident here, too, that it is practicable to take the golden rule into business. There are only six working days a week, and substantially an eight hour day. Such working day leaves time for gardening, healthy recreations, and self-improvement, while very fair profits accrue both to the Company and to its employees. The effect upon the workmen is quite encouraging. It is to be hoped that the plan will not only become as great a success here as the parent enterprise, but that its influence may be felt increasingly in a land where the idea of Christian individualism needs increasing emphasis. It would be poetically appropriate that the prosperity sharing idea of Port Sunlight, should find a widening home in the land of the "Rising Sun."

VIII—Mr. NAKATSU'S ENTERPRISES AT KUMAMOTO

By Galen M. Fisher

Personal History

Mr. Chikayoshi Nakatsu of Kumamoto is an interesting figure in the industrial world of Japan, for he is not only a Christian but a graduate of the Kyoto Imperial University.

He was born about thirty-five years ago at Kumamoto. His father was a prosperous owner of lands and houses, and popularly reputed to be somewhat hard. At any rate he was decidedly opposed to his son's becoming a Christian, but young Nakatsu braved his father's displeasure and was confirmed in the *Sei Kokai* Church. Upon entering the higher school he became a leader of the Flowery Hill Student Christian Association.

During his course at the Kyoto Imperial University his father died, leaving him heir to a considerable fortune. He continued his studies, and only after graduating from the College of Literature did he go back to Kumamoto to manage his property.

Philanthropic Plans

His ambition from the first was to find the best way to make his inherited fortune count for the kingdom of God. He was not content to invest in stocks and bonds, but felt he ought to put most of it at work in industrial enterprises, where he could not only make a fair profit, but could exert a personal influence over his business associates and employees. His first undertaking was to form in 1912 a stock company entitled "Mutual Benefit Company," and to establish a bath-house and laundry. In it are employed forty men and women, some of them dependents who had previously appealed to him for charity. Unique features of the plant are the polishing of rice and the making of distilled water as by-products.

As soon as the bath-house and laundry had begun to cover expenses, he built an iron foundry, which has grown until now it employs one hundred and twenty mechanics and apprentices, and handles large contracts. Pumps of all sorts and sizes are the chief output. Growing naturally out of the making of pumps. Mr. Nakatsu and a few friends have started a project for the transformation of several thousand acres of unproductive uplands into rice-paddies by pumping water from the neighbouring streams.

Loyalty

The loyalty he has evoked from his employees was strikingly shown when the foundry was destroyed by fire a few weeks ago. Not content with working night and day for a week to remove the wreckage and put up temporary buildings, they said to him, "Isn't there something more costly we can do to show you our sympathy and devotion?" He replied that he was touched by their spirit but he could think of nothing. Thereupon one man blurted out, "Well, I'm going to stop smoking" Then another said, "I'm going to cut out drinking." And before long fully twenty had voluntarily vowed to give up tobacco or *sake*.

Personal Touch

A passer-by might not notice any marked difference between Mr. Nakatsu's various establishments and others of the same sort, but a closer investigation would reveal a Christian personality at the centre. From the first he determined to be a friend and counsellor to his employees. Several of

his chief lieutenants are themselves Christians. The hours of labour are shorter than is usual. Special educational and moral instruction is given to the thirty apprentices. Plans for savings, accident insurance, and profit-sharing are under consideration. Employees are frequently invited to his home which is in every feature a witness to the beauty of the Christian life. He invites them also to attend Bible groups and Christian worship and wholesome entertainments. He has bought a tract of land near the foundry on which to erect model cottages for his workmen, somewhat after the pattern of Bourneville.

Library

Mr. Nakatsu has found time to take part in civic affairs. Upon returning from the University he noticed the lack of a public library. Without waiting for the provincial assembly to act he opened a library, and gave part of his own busy days selecting books and supervising the clerks. He still remains president. Under his direction branches have been opened in several other towns, and a loan circulating system has been inaugurated, the first in Japan.

Personal Life

It might be feared that all these undertakings would interfere with Mr. Nakatsu's devotion to purely religious work, but on the contrary he has continued to be one of the pillars in the *Sei Kokai*, and one of the leading workers for the local and national Young Men's Christian Association. Bible study might be called his hobby ; he has led groups in the study of the Gospel of St. John for six years.

A sphere of Christian activity known only to his intimate friends is the aid he has given to worthy students, one of whom has finished the Imperial University and entered the Christian ministry.

CHAPTER III

WOMEN FACTORY LABOURERS

By Galen M. Fisher

Contrasts

There are two sides to Japan as to every shield. The idyllic rural scenes, the pine-crested ridges, the exquisite creations of brush and loom, all appear on the side seen by the art connoisseur, the nature lover and the tourist. But on the obverse are the factories with their grime and their grinding labour, taking toll of the youth of the land. It is strange that the abnormal conditions created by the sudden rise of factories has not attracted more attention, or led to more decisive action by the authorities. In the Russo-Japanese war, the Japanese won largely because of their remarkable attention to hygiene. *Beri-beri* has been stamped out in the navy, and the plague has been kept at bay. But the scourge of tuberculosis, which is aggravated by the present factory system, has until very recently been allowed to run its course.

Strange Disregard of Health

Publicists and economists have thus far concentrated their efforts on finding ways of increasing the per capita productivity of the nation, and bringing down the adverse balance of trade, but they have been strangely near-sighted. They have apparently failed to realize at what fearful cost to the present and future generations has the wealth derived from the factories been won. Even though philanthropists and publicists have failed to see the menace of the factory system to the health and fertility of the nation, one would expect that the general staff of the army, at least, would have seen that sooner or later the impaired physique of the hundreds of thousands of women in factories would weaken the physique of future conscripts, and would also bring down the birth-rate.

Attention Arrested

My attention was first drawn to the problems presented by the factory system some five years ago in preparing a paper for Commission I of the Edinburgh Conference, and again a few months ago I was startled at the facts disclosed in a monograph by a Japanese physician, Dr. Osamu Ishihara, entitled "Conditions of Women Factory Labourers from the Hygienic View Point." I have also consulted the magazine called "The Factory Law Review," the statistical records of the Tokyo Metropolitan Police, and Mr. Riyemon Uno's volume "Industrial Education." What I shall say, therefore, is based not upon personal investigation of factories, but upon the studies of experts.

Number of Women in Factories

Between 1900 and 1910 the number of women employed in private factories increased from 265,000 to 442,000, and the number of factories in which they worked increased from 7,300 to 13,500. Hence the average number of women in each factory is about thirty-four.

The factories employing the largest number of women are cotton spinning, 66,000; silk filatures, 179,000; weaving, 113,000. The total number in private factories is 442,574, and in government factories such as the tobacco monopoly, the printing bureau and the arsenals, 29,303, making a grand total of 471,877 women employed in private and government factories. Thus out of a total factory force of 844,544, fifty-six per cent are women, and if we subtract the employees in the government establishments where the men outnumber the women three to one, we shall find that in private factories women constitute sixty-one per cent of the total.

Ages of Women Employees

The significance of the large proportion of women employees for the moral and physical future of the nation, is more apparent when one learns the extreme youth of a majority of the women employed. There is no general factory law in Japan, and in most cities there seems to be no regulation as regards age. The result is that according to statistics gleaned from twenty-seven provinces, sixty-five per cent of the women are girls under twenty, and of these twenty-two per cent are under fourteen years of age. Assuredly

this should be a fruitful field for the Society for the Prevention of Cruelty to Children!

Physique

As might be expected the physique of the factory girl is poorer to begin with than, say, the physique of students or telephone operators. In other words, they begin with a physical handicap, and then being subjected generally to unhygienic conditions, it is not surprising that the ratio of sickness and death among them is abnormally high. The poorest physique is found among girl workers in printing offices. This may be because the work requires such slight physical strength that girls of poor physique are by natural selection left for such employment. It is a striking fact that the younger the girls enter the factories, the poorer is their physique. Another fact showing the harmful effects of factory labour, is that the girls under twenty are inferior in physique to the women over twenty. Here again it may be due to the survival of the fittest. The conditions in many of the factories are decidedly unhealthy. The light and ventilation are poor, the air is often full of escaping steam and nauseous vapours, and worst of all, the factory dormitories in which seventy per cent of all the women employees live, are often as good breeding places of disease as the germ culture trays of a biologist's laboratory. The conditions are especially bad in the smaller factories, as they are in the piece-work sweat-shops of the large cities of the West.

Night Work

A great deal of night work is required even of the youngest girls. The result on their health is nothing less than shocking. Out of 1,350 girls examined and weighed, the loss of weight of those employed on night shift in cotton factories was from 1-1/4 to 1-5/12 lbs. In the printing works the loss varied from 1-1/5 to 2-1/5 lbs., and in metal factories it ran up to 2-1/2 lbs. During the succeeding five days when these same girls were on the day shift, they in no case regained all that they had lost, the maximum loss being in the printing offices, where the loss was 1-2/3 lbs. Even in the cotton spinning factories where the loss of weight seemed to be most nearly made up, there was an average loss of over 2/3 of a lb. It is easy to figure out that at this rate these girls would be literally reduced to

skeletons before many months had passed. What wonder that they fall ready victims to tuberculosis and nervous troubles!

Stunted Physique

Fathers and mothers of healthy children who smile at the way their boys and girls outgrow clothes, will be depressed to learn that among the girls in factories there is generally no growth after the age of fourteen. Of what avail to Japan will sitting on chairs, and the introduction of milk, beef-steak, and eggs be, if these thousands of future mothers are year by year to be denied all chance of normal growth, play and education?

Hours of Labour and Wages

Speaking broadly, the hours of labour run from thirteen to sixteen hours in silk factories; twelve to fifteen and even sixteen in weaving factories. In large cotton mills the working day is only eleven to twelve hours, one reason for the lower maximum being the fact that there are generally two shifts working eleven or twelve hours each. In this, as in some other respects, the larger factories are better than the smaller, for the smaller proprietors tend to crowd their employees and get more than the stipulated time out of them. But in factories large and small, the time nominally allowed for meals and rest is cut short. Not infrequently the girls eat their rice while tending their machines. They find that if they take the full rest time allotted, they incur the ill-will of the foreman. In the large spinning factories, which are equipped with modern machinery, the women are generally divided into two shifts, one working from 6 A.M. to 6 P.M. the other from 6 P.M. to 6 A.M. In nearly all Western countries night work is now illegal for women from 10 P.M. to 4 A.M., and in the most progressive countries and states the prohibited night period is ten hours long.

Statistics

The statistics gathered by the Tokyo Metropolitan Police from 305 factories for the year 1911-12, give the following facts.

	Ave. Hours.	Wages men max.	Wages men min.	Wages women max.	Wages women min.	Daily ave. men	Daily ave. women
Silk	11	¥.90	.10,	.80	.09	¥.48	.31
Spinning	11	1.35	.14,	.72	.14	.57	.31

2/3 of the girls receive under .33 a day, ¥10 a mo.; only 1/6 from .40-.60.					
Weaving ...	11	1.00-.14,	.1.03-.11	.52	.29
Shirts	10	.70-.25,	.50-.20	.48	.26
Tobacco	11	1.50-.15,	.90-.12	.55	.26

It is evident from the above table, which doubtless represents the average throughout the Empire: first, that there is scant time allowed for rest, recreation, family duties and supplementary education. Second, the wages paid the girls are a mere pittance, inadequate for more than their own support, and allowing small leeway of savings against marriage, illness or accident. When Japanese economists make as careful examination of the facts in Japan as has been made in England, the Continent and America, they will discover that such underpaid, immature labour is the most expensive.* As far back as 1843 a commission in England found that long hours resulted in deteriorated output. One firm, for instance, running fifteen hours per day, found that after the first month, the output began to run down in both quality and quantity, and by the fourth month the spoiled work had doubled and production had fallen from 100 to 90 per per. Whereas upon reducing the hours of labour, the proportion of spoiled work promptly fell and the output rose. Prof. Mahaim of the University of Liege says "in the eight hour day the same workmen at the same ovens with the same implements and raw material, produced as much as previously in twelve hours."

Hope as to Japan

It is to be hoped that Japan will soon fall in line with Western countries, and agree to a consecutive period of ten hours rest at night for all women workers. For as Miss Goldmark says in "Fatigue and Efficiency," overwork and night work not only induce economic distress, but also predispose to disease.

Recruiting Girls

Dr. Ishihara says that 200,000 girls from the various country districts are enrolled in the factories every year for the first time. They are drawn almost entirely from farming and fishing

* "Fatigue and Efficiency" Goldmark, pp. 127-8; 146.

families. Their level of intelligence is very low, for whereas in the country at large ninety-two out of one hundred children attend school, an investigation of factory girls in 1912 showed that nearly forty per cent were illiterate, and only four per cent had completed the six year primary school course. The recruiting of such an army requires a large force of agents.

The general plan is for the agents to go to a country district, preferably one which has not already been tapped, and get in touch with the parents and young girls. Glowing pictures of the delights of city life, the theatres, the moving pictures, the pretty clothes that can be bought, the steady stream of savings which can be sent home to help the family—all these are painted in such bright colours, that it is small wonder that not only the girls but their parents as well, easily consent to make a contract. However, if there have already been girls employed from the same district, and they have come back wrecked in health and perhaps in character, the whole community gradually gets suspicious, and the agents have a hard time enlisting new recruits.

After the girls have reached the factory, the employers resort to all sorts of means to retain them. The most important method is to keep them under strict surveillance in the factory dormitories, but another more positive method is to make the girls save a certain proportion of their wages, and send the money home. The parents, delighted at this steady income, write back letters urging the daughter to stick by her work. The employers on their part write rosy accounts of the fidelity and good health of the daughter, and thus, despite the occasional protesting letters of the daughter, the parents continue to discourage her from leaving, attributing her dissatisfaction to girlish fickleness.

Another means even more effective perhaps, is the good quality of food served in some of the larger factories, and the still more progressive factories attempt to brighten the leisure hours of the girls by teaching them flower arrangement, tea ceremony, and games; but needless to say, their leisure is so slight that few of them can give much time to such arts and sports.

Despite all the efforts of the employers and recruiting agents, it is said that any given district is likely to *be exhausted of girls in three years*, and Dr. Ishihara says that the supply is now beginning to run out all over the country.

Migratory Class

It is small wonder that girls introduced into such conditions are prone to throw up their jobs, and go home or roam to other factories. In fact, women factory employees are a migratory class. According to Dr. Ishihara, out of a thousand girls on the rolls in the cotton spinneries, 691 stay less than two years, and in silk filatures, 415 stay less than two years. As a rule the girls go first to the cotton mills, and then from there to other factories that have the reputation of being a little easier or more attractive. At any given time there are on an average twenty-five per cent of migratory women employees, industrial tramps. In the silk weaving factories about twenty per cent change every year.

Morally considered, the most discouraging fact is that the girls between fourteen and twenty shift most rapidly. The result is that a considerable proportion of the girls get the habit of drifting, and drop into loose habits of living, and then ashamed to go back to their relatives, they drift from factory work into restaurants, tea houses, and houses of ill-fame. It is a significant fact that Niigata prefecture should be the district from which most girls are recruited, both for the factories and for prostitution. In 1912 half the girls arrested by the Osaka police had worked in factories.

Startling Statistics

Out of the 200,000 recruited annually, approximately 80,000 girls return to their homes within a year. The remaining 120,000 scatter within two or three years to all parts of the country. Among the 80,000 who do return home, 13,000 go because of serious illness, and of this number 3,000 are suffering from tuberculosis. Statistics of twelve prefectures from which a large number of girls are recruited, show that of the 25,600 who leave home, thirty-seven per cent return, and 2,000 of them on account of illness. Tuberculosis heads the list.

Factory Dormitories

Speaking broadly some seventy per cent of the women employees reside in the dormitories. Many of the factories in the large cities, employing 1,000 to 3,000 girls, keep all the girls in one large boarding house, divided into wards of 250 to 500, each of which has a matron. These matrons are poorly paid, and even when intelligent and kind-hearted, find it physically impossible to give personal attention to several hundred girls. In the small factories the dormitories are on the whole inferior in appearance and appointment to those in the larger factories. The rooms vary from ten to thirty mats each (20 to 60 square yards). Many of them are dark and poorly ventilated. They average two square yards to a girl, but in the Nagano silk filatures there is often even less space.

In the smaller factories the sleeping rooms are frequently up-stairs ever the noise, steam, and foul air of the factory itself. Although the larger cotton factories allow a little more space per girl than the smaller factories, hygienically considered they are the worst of all. This arises from the fact that the girls are divided into day and night shifts; both use the same rooms and bedding from one year's end to another. Furthermore, in winter the bedding is so thin that the girls have to sleep close together and share quilts to keep warm. The frequent change of personnel results in the same bedding being used by several different girls in the course of a year. Since the night shift sleep in the day, they shut the blinds and consequently the bedding is rarely if ever sunned. Inevitably tuberculosis and skin diseases are transmitted from one person and generation to another. It is to the credit of Christians that some volunteer efforts have been made to relieve the lot of these dormitory girls. The best known effort is in Matsuyama where a factory girls' home has been successfully conducted for eleven years. The results in the health and character of the girls have been marked.

Diseases and Deaths

According to the Factory Law Review, the statistics of the three years 1906 to 1908, covering 143,000 workers, show the following results in the case of cotton spinning operatives who comprise by far the largest single group. There were 14,800

men and 73,600 women; of these 3,800 men and 47,600 women were living in the factory dormitories. Cases of illness per year number 4,000 men and 69,000 women. The number of accidents was 693 among the men, and 2800 among the women. Summarizing comparatively, there were only five times as many women as men employees, all told, but thirteen times as many women as men lived in the dormitories, and seventeen times as many women as men were ill during the year, while twenty-one times as many women as men died, and one hundred and thirty times as many women as men left or were discharged.

Appalling Figures

The most prevalent diseases are shown by the following table of deaths taken from the same magazine.

	Cotton Mills		Silk Mills	
	Men	Women	Men	Women
Deaths from Tuberculosis ...	5	140	—	4
Incipient Tuberculosis ...	2	56	—	4
Respiratory organs	1	29	—	1
Beri beri	3	36	—	2
Abdominal troubles	1	16	—	1
Nervous „	1	45	1	2

Adding together the deaths from tuberculosis, incipient tuberculosis and diseases of the respiratory organs, we find that among women the number is 225 out of a total of 322, or 2/3 of the total. The statistics of death given by Dr. Ishihara for a similar group of cotton workers are:

Tuberculosis	39
Respiratory and incipient tubercular ...	31
Beri beri	6
Abdominal...	6

Allowing eighteen for other diseases, tubercular troubles took off seventy-one per cent in this group. It appears that of those who die after returning home, seventy-five per cent have some form of tubercular trouble; it should be noted that although many leave the factories and return home before they are noticeably ill, they are taken sick afterward as a result of their life in the factories. Adding together the deaths of those in the factory and of those who return home, the ratio of deaths is nearly three times as high as the ordinary death rate among women. Out of 4.6 girls who are taken ill, one dies. This is higher than among any other class of women.

Ravages of Tuberculosis

After the appalling figures already given, it is hardly necessary to dwell further upon the ravages of tuberculosis. The case of one girl afflicted with tuberculosis in a spinning factory in Miye prefecture is suggestive. She left the factory and went home to die, and in the judgment of physicians, she was the means of embedding the disease in the town so that thereafter every five years, thirty persons died of tuberculosis. In a certain village in Miyazaki prefecture, thirty girls returned to their homes, twenty of them ill, and of the twenty, sixteen had tuberculosis. In Yamanashi prefecture eighty per cent of the deaths after the girls return home are from tuberculosis.

Effect on Birth Rate and Infant Mortality

I have been unable to find statistics in Japan bearing upon infant mortality in textile districts as compared with ordinary districts, but doubtless the same conditions prevail as in the textile towns in England and the United States. Contrasting Chicago, a none too favourable example of a non-textile city, the death rate of infants under one year is twenty-one per hundred, whereas in Fall River, a cotton spinning centre, the number is thirty-nine per hundred. Almost the same ratios hold in England. At Barrow-in-Furness, a non-textile town, the infant mortality rate for ten years was 144, and in Preston, a textile town, the infant mortality rate was 208. It is important to note that in the English towns the number of women employed in the mills between fifteen and thirty-five was fifty-seven per cent at Barrow-in-Furness, and eighty-four per cent in Preston, the logical conclusion being that factory labour had a direct bearing upon infant mortality. Prof. Broggi of Italy states that of 172,000 Italian women between forty-five and fifty-four, employed in industrial occupations, the average child-bearing co-efficient was only per thousand or about one third of the general fertility of Italian woman. If the mortality of infants is so high where women are employed in factories with the ten hour day and 55 1/2 hour week, it can hardly be better in Japan where there is no limitation upon night work or hours of labour for girls and women.

What Shall Be Done?

More damaging to the health and morality of the Japanese people than even a war is the yearly toll exacted from among the 200,000 girls who are recruited for the factories. The family is being undermined at its centre. The safeguards of home, religion and friends, are all weakened by the abnormal conditions of factory life.

Factory Law Held Up

In 1911 the Imperial Diet after warm debate passed a factory law; it has not yet been promulgated, although it has been credibly announced that it will be put into operation in 1916. As adopted, its provisions were gradually so watered down by exceptions and qualifications, that even when put into operation it will give but partial relief. Still, it is the best that can be hoped for at present. When one recalls the decades of struggle and compromise which marked factory legislation in England and America, and the unsatisfactory conditions there even yet, especially in the southern part of the United States, one must be patient. If it is true that Japanese factory owners are blocking the promulgation of the factory law adopted in 1911, they should be made to realize that they are their own worst enemies.

The Central Need

The personal ministry already undertaken on behalf of factory workers by Christian workers, and the local regulations in certain cities are good so far as they go, but they do not touch the heart of the problem. Nothing but strong enlightened public opinion, engendered and guided by Christians and other progressive men, will suffice to secure the thoroughgoing legislation required to put an end to this blot upon Japan's good name and this menace to her future.

CHAPTER IV

THE LEGAL STATUS OF THE JAPANESE WIFE

By A. Caroline Macdonald

According to "The New Japanese Civil Code" by Professor N. Hozumi, the present Civil Code "proceeds upon the principle of the equality of the sexes, and makes no distinction between men and women in their enjoyment of private life so long as a woman remains single. She may become the head of a house and exercise authority as such. She may exercise parental authority over her own child if her husband is dead. She may adopt children either alone, when she is single or a widow, or in conjunction with her husband when married. She may make any contract or acquire or dispose of property in her own name, provided she remains single."

When she marries, however, she enters the class technically called "incapacitated persons" treated of in Section 2 of Chapter I of the Civil Code. Under this section are four classes,—minors, incompetent persons, quasi-incompetent persons and wives, or more explicitly, as it is explained under the "meaning of capacity," "such persons as minors, wives, lunatics, and spendthrifts do not possess complete capacity." A touch of nature makes the whole world kin! The next paragraph is still more illuminating.

Under the heading "Reasons for protecting incompetent persons," we find "minors are protected because of the insufficient development of their intelligence; incapacitated persons are protected because they are, like lunatics and idiots, intellectually deformed; and quasi-incompetent persons are protected because they are either physically de-

formed or intellectually imperfect, like the blind, the deaf, the dumb, and spendthrifts; while wives being bound to follow their husbands, the rights of the *latter* are protected in order to maintain the peace of the household."

This article, which has been compiled from a cursory study of the Civil Code by J. E. De Becker, so far as it relates to a few of the relationships into which women come in the family, in no sense pretends to be more than a very superficial attempt to set before the readers of THE CHRISTIAN MOVEMENT the legal status of the Japanese wife. I shall treat the subject under three headings, namely, her position in the family, marriage and divorce, and shall confine myself merely to statements of fact, and make no attempt, for the very obvious reason that I am unable to do so, to compare the legal status of women in Japan with that of other nations, nor shall I make any historical comparison between the status of women under the old Japanese regime and the present, except to make the very obvious remark that it is greatly improved under present laws.

The Wife in the Family System

If other succession fails, a woman may become the head of a family, and may exercise all the duties and rights of her position irrespective of her sex, provided she is unmarried. If she marries, and no previous arrangement has been made, her husband naturally succeeds to the headship.

By previous arrangement, however, she may retain the headship and all its powers, even those which permit her to exercise authority over her husband as a member of the family over which she is the head. A woman may abandon the headship at any age she wishes, provided the heir to the headship, possessed of complete capacity, makes an absolute acceptance of the succession, and she obtains the consent of her husband, although a man may not abandon the headship until he reaches the age of sixty.

It is well here to note a warning given by a well-known Japanese lawyer, regarding frequent misunderstandings with reference to the relationships between the rights of a husband as such, and the rights of the husband as head of the family in cases where he stands in this double relationship to his wife. The latter relationship brings with it infinitely more power than does that of the husband.

These two functions must not be confused if we are to understand the position of a wife *as such*.

A wife who exercises no rights as the head of a house, must have permission from her husband to receive or invest capital, to contract loans or become surety to such, to do acts having for their object the acquisition or loss of rights relative to immovables or to important movables, to institute suits at law, to make donations, amicable settlements (compromises) or arbitration agreements, to accept or renounce a succession, to accept or refuse a donation or legacy, to make a contract putting her under any corporal restraint (such as, for example, having her freedom restricted by becoming an employee of whatever sort).

The explanation under this paragraph in the Code explains the fundamental idea underlying these restrictions. "Fundamentally a wife is bound to serve her husband and put the household affairs in order. Therefore acts that may injure the feelings of her husband or important acts in respect to property cannot be done by a wife at her own option, but must be done with the permission of her husband." If, however, a wife receives the necessary permission, she may carry on business or perform certain acts with the same authority as a fully capacitated person. These rights may be annulled at any time by the husband, but the nullification cannot be set up against a third person who has acted in good faith, believing the permission still to be valid.

Under the following conditions a wife does not need the permission of her husband to act freely or to carry on any business at her own option: when it is not certain whether the husband is alive or dead; when the husband has deserted the wife; when the husband is an incompetent (interdicted) person or a quasi-incompetent (semi-interdicted) person; when the husband is confined in a hospital or a private house on account of lunacy; when the husband has been sentenced to a penalty of imprisonment for one year, or a severe penalty and is undergoing such penalty; when the interests of wife and husband conflict, as for example in interests with respect to property or in a suit of claim for divorce.

Marriage

According to the explanation at the beginning of Chapter III of the Civil Code "The present day marriage in Japan is a civil contract made in the presence of witnesses, in the form of law, either written or oral, which contract is afterwards recorded by a public official (a Registrar) in a Family Registry Office in a village, town, or city, and the said contract or marriage takes effect immediately upon its being notified (either in writing or orally) to the Registrar by both parties, and at least two witnesses of full age, and its being accepted by him. Immediately the Registrar has accepted the notification, the parties are man and wife and the marriage is 'celebrated' and complete."

A man cannot marry before he has attained full seventeen years, and a woman before she has attained full fifteen years. Bigamy is forbidden. A woman may not remarry until six months have elapsed from the day her former marriage has been dissolved or annulled. The Civil Code is explicit with reference to marriage between relatives within the third degree of relationship. The different degrees of relationship are defined in the explanatory note under Article 769. In order to get married the child must have the consent of the parents belonging to the same house, unless the man has attained full thirty years, and the woman full twenty-five.

Under the sub-section "Of the effect of a marriage," the following articles occur. A wife enters her husband's house. A *nyūfu* (a man who marries a woman who is head of a house) or a *mukoyōshi* (a man adopted into the wife's family) enter the wife's family. A wife is bound to live with her husband, and her husband must permit her to do so. Husband and wife are bound to *support each other*. A contract entered into by a husband and wife between themselves has no legal value and may be avoided by either party at any time; provided always that the rights of a third person acting in good faith be not injured.

The section "Of arrangements as to marital property" contains in a general way the following information: if a husband and wife wish to make a mutual agreement about their respective property a contract must be drawn up

before marriage either by a notary-public or privately. If so drawn up it may not be changed subsequently to marriage. If no special agreement regarding marital property is drawn up previously, it is presumed that both parties intend to be bound by the ordinary provisions of the Civil Code covering the case. These are as follows: the husband bears all the expenses arising from the marriage, e.g., all expenses required for leading a common life together, as well as those relative to the support, maintenance and education of their children.

If, however, the wife is the head of the house, she is bound to bear these expenses. The husband, or the wife if she be the head of the house, is entitled to use and acquire profit from the property of his or her spouse in accordance with its use.

The husband manages the wife's property. If for any reason the husband is unable to do so, the wife does so herself. When a husband however desires to contract loans on behalf of his wife, to assign her property, to furnish it as security, etc., he must obtain his wife's consent except when the fruits are disposed of for the purpose of management.

A wife is regarded as the representative of her husband with regard to daily household affairs such as the purchase of food, the making of clothes, payment of house-rent, etc. The husband may, however, at any time repudiate such representation.

Property owned by a wife, or by a man who marries the head of a house, prior to the marriage, or acquired in his or her own name while married, form his or her separate property.

Divorce

According to the Civil Code two methods of divorce are recognized, first by mutual consent, second by judicial divorce, in which case either may institute a suit against the other. In the first case the divorce becomes legal as soon as registered, according to the regulations covering the case.

In the case of a judicial divorce, the following are the only grounds upon which an action may be instituted,—bigamy, adultery on the part of the wife, the husband's being sentenced to a penalty for criminal immorality, either

party having been sentenced to a penalty for certain criminal acts, ill-treatment on the part of the spouse or lineal ascendants of the spouse, or ill-treatment of the lineal ascendants by the spouse, wilful desertion by the spouse, uncertainty for a period of not more than three years as to whether the spouse is alive or dead; when, in the case of a husband adopted into the wife's house, the adoption is dissolved, or in the case of an adopted son married to a daughter of the house, the adoption is dissolved or annulled.

When the persons who have been divorced by mutual consent have not determined by agreement on the disposition of the children, their custody belongs to the father. When the husband has come into his wife's home by marriage and therefore leaves upon divorce, the children belong to the mother. This same arrangement holds in judicial divorce as well, although the court may at its own discretion and in the interests of the children, make different disposition with regard to their custody.

JAPAN

PART VIII
MISCELLANEOUS

CHAPTER I

EVENTS IN HAWAII

By F. S. Scudder

Interchange

Our geographic situation has furnished us, as usual, special opportunities of brotherly service. In May, 1914, the visit of the training ships *Asama* and *Azuma* gave many Americans the privilege of becoming acquainted with Rear-Admiral Kuroi, whose noble character won the admiration of all who met him. It was a happy coincidence that while a party of prominent citizens of Hawaii were touring Japan and daily receiving the highest courtesies in that Land of the Rising Sun, we of the setting sun should have the opportunity of offering the first welcome to these men of the Japanese navy on their visit to various American ports.

A band of thirty young men, wearing a "Y" on their sleeves, and representing the Japanese Y.M.C.A. tendered their services as guides throughout the city and vicinity of Honolulu. An international welcome service was held both in Honolulu and Hilo, in each of which no less than 1,000 people gathered. At the Honolulu service, the picture of Admiral Kuroi, seated between Governor Pinkham and Admiral Moore, and in the midst of a group of fifteen other prominent citizens of Honolulu, was one that called out from many the remark, "How could those two Admirals ever be conceived as being ranged on different sides in a conflict." Such services certainly tend to bind us together in sympathy, respect and mutual interest.

Peace Scholarship Students

Another incident evoking interesting comment was the coming of three more Peace Scholars from Japan to the Mid-Pacific Institute. That the sending these three boys should

have been deemed of sufficient importance to draw together at the home of the Prime Minister of Japan a number of the leaders of great movements in that Empire, shows the remarkable way in which the master minds of Japan foster, from its tiniest beginnings, the ideal of world peace.

In the great pageant of Peace given at the Mid-pacific carnival in February of this year, no part called forth more unanimous admiration than that taken by the Japanese. Not alone the exquisite beauty of their costumes, but the dignity and unequalled decorum of the participants were conspicuous.

No account of the year's activities would be complete, without mention of the definite efforts put forth to bring about mutual understanding between the peoples of America and Japan. Central Union Church gave its minister, Rev. Doremus Scudder D.D., leave of absence for three months, to join with Rev. S. L. Gulick, D.D., in a campaign of good-will in the United States. The results of this campaign, though of far-reaching importance, are not yet made public. This was followed by the visit of Doctors Mathews and Gulick on their way to and from Japan, and on his return trip, Dr. Gulick made a tour of these Islands, investigating the condition of the Japanese here and the estimate put upon them by the people of Hawaii. Dr. Gulick's report of this investigation will prove of intense interest and value.

Rev. S. Kimura made a three months' evangelistic campaign in the Islands, deeply stirring the Churches of all nationalities, and giving a strong forward impetus to the work among the Japanese.

The *Hongwanji* Buddhists are planning to erect a temple in Honolulu costing $100,000.

Young Japan in Hawaii

One of the big problems of missions in the ever-changing conditions of Hawaii is that presented by the changing language of the people. Looking at this from the Japanese side alone, it is of serious proportions, as will be noticed from the following considerations, but what is here said in reference to the Japanese is likewise applicable to the youth of all other nationalities growing up in our midst.

An On-coming Problem

The Japanese population in the Hawaiian Islands is about ...	90,000
Of these the number born in the Islands is approximately... ...	23,000
The yearly increase by children born in Hawaii is about	3,000

Here in a nutshell we have a problem which may be outlined as follows: Since the immigration of Japanese, excepting of brides, is practically discontinued, the increase of the Japanese population must henceforth be chiefly of those born in the Islands,—who are educated in the public schools and whose knowledge of the Japanese tongue, after they are eight or ten years of age, becomes less and less, while English becomes their favourite language. By the time they are old enough to attend church services we are in danger of losing all influence over them, for on the one hand, their knowledge of Japanese is so limited that they can not understand the sermons preached by Japanese ministers, and on the other hand, even our best qualified Japanese ministers are not equal to preaching in English acceptably to those youths who have attended our public schools, and acquired English through play and study from their childhood days.

What can be done for these on-coming thousands of young men and women who are thus growing up among us? Shall they go to English speaking Churches? The question answers itself; for, outside of Honolulu, the Churches of all denominations in these Islands which have English services can be counted on the fingers of both hands. That is sufficient evidence of the need for inaugurating English services throughout all the Islands.

Buildings Ready

Church buildings are already available, each nationality being fairly well provided with suitable buildings, but unless these Churches are quick to adapt themselves to the changing order, they will soon be ministering to a small body of old people, while the great body of our young people will be unshepherded.

Who, then, shall be secured to conduct these English services? To place in the field additional missionaries from the mainland, even if it were possible, would be inadequate; for the present generation, at least, the ministers

to the different nationalities should be related by blood to the people they are to serve.

Need of Dual Ministry

It is evident then, that while utilizing the present church buildings as permanent centres of religious life, we must have a bi-lingual ministry if we aim to reach both the old and the young, and as the difficulties in the way of securing one man who will speak the two languages are practically insuperable, we must begin as rapidly as possible to provide each of these Churches with an associate minister, of its own national type, who shall take charge of the English work.

This may seem like a staggering financial proposition, but it is not more staggering than the thought of a whole generation of the youth of all nationalities growing up without religious guidance, and hence setting back the moral development of our people indefinitely. The unique situation calls for unusual outlay. The time has come when we must face the fact and plan to meet it with a definite programme.

Question of Expense

The sooner the problem is faced, however, the less the expense involved. By beginning at once to adapt ourselves to it, placing in the field one new man at a time and locating him at a strategic centre, the initial expense would be moderate, and the help thus given would so strengthen the Churches that they would move more rapidly towards self-support, thus keeping down the annual increase to a reasonable sum.

Our first aim, it would seem, should be to place one English speaking Japanese minister on each of the four Islands where we have Japanese work, who should institute a regular English service in each Church as often as the size of his circuit will permit, and then, from this beginning, to go on increasing the number of our English speaking preachers till every Church has its dual ministry.

CHAPTER II

JAPANESE IN MANCHURIA

By T. Tedzuka

The Presbyterian Mission

The most noteworthy Christian movement now going on in Manchuria is the evangelistic work undertaken by the Japanese Presbyterian Mission. The pioneer mission work began towards the end of 1906, that is, immediately after the Russo-Japanese war, and has since then been carried on principally by American Presbyterian missionaries. But the departure of Rev. A.V. Bryan of Port Arthur for America, and that of Dr. Winn of Dairen for Korea, both of whom left very recently, foreboded anything but bright prospects for the mission work in Manchuria. As both these missionaries were very enthusiastic in their work, and also successful to a remarkable degree, they were very sorry to leave Manchuria, which they decided to do for personal reasons.

Work of Dr. Winn

At Dairen, the Presbyterian Church on the West Circle, established by Dr. Winn in co-operation with the Japanese, has made rapid strides numerically and financially during the last two years. A preaching station is now in process of construction at Shakokou. Shakokou is the seat of the railway workshops, about two miles west of Dairen, and has a population of about 3,000 inhabitants. Grown out of the seed sown by Dr. Winn and the late Mrs. Winn, the Christian movements there are now reaping golden harvests.

Christian Church Dairen

The Dairen Christian Church stands within a stone's throw of the Y. M. C. A. building. It is the Church born out of two years' travail owing to the internal dissension in the Pres-

byterian Church on the West Circle. Though no news of its prosperity is yet forthcoming, the members expect a great deal from its future.

Anglican Services

The Church of England services and the Japanese Episcopal Church are conducted in the same church house at different hours by an English and a Japanese chaplain, respectively. Though evangelical campaigns may not be their engrossing purpose, they are, at least, doing their utmost to keep all members of their denomination interested in their corporate worship, and they are rigidly observing all the rituals and forms prescribed. For this reason alone they may be said to be doing very well.

Salvation Army

The Salvation Army carries on two forms of institutional work besides its regular evangelistic campaigns and church services. They are the Labourers' Club and the Women's Home, both of which are managed very successfully and are enjoying a good reputation among the general public. In new colonies where impurity is almost invariably a stigma upon public morality, any crusade against moral depravity such as is often undertaken by the Salvation Army, cannot but be welcome to any one who has the welfare of the community at heart. Many a woman has been rescued from the licensed quarters or like tyranny of immorality, and has been given respectable employment.

The Salvation Army's labourers' quarters is a fosterage, as it were, for young wage earners who are leading pure, honest lives there with hearts of overflowing thankfulness. These merits of practical Christianity are being duly appreciated by the general public, who occasionally apply to the Salvation Army for maid-servants and nursery-girls, and others who are very rare to find in Dairen.

As to its evangelical work, such as church meeting, and open air campaigns, however, the Salvation Army in Dairen cannot be said to be successful, for to be frank, we often find the entire congregation consisting of the two officers and one woman organist. In fact, Colonel Yamamuro's one night sermon brought more men to Christ than the present Salvation Army Church was able to do in the course of twelve months.

Hospital The Charity Hospital which stands on a stretch of land above the West Park, originally established as a by-work of the Presbyterian Church, is now an independent institution under the patronage of the Dairen Administration, as well as under the guidance and help from the leading local citizens. The Hospital is steadily growing both in the extent of its work, and in the stability of its endowments.

Y. M. C. A. The Y. M. C. A. at Dairen has done a great deal of efficient work to propagate Christianity. It is indeed the only institution outside the Church to supply inducements for Christianity, by bringing together a large number of non-Christians, and in that way to reveal to them that Christianity is by no means such a recluse and transcendental religion as it is generally supposed to be, but on the contrary, that it is in actual union with normal life and that it gives life abundantly. Dr. Mott's spirited address, delivered a few years ago, called forth a large number of young men aspiring to Bible study. The Y.M.C.A. officials and some members who conduct their Bible classes, have been remarkably successful in initiating young men into Christianity.

Railway Clubs The Railway Clubs with their centre in the head office of the South Manchuria Railway Company at Dairen, are all supervised by Christian officials, and are consequently making Christian influences felt among railway men and others. Religious men and preachers are always accorded a warm welcome, and given special facilities to bring their message.

Outlook The future of Christianity along the railway zone is anything but bright on account of the absence of clergymen, though the people are actually athirst for some teachings of faith. I am firmly convinced that evangelization is worth attempting in these localities at any cost, as they are sure to reap immense success sooner or later.

Other Towns Besides Dairen, there are also Presbyterian Churches at Mukden and Port Arthur, both of which are conducted by a Japanese pastor. Neither of them show any signs of prosperity, and it is to

be feared that unless something is done to prevent their disintegration, the ultimate destiny of these Churches will be irrevocable ruin. At Chiatou and at Antung, two of the most important station towns on the Antung-Mukden line, Christianity for a time reigned supreme, but now that a few years have elapsed since their religious leaders left the towns, not even the slightest pretensions to Christianity can be traced in either town.

Characteristics

In such a country as Manchuria, where the number of the floating population far exceeds that of the people permanently settled, the fluctuation of Christian influence is strikingly apparent. We glean from our observations of the last few years that the personal influence of Christians has a great deal to do with the propagation of Christianity.

CHAPTER III

JAPANESE IN SHANGHAI

By John Lincoln Dearing*

A number of agencies are at work in Shanghai, contributing to the health and moral improvement of the Japanese. The Angerrack Mission, which has been established for several years continues to do good work. The Japanese Apostolic Mission under the superintendence of M. L. Ryan carries on a number of agencies, both educational and otherwise. One of the teachers in the Japanese public school of 600 pupils is a Christian man, and exerts a strong influence upon the children, and encourages their attendance upon Sunday School. A Church connected with *Nippon Kirisuto Kyokwai* continues to flourish, though no special report has been received of the past year's work.

Mr. Nakao, secretary of Y.M.C.A., writes of a number of agencies carried on by the Association which are helpful to young men. Lecture meetings are held every Saturday evening which are well attended. With the assistance of Mrs. Sparing, English and Japanese Bible classes are conducted on Sunday evening.

A Commercial School was organized in April with three classes, and an attendance of over eighty. There are fifteen teachers, English, Chinese and Japanese. The courses comprise English, Shanghai dialect, book-keeping, mathematics, commercial geography, and commercial morality.

A meeting is held for the young men every Sunday evening for general improvement. This is sometimes a

* The above report is prepared from material kindly furnished the editor by Rev. C. M. Myers, together with translation of the report of the Shanghai Y.M.C.A. by Secretary Nakao.

social meeting, sometimes addresses are given, with discussions. There is an average attendance of twenty-five. Besides this, literature, meetings and excursions are arranged for the benefit of the members. A magazine is also published for the members. The finances of the Association are in good condition. The Association has twelve life members, one hundred and eighteen associate members, and thirty-six regular members. The life members and regular members are all Christian men. But many among the associate members are not yet Christians.

CHAPTER IV

SOUTH FORMOSA PRESBYTERIAN CHURCH OF ENGLAND

By Thomas Barclay

Last year's issue of The Christian Movement in Japan contained a very complete and detailed statement regarding our work here. It will not be necessary this year to enter into such full detail. The work has been carried on along the lines described in that paper.

The statistics of membership for the year 1914 are as follows :—

COMMUNICANTS ON THE ROLL AT 31st OCT. 1913			4050
Additions :—			
Adults baptized		198	
Baptized in infancy, received to communion		43	
Restored from suspension		6	
Came from elsewhere		47	
Total Additions		294	
Deductions :—			
Deaths		102	
Suspensions		21	
Gone elsewhere		51	
Total Deductions		174	
Net increase in number of Communicants			120
COMMUNICANTS ON THE ROLL AT 31st OCT. 1914			4170
Members under suspension			209
Children on roll at 31st Oct. 1913	3924		
Baptized during year	256		
Total baptized children			4072
Total Church Membership at 31st Oct. 1914			8451

Native church givings during 1913, $27,568.40.

Native ministers, 5; elders, 110; deacons, 172.
Foreign missionaries: men, 10, women, 7.

Changes in Staff

The net gain of 120 on a membership of 4,050 is at the rate of rather less than three per cent, much too low a figure for a living Church. The reason is partly to be found in the smallness of the staff of ordained workers. The serious illness of Mr. Montgomery in the spring required his return home to recruit. Mr. Ferguson went home on furlough in the summer. The writer of this article was absent for the greater part of the year in Amoy, engaged in the re-translation of the New Testament into the vernacular. Our Formosan city pastor also, was off work nearly half the year owing to nervous break-down. In this way some quite important congregations were left unvisited for more than twelve months. With a larger ordained staff of workers the figures would be considerably larger.

The quadrennial census of our Church (not including church membership) was taken in the spring of the year with the following result:

On this occasion for the first time the Canadian Mission in the north joined with us in taking the census. The results for the whole Island show a forenoon Sunday attendance at worship of 12,137, afternoon attendance 10,545; readers of Romanized, 6,305, readers of character 1,403; total number of adherents and families (baptized or unbaptized), 25,791, residing in 1,235 towns and villages, being in the proportion of one professing Christian to every 124 of the population.

Evangelistic Effort

A gratifying feature of the year's work has been the extension of the evangelistic effort referred to in last year's report. At ten or twelve of our stations, the Christians have arranged for evangelistic meetings for three evenings at the time of the full moon or New Year. There has been no difficulty in securing good audiences, who have listened attentively without requiring any extraneous attractions. In some of the larger towns such meetings are held monthly. They are also a regular feature of our preachers' quarterly meetings. Some fruit has been obtained from these meetings. The benefit to the Christians themselves is very

great. The meetings are organized by the people themselves, the missionary, of course, being invited to speak.

Educational Work

In the autumn our educational missionary, Mr. Band, returned from Tokyo, where for two years he has been studying Japanese, and took charge of our Middle School with its seventy pupils. We are arranging now for the building of new premises on a smaller scale than those referred to in last year's report. We are raising a fund of *Yen* 40,000, half to be provided by the Formosan Christians, and half sent from England. With this we are putting up buildings to accommodate 120 boarders, the curriculum to be as nearly as practicable along the lines of the *Doshisha*, Kyoto. We have already broken ground on an admirable site of twelve or thirteen (English) acres, just outside the city wall. The building should be ready for occupation in 1916.

Difficulty

One of the chief hindrances in the way of education is the difficulty of getting good teachers. Some of our young Christian lads who have been studying for years in the *Doshisha* and Tokyo Universities should soon be available. But even so the supply is insufficient. If any Japanese Christian, a graduate of the University, Middle School or Theological College, feels inclined to undertake educational work here, we would be glad to hear from him. He could work either in the Middle School or College, or partly in both as suits his capacities ; and in his spare time could be very helpful to the Christian Japanese congregations in Tainan. We do not offer a very large salary, say *Yen* 50 a month, but we can guarantee a field of great usefulness. Please apply to myself, or to Rev. Ed. Band, Tainan, Formosa.

Theological School

We have sixteen students in our Theological College : of these six graduate at the end of March. We are receiving seven new students from one Middle School in April. Not much progress has been made in the matter of union with the Canadian College in the north, partly perhaps owing to my absence in Amoy. The difficulty is not only that of location ; the smallness of our respective staffs stands in the way.

There would be little gain in sending sixteen students from one College to join the sixteen students in the other, all to be taught by the one missionary. Unless the missionary in charge could go with the students and take part in teaching, there would be more harm than good done; but in the circumstances this step is not practicable. A proposal was agreed to by the Synod that the students should all be entered on the one roll, and that then for two years should read in the north and two years in the south. There are some manifest advantages in this plan as compared with the present arrangement; but it has not yet been carried into effect.

Medical Work

Medical work at our two hospitals in Tainan and Shoka has been carried on as in former years, with the additional advantages of our having two medical men in Tainan. The importance and fruitfulness of this form of work is still very manifest, in spite of the fact that so many Japanese hospitals have been opened throughout the Island. It is remarkable that two such very large hospitals can be carried on year by year without cost to the Mission beyond the salaries and expenses of the missionaries themselves.

Literature

Our monthly 12-page magazine—*The Taiwan Church News*,—with its circulation of about 1,600, has been published regularly; it is now (March, 1915) in its 360th number. It is printed at our own press in Romanized vernacular.

Jubilee Year

This year is the Jubilee Year of our Mission. Our first missionary, Dr. Maxwell, landed in Formosa in May, 1875. At that time, with the exception of the Roman Catholics, there were no Christians on the Island. A comparison of the state of things then and now gives cause for much humble thankfulness, not only for the results already achieved, but also for the good hope of yet more rapid progress in the future. Arrangements are being made for some form of celebration in May of this year.

Japanese Work

A few words may be added regarding work among the Japanese in Formosa, as no note of this seems to find place elsewhere in this book. It has been a great encouragement to our

Christians, and an object lesson to outsiders, that so many of the Japanese have made open profession of Christianity, and have made arrangements for regular Sabbath services. Before many years had elapsed after the occupation of the Island, the Presbyterians had established three self-supporting congregations at Taipeh, Tainan, and Kelung with three ordained ministers, who formed the Presbytery of Formosa. At present the Church in Tainan is without a minister; but there is one at Takow thirty miles to the south.

Episcopal Interests

The Episcopalians have also a number of congregations in the Island. The Rev. N. P. Yates, of the Canadian Episcopal Church, resides in Tainan, acting as honourary missionary, conducting services in Tainan, and visiting groups of Christians at various towns and villages throughout South and Central Formosa.

JAPAN

PART IX
OBITUARIES

PART IX

OBITUARIES

I—MRS. CHARLES BISHOP

By Benjamin Chappell

Olive Whiting was born in the town of Jasper, N. Y. June 20, 1847, and departed this life in the city of Tokyo, November 19, 1914.

She was graduated from Genesee Wesleyan Seminary, Lima, N. Y. in 1872, and in 1876 received appointment for service in Japan under the New York branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. On her arrival in Japan she was associated with Miss Schoonmaker in the school opened two years before in Azabu, afterwards removed to Tsukiji and named the *Kaigan Jo Gakko*, now *Aoyama Jo Gakuin*. It was her privilege to have part in laying the foundations of her Church in the Empire's capital. Under her direction, Sunday Schools were organized that have given the city the Fukagawa day school, and the Mita and Asakasa day schools and Churches.

In 1880 she was married to the Reverend Charles Bishop, a missionary of the Methodist Episcopal Church, Of her thirty-eight years of missionary life, twenty-three were spent in Tokyo, six in Nagasaki and nine in America.

Though her sensitive nature had always shrunk from the great mystery, yet, when she realized that at most, only a few days remained, she began to speak of those who would give her welcome, and to send messages to friends, foreign and Japanese, whom she was about to leave, referring most tenderly to the ties of love that bound them together. For the dying hour was given dying grace. "Life is slipping quickly," she said, and then as if to correct herself, "no, not quickly, but sweetly away." At another time, "If I had not this foundation, what would I do?" And yet again, "I am in thy hands, O my Father! it is all with Thee, it is all with Thee, my Father!"

words which, it may be said without irreverence, recall the verse used by our blessed Lord, when his hour had come, —"Father, into thy hands I commit my spirit." And thus, like one who wraps the drapery of her couch about her and lies down to pleasant dreams, she waited, in perfect peace, for him who said, "I will come again and receive you unto Myself,"—waited with the fearlessness of a little child who nestles up into her mother's arms and goes to sleep. Among her clippings were found these words which doubtless became her own experience: "Death is only the porter of the King's lodge, appointed to open the gate and let the King's guests into the realm of eternal day. And so shall we ever be with the Lord."

II—MRS. JOHN C. DAVISON

By Arthur Daniel Berry.

Mrs. Mary Elizabeth Stout Davison was born at Washington's Headquarters, Hunterdon Co., New Jersey, September 11, 1850. Her father died in her infancy, and she lived many years of her youth with her uncle, the Rev. W. B. Wigg, under whose ministry Dr. Davison her future husband was converted. She received her education at Pennington Seminary in New Jersey.

In the spring of 1873, John C. Davison and Julius Soper, graduating together from Drew Theological Seminary, were appointed as the first Methodist Episcopal missionaries to Japan. In the Davison home at Andover, New Jersey, on May 20, 1873, a double wedding was solemnized by Bishop Foster. The two couples were those four persons so well and so honourably known in the forty-two years since then in Japan, Dr. and Mrs. Davison and Dr. and Mrs. Soper, Mrs. Soper being a sister of Dr. Davison. The four young people arrived in Japan August 8, 1873, and the Davisons were appointed immediately to Nagasaki where they arrived the last day of the same month. There Mr. and Mrs. Davison began the Methodist missionary work in Kyushu. While Mr. Davison, before the days of railroads, ranged the whole Island of Kyushu in his evangelistic labours, Mrs. Davison

kept the home in Nagasaki a radiant centre of Christian influence. There during their first term of nine years the three older children were born, Frances and Charles and Mabel. The youngest child, Judiah, was born while Mr. and Mrs. Davison were in America on their first furlough.

In 1882 Mr. and Mrs. Davison returned to America on furlough and came back to Japan the following year, and lived two years in Yokohama. They were again appointed to Nagasaki, and remained there until the second furlough in 1891. This time Mrs. Davison remained in America four years while the older daughter was married, and the older son entered college. She came back to Japan in 1895 and lived two years in Tokyo, and then for the third time went to Nagasaki. In 1900 Mrs. Davison returned to America, and established a home for the three younger children in New Jersey while they were finishing their school life. She came again to Japan in 1903, and joined her husband in their appointment to Kumamoto, where they have laboured together ever since with one furlough of a year in 1912. When she came back in 1903 two of her children came with her as missionaries, Charles who is now in *Aoyama Gakuin*, Tokyo, and Mabel, who afterward became the wife of Professor Smart a missionary in Soo Chow, China. It was on returning from a visit to her daughter in China on April 28, that Mrs. Davison died. The older daughter, Frances, died a year ago in California. The younger son, Judiah, lives in Berkeley.

Mrs. Davison died, as she would have wished to die, while in service, and in Nagasaki where her missionary and her home life began and centred. The funeral service was held in the church which Dr and Mrs. Davison built on the famous Island of Deshima many years ago, since removed to the centre of the city. The body was laid to rest in the beautiful cemetery on the hills looking down on the city and the harbour. Both the funeral in Nagasaki and the later memorial service in Kumamoto were extraordinary in the spontaneous expression of affection on the part of both the Japanese and the foreigners who were present.

In the shining list of missionary wives and mothers

in the Orient, Mrs. Davison has had one of the supreme places. There are other phases of her missionary career in Japan which deserve high praise and appreciation. But the permanent centre of all her missionary life and work was her perfect motherhood. And because her motherhood was so perfect, it was not selfish and did not stop at the threshold of her own home. While her husband and her children were always first in her love and in her care—yet that love and care went out constantly beyond them and took in the whole circle of her acquaintanceship. And her definition of her neighbour whom she must love as herself was the definition of her Lord.

To the people of Japan wherever she lived, in their heart-sorrows and in their physical needs she was a ministering angel. In the other foreign homes in Japan she was a ministering angel too, and her presence was beyond all expression in the gentleness and unselfishness and efficiency of her ministry. And to those other lonely foreigners, both women and men, who have not come to Japan as wives or husbands, to them Mrs. Davison was such an immediate and permanent friend, that as the years went by she became to them a Sacramental Mother, and her home became to them a city of refuge. So in the hearts of all those who have known her, the gracious presence of Mrs. Davison in Japan will remain a vivid memory until they go to meet her again in Paradise.

III—DR. W. W. COLBORNE

By Minna Tapson

Many visitors to Karuizawa during the last few summers will have become familiar with the sight of Dr. Colborne being wheeled about in his chair, and those who knew the keen missionary spirit which lived on in spite of the grave physical disabilities of the last years of his life, will have given thanks for the call which set him free, and gave entrance into the life of perfected vision and service.

It seems as if the first strong influence turning his thoughts in the direction of the mission field came through the life of an uncle who was for years C.M.S. missionary

in West Africa, and the dedication of his own life to the foreign field followed at a Moody and Sankey meeting some time in the seventies.

He took his M.D. degree at the London University, and after a few years of home practice, came the term of work in China under the C.M.S., spent almost entirely in a house-boat on the rivers doing pioneer work as a medical missionary. From time to time he suffered from an acute form of malarial neuralgia and as his health got worse, on his first furlough home he was told he must not return to China, and Hokkaido was his next field.

At Hakodate he opened a dispensary in the poor quarter of the town, and later built a private hospital. Beautiful cures for both body and soul were wrought at these places, and the work reached the class which, to some of us, seems almost the most inaccessible—the very ignorant and poor.

I remember one little deformed woman, only a rag and bone picker. She listened to the daily address given at the dispensary till the Love of God laid hold of her, and she lived in the light of it for the rest of her days.

One day Mrs. Colborne visited her in the miserable lodging house where she lived, paying a few *sen* a night, and found her with a group of men round her teaching them the Creed and all she knew.

Many who had once been well off, but like a poor woman of old, had spent their all on physicians and were nothing bettered but rather grew worse, came to the foreign doctor as a last chance, some to go out with renewed health—one of these is to-day an earnest colporteur in the Bible Society—others to find that death meant the gate to Life. As some one once said, "Since Dr. Colborne opened his hospital, there has been an alarming increase of *Sei Kokai* funerals!" and probably the work tended to swell the ranks of the Church Triumphant rather than of the Church Militant because so many went too late for any healing; and as a Japanese friend said after his death, "What a welcome the doctor will be getting from his old patients."

Dr. Colborne was no theological teacher, but his witness was simple and straight; "One thing I know," and he never lost a chance of giving it. After some years of this

work came the stroke which made him a prisoner in bonds for the rest of his life. He and his wife after a while, went back to England, and there, as he had private means, everything possible was done to make life brighter for him, but all the time he was restless to get back to the mission field.

However his relatives were so strong against this that Mrs. Colborne did not dare to try and bring him back on her own responsibility, but one day all unlooked for, the way was opened. A specialist whom she was advised to call in, said "he would be far better in Japan with all that sunshine than in this damp climate." After this all the relatives in the world could not have kept them in England, and in the shortest time they were back in Japan, and made their home at Hojo, a sheltered spot on the Tokyo bay, and he never had a wish to leave Japan again.

The missionary spirit lived on till the very end. Often he was to be seen in his chair on the sands with a group of fisher-folk round him, drawing with his left hand—a cross with a few characters, and pointing to it as the way to Heaven—then he would often call to his wife to come and explain. Her work was his joy, and he shared it all.

There was a children's meeting at a distant place which she held on Saturday afternoons, and when during the last two months of increased helplessness she used to feel she could not bear to leave him so long, he never let her give it up for him, nor did she do so till the Saturday came when he lay unconscious from the morning, and they watched him through the long day till at about 6 P.M., the spirit left the tired body, and the look of radiant joy which they say came at that moment, and only died out some twenty-four hours after, told that in some measure vision was already granted of that which "no eye hath seen nor ear heard of the things which God hath prepared for them that love Him."

IV—MRS. A. D. GRING

By Benjamin Chappell

Harriet L. MacLean was born in Hagerstown, Md. and was for several years, a teacher in the public schools of her

native state. She was married to the Rev. A. D. Gring in 1878, the year in which her husband was commissioned as the first missionary to Japan of the Reformed Church in the United States. With her husband she arrived in Yokohama, June the first, 1879, at which place they made their home for one year and afterwards settled in Tsukiji, Tokyo. Mrs. Gring's literary qualifications enabled her to be of much assistance to her husband in translating the Heidelberg Catechism into colloquial Japanese, and in the preparation of an Eclectic Dictionary in Japanese and English.

In 1887 she accompanied her husband and family on their first furlough. In 1889, Mr. Gring severed his relations with his Board and some three years later, he and Mrs. Gring returned to Japan as missionaries of the American Episcopal Church, and were stationed in Kyoto. After about six years in Kyoto they, with their four children, returned to America on second furlough. Failing health prevented Mrs. Gring's return again to Japan. In 1907 Mr. Gring retired from active service.

On the morning of an October day, Mrs. Gring who had retired in her usual health, was found to have passed away in sleep during the night. She had been for years a great sufferer and death would be to her a happy release. One who was intimately acquainted writes that she was a woman of culture and refinement, and that by her well-balanced mind and good judgment she was an able assistant of her husband in his varied missionary work.

V—CLARA H. ROSE

By Benjamin Chappell

Clara H. Rose, after graduating from Elmira College and teaching for a while in America, came to Japan as a missionary of the Presbyterian Church in 1885. She first assisted in the *Tokyo Joshi Gakuin*, but soon after went to Sapporo to be associated with Miss Smith in the Northern Star Girls' School.

Afterwards she went to Otaru, and largely at her own charges, maintained for many years a kindergarten and

school for girls. Her ideal was to help to a useful life, domestic and social, such girls as were too poor to enter other boarding schools. Pupils came to her from Saghalien as well as from remote parts of the Hokkaido. They found in the *Seishu Jogakko* a home school that afforded them a fair education and training for practical life.

Of Miss Rose that can be said which may also be said of other faithful servants of the Master, but of her it was perhaps true to a higher degree, that she gave herself and all she had to her girls. She looked upon her school of about fifty as her own family, and she spent every *sen* of her salary for them. The motto on the school wall was "Ich Dien," and the pupils who, year after year, came under her influence, knew that these words were written not only upon the wall but upon her heart.

Not often does the summons to higher service come so suddenly as it came to Miss Rose on the fourteenth of June. She was writing her annual report, and had begun a sentence in which she was stating the needs of her field, when God's angel came, and the needs were left to be stated and to be met by others. It was only natural that the text at the funeral service should be: "Be thou faithful unto death and I will give thee the crown of life."

VI—L'ABBE MARC DE ROTZ

By J. L. Dearing

L'Abbè de Rotz of the Roman Catholic Church was born in Normandy of a noble family and came to Japan in 1868 to devote his life to missionary service in this land. He died at Nagasaki, November 7th 1914, at the age of seventy-four. He spent his earlier years in Yokohama, where he built the Convent now standing on the Bluff, at a time when the construction of foreign buildings was much of a mystery to the Japanese workmen. The last twenty-five years of his life he spent in the village of Kurosaki near Nagasaki. Here he interested the entire village in Christianity, and baptized some 3000 of the people into the Catholic Church.

He became deeply interested in their industrial condition,

and did much to aid them. He taught them weaving, and helped them to improve their agricultural methods. In many ways they became to him as his own children. After his death, the villagers came to Nagasaki to receive his body that they might bear it back to their village to rest among them in the village cemetery. He spent his fortune in the work which he loved, and died a poor man, but rich in the love of the lowly people for whom he gladly had given his life.

VII—MRS. WILLIAM J. WHITE

By M. Antoinette Whitman

Mrs. W. J. White (neè Eva. J. Munson) came to Japan in 1879 to be associated with Miss A. H. Kidder in the Baptist school for girls in Tokyo.

From early youth, Miss Munson had been strongly influenced by a friend who was a Romanist, and would have entered that Church had it not been for her guardian who would not give his consent until she should be of age. In the meantime some relations turned her desires from the Roman Church and she became a member of the Warburton Avenue Baptist Church, Yonkers, N. Y. Ritual however, always appealed to her.

Miss Munson had been a teacher in Yonkers, and was well fitted for the place she came to fill in Japan. After three years of faithful work in the school at Suruga-dai, Miss Munson was married to Rev. W. G. White, an English Baptist missionary in Tokyo, afterwards agent of the Tract Societies. Besides her duties in her home with the care of Mr. White's three children, Mrs. White entered with zeal into the mission of the English Baptist Church, carrying on Sunday School and day school work. Those who knew her during those years could but be touched with her loving devotion to Mr. White's children, and the bravery with which she met the loss of her own four little boys.

After Mr. White's death and following his suggestions, Mrs. White was confirmed some twelve years ago at St. Andrew's Church, Tokyo, by Bishop Awdrey, and re-

mained a member of that Church until her death. She assisted for some time in St. Hilda's School, and was always especially interested in the campaign for the purity cause.

About four years ago she became an honourary member of the American Episcopal Mission, and for two years worked in Christ Church, Okubo, of which Dr. Motoda is pastor. She had a Sunday School in connection with that Church, started a church embroidery class, helped in the English classes, sometimes spending whole days in work at the Church. Whatever she undertook she carried out with enthusiasm and energy. She was greatly beloved by all those among whom she worked.

The last year of her life was almost entirely that of an invalid, but all was submitted to with faith, cheerfulness and resignation. The release from suffering and trial came in July, 1915.

KOREA

PART I

GENERAL REVIEW OF THE YEAR

GENERAL SURVEY

By W. G. Cram

This survey is intended to cover the missionary movement in Korea in all phases of its operations during the year 1914—1915, and to further state some observations regarding economic reforms and general political uplift and improvement, as noticed under the new governmental regime which has begun to develop the resources of the country, as well as to establish a wholesome state of society.

The Native Church

In missionary annals, 1914—1915 will rank as a record year for Korea. Peace has reigned within the borders of the Church. Missionaries and native preachers have had marked liberty in presenting the Gospel message. Inquirers or new converts have been received in large numbers. Suspicion has not been attached to this movement toward the Church, and in consequence the Church has been largely free from an invidious surveillance, full of intimidation to the weak and unsophisticated. A mutual good-will seems to prevail between the Church and the "powers that be."

This reign of peace has given the Church time for introspection. This has resulted in a revival of a deep and lasting character, which has swept through certain sections of her borders. In large centres such as Seoul, Songdo, Pyeng Yang, Kongju, Wonsan and contiguous territory, there has been the coming of Pentecost to the church membership, and with this outpouring there has been an enthusiastic presentation of the Gospel to non-Christians, which has resulted in an unprecedented ingathering of inquirers. The Church is not stagnant. It is the one sign of life and active energy amidst a listless, non-enterprising people.

Financial Stringency

While peace has reigned, yet the Church has not been without its trials. These trials have been of a material character. It has experienced the anomaly of want amidst plenty; famine conditions in the midst of one of the record grain crops of the past fifty years. It was thought by many that the "bumper crop" which the early summer indicated would surely be harvested, would give the Korean Church, which is largely made up of the farmer class, a chance to do exploits in the matter of self-support. But the prophecy failed of fulfilment.

The European war, the increase of taxes, the decrease of the price of grain, the stringency of the money market combined to produce a condition rarely experienced even in the most trying years of famine. Rice which marketed at ¥14.00 or $7.00 per bag in 1913, brought only ¥5.00 or $2.50 in the early fall of 1914 after harvest, a fall in price of more than 60 per cent. All other food stuffs fell in price in the same proportion, while imported articles were quoted at war prices owing to the demand in Europe, and the added freight and war insurance rates. It can be readily seen that though the ground brought forth an abundant harvest "to gladden the heart of man," yet political and economical conditions so affected and controlled the output as to cause the Korean to fail to reap the legitimate fruits of his labour.

The Government came to the rescue, and finally succeeded in averting a disaster by buying up grain with government money. The price was speedily raised though not to its normal standard, and only after a large number of the farmers had disposed of their crops. Despite these untoward financial conditions, many Churches have fulfilled their pledges of last year, thus making a distinct advance, though the totals may show a decrease in offerings.

All the credit for the spiritual awakening among the Churches, and the enthusiasm of the evangelistic campaigns, must not be attributed to the activity of the native Church alone.

Missionary Body

It should be noted that this spiritual movement manifested itself in the early part of 1915, after a season of prayer and Bible

study had been observed by the missionaries in almost every mission station in the country. This "Christmas Season of Prayer and Bible Study" was planned as the result of a recognized need. Out of the following resolution, adopted at the Federal Council meeting in September 1914, there grew the universal observance of a special week of prayer with the consequent spiritual results mentioned above.

"Gratefully acknowledging God's wonderful blessing upon the Korean Church and the missionaries, in view of a deep felt need of a special s ason devoted to quiet Bible study and prayer for ourselves, and for the Korean Christians, that God would at this time quicken His servants and the whole Church with renewed power of the Holy Spirit, leading to a deeper sense of sin; a stronger desire for holiness; a fuller knowledge of His will; a closer walk with and a more effective life and effort for the Master;

"And whereas the Christmas season seems to be a fitting time when we should pause in the rush of work, and take a little tiu.e to wait before God in prayer and meditation; we recommend:

"1st. That as far as possible the time from Dec. 27-31 inclusive be set apart for special prayer and Bible study at all places where missionaries reside;

"2nd. That where it is convenient to do so, the members of the different Missions unite in this prayer and Bible study.

"3rd. That the Korean Christians be notified of our plan, and that we ask them to remember us in prayer."

For a full week, in accordance with the above, the whole missionary body gave itself to prayer and the study of God's Word. In many places meetings for prayer in preparation for the special week were conducted. The refreshing showers of grace coupled with definite reconsecration and the infilling of the Holy Spirit gave a healthy tone to the missionary efforts of the whole year. It is a wholesome plan for the missionaries of any country to come together in simultaneous spiritual action. The results in missionary effort are incalculable.

Federal Council

The Federal Council is growing in interest and influence. It is a clearing-house for the common interests of the various Missions. It controls the publication of the Sunday School literature; the union hymn-book and "The Korean Mission Field," a magazine published monthly in the interest of missions in Korea. The Council contributes largely to the spirit of genuine fraternity and co-operation manifested among the missionary body. Under its auspices a Summer Bible Conference is soon to be established. This Conference will have for its purpose the study of God's Word, and the furnishing to missionaries in the East a place to seek respite from the wear and tear of continuous toil. Such an agency will furnish a spiritual and physical tone and recuperation which will make more for effectiveness in the accomplishment of the task.

Christian Literature

The American Bible Society and the British and Foreign Bible Society have distributed more portions of the Scriptures than in any previous year of their work in Korea. This is due to the better trained colporteurs, as well as to the favourable attitude of the people to Christianity. The Christian Literature of the country is wholly handled by the Korea Religious Tract Society. This Society has done an excellent work, but for lack of funds has been hampered in the fullest exercise of its influence as a missionary agency.

The Church in Korea is fast becoming filled with young men who are inquirers after truth. Naturally they turn to the existing literature in their quest. It is a matter of regret that we have not yet in the Korean vernacular, publications of such a nature as to satisfy the cravings of the young mind after philosophical thought. Nor are there many publications whose subject is so handled as to give to the growing thought and intelligence of the land, a statement of the verity of things in such a way as compels its attention, allays its doubts, or to anchor its faith.

True enough there is an abundance of a literature, evangelical in its tone, full of admonition and sufficiently explanatory of the plan of Divine Redemption as to enable any one to find the way of light out of the dark. This of

course is indispensable to the propagation of the faith. But a literature which bulwarks the faith of the Church, which defies and destroys the subtle arguments of deceptive philosophies, which calls the intelligence of youth to the true conceptions of the universe, God's plan, Christ's love and man's place, is what is sorely needed in this day of unprecedented opportunities in Korea.

The works of Herbert Spencer, Tolstoi, Darwin and others too numerous to mention, are cheaply and beautifully printed in attractive bindings, thus making at the outset a favourable psychological appeal for their contents to the opening mind of the Oriental youth. We would not have the young men of the Church in Korea foiled by false philosophies of life engendered through a pernicious, if attractive, literature, when the Christian thought and liberality of the world are thoroughly competent to furnish a wholesome, and altogether satisfactory, as well as impelling literature, to the growing and expanding mind of the East.

This field has not been touched as yet in Korea. Its development is urgent because young Korea, as young Japan of fifty years ago, is beginning to read and think for itself. It remains for some one to render a distinct service to the Christian Church in Korea by the development and dissemination of a strong, virile, attractive, thought-molding and convincing literature. We hope that the day is not far distant.

Christian Education

The educational efforts of the Church in Korea can hardly be called a system. The systemization of education lies wholly within the province of the Government-General of Chosen. However, quite extensive have been the efforts of the native Church and the missionary societies, to give an education to the large patronage which the large number of believers naturally furnishes. The Missions have enterprised the schools for higher education for both boys and girls, while in many instances primary education has been financed and controlled by the native Church. The standard of all schools has been greatly advanced. Recently promulgated educational regulations by the Government-General have for their object the "separation of religion and

education." In the instructions of the Governor-General of Chosen to the local authorities, regarding the ordinances he had just promulgated, the following paragraph, which shows the intent of the Government, occurs :—

"In the educational administration of the Empire the principle is, as has been maintained from early times, to keep education independent of religion; and at the time when the Chosen Educational Ordinance was put into force, I declared that no government or public schools, nor any private schools whose curriculum is fixed by laws or ordinances, should be allowed to give religious education or conduct any religious ceremonies. Now for the purpose of effecting the unification of national education necessitated by the progress of the times, provisions relating to curricula and subjects of study have been instituted for private schools where general education is to be given. In such schools no religious teaching is permitted to be included in their curricula, nor religious ceremonies can be allowed to be performed.

"Nevertheless, in consideration of various circumstances which make it difficult for private existing schools at present, regardless of their being under the management of Koreans or of having been founded by foreign missions, to immediately pursue the policy outlined, a period of grace extending for ten years from now shall be given these existing schools, before applying to them the provisions concerning curricula and subjects of study. In view, moreover, of the fact that it is no easy work for Korean teachers to master the national language in a short time, a due period of grace is also granted in this respect. All private schools are advised to complete preparations as soon as possible within the period of grace so as to put themselves in line with the general regulations, and show themselves in harmony with the aim of the Government to give complete national education."

The Bible has been taught in all Christian schools in Korea as an integral part of the various curricula, and religious ceremonies such as are common to Christian schools have been performed. The above mentioned regulations clearly call for a complete separation of the religious and the secular in all schools. The ordinance of separation

though recently promulgated, is not to go into full effect until after ten years. Within this ten years of grace, those in charge of "private schools" must make the separation effectual. The mission authorities are bending their energies to bring all schools which have been founded under church or mission auspices within the spirit of the regulations as speedily as possible. There will be no attempt to take all the ten years of grace, so generously allowed by the Governor-General, in bringing any secular study or course within the prescribed rules. Of course, since the law allows, the Bible will be taught, until the expiration of the ten years of grace.

Christian College

The Chosen Christian College has been finally located in Seoul. A beautiful site comprising over 200 acres of well wooded land has been purchased from Government. This College is an union enterprise in which a majority of the Mission Boards, having work in Korea, are co-operating. Tentative plans of administration have been formulated and definite work has begun. Plans are being enforced for the speedy development of the institution in line with the educational demands and needs of the times.

Medical Missions

Medical missions comprise one of the most active branches of missionary work in Korea. The past year has seen the erection of several modern hospitals in different sections of the country. The distinct contribution which medical science has made to the building up of the Church; to the establishment of a medium of approach to individuals, as well as to the creation of a confidence in the missionary propaganda, is fully recognized by the missionary force in Korea. Through the hospitals and dispensaries the Koreans have the opportunity to come in touch with the best and latest developments of medicine and surgery.

In a small town in Southern Korea, where is located a mission hospital, an epidemic of typhoid fever began its ravages among the villagers, in a most virulent form. The missionary physician in charge of the hospital secured from a patient some of the typhoid bacilli, and from them prepared in his own laboratary a typhoid vaccine. He urged the people of the village to allow him to adminster this

vaccine, which they did, with the result that two weeks saw the epidemic completely stamped out without any fatalities. The Koreans say the day of miracles is still with us. The above instance is one of many of a like kind. Any Christian missionary movement is seriously handicapped which fails to recognize the value and importance of the science of medicine as one of the agencies working for the Kingdom.

Because of the lack of reciprocity between America and Japan regarding the practice of medicine, all physicians coming to Korea in the future for medical missionary service will be compelled to pass the examinations of the Government-General before a licence to practice will be given. Also trained nurses working in connection with hospitals or in any other capacity will be licensed only upon an approved examination. Several examinations for nurses have been held by the provincial authorities. Every consideration was given those taking the examinations. They were conducted in English, or rather an interpreter was furnished who translated for the candidates.

Conspiracy Case Prisoners

The Korean Church missionary body, and no doubt the whole Christian world, rejoiced at the Imperial clemency which pardoned Hon. T. H. Yun and five others on Feb. 13th., 1915. His Excellency, General Terauchi, the Governor General of Chosen, recommended to the Emperor of Japan the exercise of clemency, which resulted in the release of these famous prisoners, thus ending a case which had attracted world attention

Regarding political reforms, the development of the resources of the country, as well as the various material improvements which have been effected in Korea under the Government-General, the main features may be indicated as follows: (1) Those political reforms which have resulted in the securing of justice and in the security of property; (2) The development of the agricultural industry and related industries such as the encouragement of afforestation and sericulture; (3) The material improvements including the construction of railway lines; the improvement of the highways and the establishment

of an educational system, with emphasis upon industrial education.

(1) Peace and a measure of material prosperity are the present heritage of the Korean people. The fruits of man's toil are secured to him. Easy access of all classes to the courts, and a speedy adjudication of controversies has inspired a general confidence on the part of the people at large. Old practices of graft and oppression have been eliminated. Regarding the work of securing to the people the peaceful possession of their land, the following from the report of Count Terauchi, Governor-General, to the Throne, in 1914, will show the protective measures which are adopted:

"With regard to the ownership and boundaries of lands, land-owners are first required to present reports to the authorities concerned, of the lands owned by them. After these lands are investigated and surveyed, the results are submitted to the perusal and study of local land investigation committees, which are composed of the land-owners themselves and are then determined by the Director of the Extraordinary Land Investigation Bureau. Should land-owners have any objection to the decision, they may appeal to a higher committee, which is composed of the Administrative Superintendent as Chairman, three Judges, and six high officials of the Government-General and Land Investigation Bureau, and is charged with the duty of making thorough investigation of the points at issue, so that nothing may be left undone for protecting the rights of the people. Again, before the commencement of investigation and survey work, printed circulars describing the object and necessity of the land survey, and other necessary particulars with which each land-owner ought to be familiar, were widely distributed in all localities. Officials of the Land Investigation Bureau were also despatched to various localities to make known these matters among land-owners by means of popular lectures, and in carrying out the investigation and survey of lands, their owners were induced to be present on the occasion. As the result of these measures, not only was possible misunderstanding on the part of the Korean people regarding the land survey avoided, but land-owners

themselves, becoming appreciative of the security given by legal ownership, and the advancement in values of their lands, showed themselves prompt in carrying out their obligations with regard to the work."

(2) Especial attention has been given by the Government " to bring about an improvement in the agricultural condition of the country." The large mass of the Korean people being of the farmer class, this move on the part of the Government was a most strategic one, in that it is the one single move which can reach the largest number of people, as well as yield the quickest returns. The following from the Governor-General's report will indicate what is being done to develop the natural industries of the country:

" In order to accomplish this purpose, I planned the extension and creation of organs for encouraging agriculture and introducing improved agricultural methods. For the benefit of the agricultural industry in general, besides the Model Agricultural Station at Suwon, the central organ, I caused the establishment of two branches of the institution, one at Taiku in North Kyongsang Province and the other at Pyongyang in South Pyong-an Province. For sericulture, another branch of the institution was established at Yongsan near Seoul; for cotton cultivation, one at Mokpo in South Chonla province; and for horticulture, one at Tukto near Seoul, and another at Wonsan in South Hamkyong Province. Besides these, as local organs, I caused the establishment of nurseries in all the provinces, charged with the investigation of all matters relating to agriculture, examinations and tests of agricultural products, fertilizers and so forth, giving instruction in improved agricultural methods to Koreans, and distribution of seeds and seedlings. I also caused sericultural schools and agricultural schools to be established, the former in many places and the latter in important local centres. Further, I appointed a large number of experts to the central and provincial offices to teach and guide Koreans in general agricultural industry, sericulture, stock-breeding, irrigation and so forth. I also occasionally issued special instructions with regard to the cultivation of rice and upland cotton, sericultural in-

dustry and stock-breeding, and showed methods to be pursued in effecting improvement and obtaining increased crops. Finally, in order to encourage the general agricultural industry, I abolished, in 1912, export duties on rice, cotton, silk-cocoons and many other agricultural products."

(3). Material improvements have made rapid strides in Korea. The Government-General is constructing railways as fast as finances will permit. At present there are 934.1 miles of completed construction, with work being done on several small divisions in various parts of the country.

Extensive improvements are being made upon the highways. Well graded roads of generous width are being constructed to all railway, market and provincial centres. The remote districts can market their produce with comparative ease.

Progress is being made by the Government in the establishment of its educational system. Stress is placed upon the need of industrial or technical education. The "National Language" (Japanese language) is taught in all the schools. Emphasis is placed upon its study, and many subjects are taught through its medium. The Koreans become quite proficient in its use within a very short period of time. The grammatical construction of the Japanese and Korean languages is very similar, while the knowledge of the Chinese character furnishes a key with which the language is opened to the Korean. It has been said that the acquisition of a vocabulary of Japanese words with a study of Japanese euphonics, will put a Korean in possession of a speaking knowledge of the Japanese language. However true or false the above statement may be, it is undoubtedly true that there are many kindred features between the Japanese and Korean languages. The coming generation of Koreans will be experts in the use of the language of their rulers. They will show an ability unsuspected by the superficial observer of the Korean people. Their talents have been buried beneath centuries of oppression, and decadence has resulted. Give them an opportunity to touch the educating influences of the world, and their progress will be as marked as that of their ruler, Japan. In the educational system of the

Government, both academic and technical, and in the various private schools now established in the country, an open door has been placed before the Korean people. They will surely enter in, and in consequence the next generation will see a transformed, thinking, thrifty, happy generation seeking personal and economic welfare. With full and unlimited liberty guaranteed to the propagation of the Gospel of the Prince of Peace, this thinking, thrifty, happy people of the next generation will respond to the appeals of personal religion, and will give to the Church, the beauty and strength of an educated mind.

KOREA

PART II

CHURCHES AND MISSIONS

CHAPTER I

THE AUSTRALIAN PRESBYTERIAN MISSION

By D. M. Lyall

During the past year the Australian Presbyterian Mission has been rapidly finding its feet. It was mentioned in last year's review that reinforcements in proportion to our needs only began to reach the field in 1910. Since then they have come fairly rapidly, but we are still four men short of our policy. Several of the new workers have passed through the preliminary stages of language study, and now that they have assumed their full share of the work, they have greatly increased the ability of the Mission to prosecute the task of evangelizing the large and important province of South Kyeng Sang, (Japanese, *Keisho Nando.*)

Field and Strength

Until last year two-thirds of the province was our sphere. The American Presbyterian Mission North had charge of the other third. In 1913 the latter Mission agreed to the transfer of all their work in this section to our Mission. Last year the home authorities agreed to the arrangement made by the Missions, and the transfer took place at the end of September. Under this arrangement we take over ten and a half counties, with a population of roughly half a million, making our total evangelistic responsibility 1,492,000 persons. With this territory we have taken over ninety-eight Churches with 893 catechumens, and a total adherentage of 4,265 people. This gives us a grand total of 276 Churches, 4,319 communicants, 2,516 catechumens, and 11,727 adherents.

Adjacent Territory

As a large proportion of the new territory is adjacent to one or other of our Mission stations, it is apparent that it can be worked

much more conveniently than hitherto. To take a single example. The Masampo Station gets territory with thirty-three Churches all lying within a twenty mile radius. Formerly a missionary had to travel the fifty-four miles from Fusan in order to get at some of these Churches. Of greater importance than ease of access to the people, is ease of access to the missionary, a condition which Koreans very much appreciate in time of stress. An immediate result of the transfer has been a great increase in the total attendance at the New Year station Bible classes. The total enrollment of men this year reached 750, a figure greatly in excess of the combined provincial total of the two Missions in 1914. This result is naturally accounted for by the greater propinquity to the places of the study now enjoyed by many of the Christians of the province.

Growth

The growth of the Churches during the past year has been steady, but not remarkable in extent. Our evangelistic problem is very large. Throughout the whole province only about seven persons out of every thousand of the population are Christians. If the organization of the Korean Church were as far advanced as in some other parts of Korea, the problem would be more manageable; but as there are at present only two ordained Korean pastors among our 276 Churches, practically the whole burden of the pastoral care of the seven, as well as the evangelization of the 993 falls on the foreign missionary. Still there are many encouraging features.

Change of Attitude

These are seen in the changed attitude of the ordinary man towards Christianity. When the Gospel is presented to him either in the way of little more than a passing greeting, or at greater length, the reply is almost invariably "those are good words." A very different reply was usually given a few years ago. There is a general agreement among our missionaries that Koreans are more ready to hear the Gospel than they were a little while ago. Probably the greatest hindrance to our work, outside the natural unwillingness of the unregenerated man to yield his heart to the claims of Christ, is the frequent failure of the convert to live in accordance with the standard of the Bible, and to realize

that that standard is not a mechanical affair of set rules. The religion of the broken and the contrite heart is as yet a secret which is known only by the few.

Self-support

Some progress has been made during the year in the realization of the principle of self-support. Three factors help to explain how the people of this province are relatively backward in this essential part of church work. One is the newness of so much of the work. Many of the 276 Churches were planted less than six years ago. Another is the haphazard hand-to-mouth methods of Korean finance. How Koreans live is a problem to defy the wit of man to solve, of a Western man at any rate. Very few of our people own their land. Most are tenant farmers. Another arises out of the failure to grasp the essentials of the Christian life mentioned in the last paragraph. Systematic giving and the joy of it are only beginning to be understood by a few of our people. It is difficult to say what the giving of our people represents in the way of self-sacrifice; but they certainly do not give more than one-fiftieth of the average income, and possibly not more than one-hundredth. The giving for educational purposes has been on a generous scale in certain centres; but the support of helpers has not been taken up with the enthusiasm that characterizes the Churches of Northern Korea. It is to be remembered that in spite of an unusually large harvest, the present is a period of exceptional financial stringency, and therefore to maintain the past standard of self-support is really an advance. Most of our territory has at least done this much, while one station has gone ahead to the extent of securing support for two new helpers. We look forward to the ultimate solution of this problem, because some of our people have already shown that it is in them.

Educational Work

Our educational system is coming nearer to its full development. We have now nineteen schools of primary or upper primary grade, with 1,012 pupils attending them. The first step towards the organization of our Boys' Academy at Masampo is to be taken this year. We hope to organize our Girls' Academy at Fusanchin in 1916. In several centres, night

schools, conducted especially for girls and young married women, who cannot attend the day schools, are proving successful in establishing points of contact with many who would not be reached in any other way.

Medical Work

Work in the Margaret Whitecross Paton Memorial Hospital at Chinju, the opening of which was noted in last year's review, has proceeded steadily. The necessary training of the Korean staff has made it undesirable to aim at rapid extension of the number of in-patiants; but the out-patient department hás increased in the number of attendances. The presence of Dr. Taylor at Tongyung Station has made it possible to give medical relief at another centre. A very large number of patients was treated at his dispensary.

Co-operation

The co-operation with other Missions mentioned last year is being continued. One instructor has been sent for three months to the Theological Seminary at Pyeng Yang, and two for the same time to the Severance Union Medical College at Seoul. Owing to our big evangelistic responsibilites, and our insufficiency of clerical workers, we have been unable to co-operate so far on the teaching staff of the Union College at Pyeng Yang.

Leper Asylum

The Leper Asylum maintained by the mission to lepers in India and the East, at Fusanchin, has been full to overflowing during the year. There are always more applicants for admission then can be received, and the exacting nature of the work is a very heavy drain on the time and strength of the member of the Mission who superintends the work.

Work for Japanese

The evangelistic work among Japanese in this province in which all the members of our staff are keenly interested, has had to be curtailed this year owing to the transfer of the only worker with the language, from Chinju to Masampo. The Rev. F. S. Curtis has paid several visits to centres in the province where there is no work being done by the Japanese Church, and a graduate of the *Meiji Gakuin* in our mission employ at Chinju, has kept the flag flying

there. There is evidence that the work, at present unfortunately interrrupted, has not been thrown away, and we are looking forward to the time when we shall be able to take it up again.

CHAPTER II

MISSION OF THE CHURCH OF ENGLAND

History of Anglican Work

"The Mission of the Church of England in Korea is the outcome of her older Missions in China and Japan. For years the Bishops at the head of the English Church Mission in those two countries, in spite of their own urgent needs, had seen the importance of completing the chain by establishing a Mission of the English Church in Korea, which was then being gradually opened to the world, and in which British commerce was already playing a leading part."

As far back as 1880 a Japanese catechist had been sent over tentatively to Korea by Archdeacon Shaw of Tokyo, while in 1885 two Chinese catechists had settled in Fusan, their support being guaranteed by the native members of the Church founded by Archdeacon Wolfe in Fuhkien. Those tentative steps, and the repeated representations made to the Archbishop of Canterbury by the Bishops in China and Japan, finally culminated in the consecration in Westminster Abbey, on All Saints' Day 1889, of Dr. Charles John Corfe, (till then a well known and much loved chaplain in the Royal Navy), as Bishop in charge of the first regular Mission of the Church of England in Korea.

Bishop Corfe arrived in the country in 1890, and continued to hold the reins until his resignation in 1905, when he was succeeded by Dr. Arthur Beresford Turner, whose episcopate was to the grief of all who knew him prematurely cut short by his death, at the early age of forty-eight, in the autumn of 1910. On St. James' Day, 1911, the present Bishop, Dr. Mark Napier Trollope, was consecrated by the Archbishop of Canterbury in St. Paul's Cathedral, to take his place.

Present Staff

The Mission therefore may be said to be keeping its "silver" jubilee this year. From the outset however, it has been much hampered by insufficiency of staff, and the inevitable changes consequent on sickness and death, and the other circumstances which are so apt to hamper an infant Mission. At no time until quite recently had the clerical staff exceeded seven or eight, and at times in the early years it had sunk as low as two, or even one, besides the Bishop. During the year 1914, the Bishop had under him a body of thirteen English priests (unmarried), and one Japanese priest (married), and on Trinity Sunday (June 7), a first step was taken in the formation of a native ministry by the ordination of two Koreans and one Japanese to the deaconate.

The other members of the staff, besides the clergy, were two doctors (married), one lady doctor, two trained hospital nurses, and one dispenser (all English), together with seven Sisters of the Community of St. Peter, and seven other unmarried lady workers. From its earliest days the Mission has always endeavoured to minister to the Japanese immigrants as well as to the indigenous Koreans, and of the above mentioned European staff, one of the priests and three of the lady workers are engaged solely in work amongst the Japanese.

Native Strength

The first baptism of adult Korean converts took place in the autumn of 1897. And the returns at the close of 1914 showed that there are now about 5,500 baptized Christians (3,200 communicants) of Korean birth, and about 350 (250 communicants) of Japanese birth, under the care of the Mission. In both cases the above figures include men, women and children, but exclude all unbaptized adherents, such as catechumens, hearers etc.

Centres of Work

The work among Koreans is carried on only in the two central provinces of Kyong-ki-do and Chung-chong-do, and (to a small extent) in Hwang-hai-do, being organized from six different centres, Seoul, Chemulpo, Kanghwa, Suwon, (Kyong-ki-do), Chin Chun (Chung-chong-do) and Paik Chun (Hwang-hai-do), in all of which places one or more foreign missionaries reside. The work among the Japan-

ese is scattered all over the country, but has its chief centres in Seoul (with a resident English priest and Japanese deacon), Fusan (with a resident Japanese priest), Chemulpo and Taikyu, in all of which places there have been also English lady workers resident.

Educational Work

The Mission has very little educational work of its own, except four or five small primary schools for boys, and about an equal number for girls, in different country stations. In view of the declared educational policy of the Government-General, this would seem to be rather an advantage than otherwise. The Bishop hopes to make more and more use of the excellent educational facilities provided by the government schools, supplying the requisite supervision, discipline, and Christian instruction through a system of residential hostels.

Hospitals

Long before any evangelistic work was possible, the Mission had begun that hospital and medical work, which has always formed one side of its activities. This was largely made possible by Bishop Corfe's old naval friends, who raised (and continue to raise) a fund for this specific purpose—His Majesty King George V. who has always been one of its warmest supporters, being the present patron of this Hospital Naval Fund. For many years two hospitals—one for men and one for women—were maintained in Seoul, in addition to the Hospital of St. Luke at Chemulpo, which was opened as soon as the Mission entered the country twenty-five years ago.

But the confusion arising from the Russo-Japanese war in 1904-5, coupled with the great extension of the hospital work under the care of the American Presbyterian Mission, led to the relinquishment of the work in Seoul, and the concentration of the Mission's medical efforts in Chemulpo, where a great and useful work has been steadily carried on. Over and above this, the Mission also maintains one other hospital, with a resident doctor, at Chin Chun, one of its largest country stations.

The Mission is financed to a great extent by the Society for the Propagation of the Gospel in foreign parts, which finds about half the funds required, the rest being supplied from special associations, like the "Hospital Naval Fund" above mentioned.

CHAPTER III

METHODIST EPISCOPAL CHURCH MISSION

By B. W. Billings

Evangelistic Work

This report is for the thirtieth year in the history of our Mission in Korea. Economically, the people have suffered greatly, due to the tightness of the money market, and the low prices which they have received for farm products. Nevertheless spiritually it has been one of the best, if not the best year in all our history. Certain things which have become characteristic of our evangelistic work in Korea were especially marked this year. These are power in prayer, zeal for Bible study, and thorough going revivals.

A Spirit of Prayer

A remarkable spirit of prayer has been upon the Church. Almost as soon as the news of the opening of the great war in Europe reached us, the Korean Christians on the Kongju work, sent out a call to prayer, requesting that a day be set aside for prayer for the restoration of peace in Europe, and urging that it be made a topic of daily intercession. Early in November a missionary found an average attendance of one hundred and fifty at daily daybreak prayer-meetings, which were held for two weeks in the Church at Chinnampo. About the same time similar prayer-meetings in the First Church in Seoul resulted in a revival which worked the regeneration of many of our students in the mission schools, revived the church membership, and then spread to some sixty other Churches by the time of the Christmas vacation. A little later prayer-meetings were held in the various Churches in Pyeng Yang, just before the annual February city Bible class, and the result was not only a fine class, but the largest ingathering of

new believers but one in the history of our work in that city. All these are but a few of the numerous evidences of a spirit of intercession which was widely manifest. The trained and thoughtful men of the Church were giving themselves to prayer in a way that brought things to pass objectively.

Bible Classes

The records in Bible class work seem to have been broken. While we have no statistics available to report the total number studying in such classes for all our work, we do know that in many parts of our work the classes were the best we have had. This year at the city Bible class in Pyeng Yang some 240 adults enrolled for study, and as a result of the personal work of the Christians, and evangelistic services in each of the Churches every night, several hundred people publicly promised to believe in Jesus. Or, to give another illustration from the writer's personal experience, 227 men gathered from the forty Churches of one missionary's field of labour. The interest was so intense that less than twenty left before the close of a ten days' class. Each day opened with a large company of earnest men gathering at the early prayer-meeting. The days were given to the study of the Bible, and the nights to evangelistic meetings. Is it any wonder that these men scattered to hold similar classes in thirty-four places which enrolled a total of 2010 people for study, that many Churches were revived, and that church attendance was greatly increased?

Revivals

When Christians give themselves to intercessory prayer, and come aside to study the Word, the Lord sends gracious revivals. So this year, from north to south, and from the older work on the islands of the Yellow Sea on the west, to the most recently established Churches along the shores of the Sea of Japan on the east, many hundreds and even thousands have entered into the deeper experiences of the Christian life. Sometimes little school boys were touched and saved; again church officers and leaders convicted of sin while studying the Bible, would break down and confess their sins. Older students entered into a knowledge of the life hid with Christ in God, and a thorough-going series of meetings in the Theological School brought many of

the men into a place of greater power. Perhaps the most remarkable meetings were those which swept over the Kongju district, but all over the work similar meetings, resulted in twice-born men and revived Churches. The gracious influences of this revival spirit reached so widely, that a Korean evangelist was found limiting his report at the Annual Conference to what he had been able to do in working in our sister Missions.

For weeks before the Annual Conference which met in Seoul, during the latter part of April, early morning prayer-meetings were held in the Church which was to entertain the Conference. In addition many individuals had been uniting in prayer that the Conference might be a time of spiritual uplift and refreshment as well as a time when the necessary business was transacted. The result was that we had a most blessed session. Each day began with a daybreak prayer-meeting, and the evenings were given to evangelistic services. Bishop Lewis of China and Bishop Warne of India, gave great messages, and the men were so richly blessed that they decided to stay over an extra day at the close of the Conference for an all-day prayer-meeting. The potential power of such a Conference we cannot measure, but we fully expect to see it register itself in the statistics of the coming year.

Institutional Work

This Mission unites with the Mission of the Methodist Episcopal Church South in conducting a Theological School which reports an enrollment of seventy-three students. The new buildings for this institution are now in course of construction on a beautiful site outside of the West Gate in Seoul. The work of the theological students who are in the city for six months a year, is proving a great factor in the success of our work.

The reports made in April show that there are 104 boys' schools, with 227 teachers, and 4643 pupils, and 63 girls' schools, with 146 teachers and 3105 pupils now connected with our work in Korea. Most of these give only work of common school grade, but there are higher schools for boys in Seoul, Pyeng Yang, Yeng Byen, Kongju and Haiju, and for girls in Seoul and Pyeng Yang. The total contribution of the Korean Churches for education as reported

in June 1914, was ¥21,602, and for the following period of about ten months to April 1915, it was ¥20,689. This is an amount considerably larger than the total educational budget of our Mission.

College w rk heretofore conducted at Pyeng Yang, has, now been transferred to Seoul, in accordance with the decision of the Mission Boards in America. Work has opened auspiciously, and we believe that time will fully vindicate the wisdom of the decision of the Joint Committee in the matter of the location for college work. Out of a large number of applications, fifty-five students are now enrolled and studying in this institution. Of this number thirty-four are from our Church, the remaining come from three other Missions. It is interesting to note, that although students are not excluded because they are non-Christians, all those who have enrolled are professing Christians, and nearly all are graduates of mission schools.

Union Work

We unite with other Missions in conducting two institutions in Seoul. One of these is the Severance Union Medical College, where we furnish one doctor on the teaching force, and thus secure the opportunity for our young men to secure medical training under Christian auspices. The second is the Arthur T. Pierson Memorial Bible School. In this union school we have a majority of the fifty students now enrolled.

Any statement of our institutional work must include the hospitals. Our mission has new modern hospitals in Haiju and Wonju, and is now building a new hospital in Pyeng Yang. This latter building is a belated acknowledgement of a score or more of years of splendid medical service.

The institutions conducted by the Woman's Foreign Missionary Society will doubtless be represented in other reports. Suffice it to say here, that in considering the large results of our labours as shown in the figures below, it should always be remembered that a very large share has been the direct result of the consecrated lives and faithful service of these good women who have been our constant helpers.

Statistics

In April 1915, we reported 358 Sunday Schools. with 1692 teachers and 26,911 pupils. There are 12,125 full members, or just about five times as many as ten years ago, and 8,926 probationers, 3,047 baptized children, and 20,292 enrolled seekers in attendance at church services. This makes a total adherentage of 44,390. The total number of baptisms during the last ten months was 1650. The total contributions for the same time amounted to ¥52,240 as against ¥61,968 for twelve months the year before, so that the ratio was the same in spite of the hard times. There are 485 Churches in our work, or about one for every one hundred adherents.

CHAPTER IV

METHODIST EPISCOPAL CHURCH, SOUTH MISSION

By R. A. Hardie, M.D.

The Field

The territory apportioned the M. E. Church, South, in Korea, is a rectangular section stretching across the centre of the peninsula, comprising thirty counties, and containing a population of 1,112,000. It is divided into six districts, which are worked from four mission stations, Choonchun, Seoul, Songdo, and Wonsan, the two stations last named, each having an East and West district.

The Workers

The foreign missionary force numbers sixty-seven,—twenty-three married couples and twenty-one single ladies—of whom fifty-four were on the field during the year 1913-14. The native force consists of about three hundred workers, classified as follows—ordained deacons, four; local preachers, twenty-two; helpers, fifty-five; Bible colporteurs, twenty-seven; Bible women, forty-one; high school teachers, twenty-four; common-school teachers, one hundred and sixteen; and hospital assistants, about twelve, two of whom are licensed physicians.

Organization

The most progressive feature of the year, was the reorganization of our Mission, to include the Korean preachers and a limited number of laymen as participating members. This was done in accordance with recent legislation of the General Conference which provided that;

"In foreign fields and in sections of the Church at home where on account of race or language it may seem desirable, work that is under the care of the Board of Missions, and is not sufficiently advanced to be erected

into an Annual Conference, may be organized as a Mission.

"The Mission shall meet annually, and shall be composed of all regularly appointed missionaries and native preachers, with lay members, the number of whom and the mode of their appointment each Mission shall determine for itself. ..... This meeting shall exercise in a general way the functions of a District Conference.

"For the consideration of financial and other matters relative to the policies of the Board of Missions, the missionaries of any Mission may, when they deem it necessary, hold separate meetings and report their proceedings to the Board of Missions."

State of the Church

The church statistics, not only as compared with last year, but as compared with two years previous to that, show considerable decrease in important items. The following suggestions account for this in part at least. The trials, incident to political changes, which the Church has experienced during recent years, have found many members, who came in on the crest of a great revival, insufficiently grounded in the faith. Economic conditions are increasingly making demands upon the masses, which test the genuineness of the faith of professors of Christianity severely, and tend to make all phases of evangelistic work more difficult than formerly.

Three of our four mission stations are on the outskirts of our territory, making it difficult at best, to give much of it direct missionary attention; but during the last three years our evangelistic force has been depleted on account of sickness and the demands of other branches of the work. The native evangelistic force of the young Church, has therefore lacked supervision and skilled leadership, at the time when it needed it most. As a consequence the Church has suffered spiritually as well as numerically.

Discipline

Following the recommendation of our last annual meeting, that specific attention be given to the question of discipline in the matter of Sabbath-breaking, ancestral worship, early

marriages, and all actions contrary to the General Rules of our Church, closer conformity to the Christian standard has been required this year, and most of the church rolls have been revised with wholesome effect.

Statistics

Our six districts comprise 38 circuits, including in all 261 societies, 199 of which have church buildings. During the year 241 adults were baptized, but in spite of this the membership of 5988 shows a decrease of 304. The number of probationers is 1230, an increase of 57. There are 178 Sunday Schools, with an attendance of 7447. The contributions to the support of the ministry and other church purposes, amount to ¥8,437.20, a decrease of ¥2,717.60, more than half of which decrease however is due to the fact that the figures given are for ten months only. In addition to this ¥2,784.74 were contributed for educational purposes, an increase of ¥494.09 over last year.

Bible Study Classes.

A graded and correlated course of study for local circuit and station Bible study classes has been prepared, and during the year Bible classes were held in all the circuits. In connection with these classes, which were attended by women as well as men, revival services were held and much good accomplished. In addition, sixty Bible study classes for women only were held by the lady missionaries, and in many of the Churches, groups of women are now following the special four years' course of study prepared for the women of the Church. The lady missionaries have visited 156 country Churches, and under their direction 1704 Churches and villages have been visited by Bible women.

Theological Students

The training of the native ministry of our Church is carried on in the Pierson Memorial Bible School and the Union Methodist Theological Seminary. The two Methodist Missions and the Seoul station of the Northern Presbyterian Mission unite in work in the Pierson Memorial, in which sixty-eight students were enrolled this year, nineteen of them members of the M. E. Church, South. The Seminary is the joint institution of the Northern and

Southern Methodist Churches, and graduation from the Pierson Memorial is the standard of matriculation into the Seminary. The theological students attending the Seminary during the year number fifty-nine, fourteen of whom are from the M. E. Church, South.

Bible Schools for Women

There are two Bible schools for women in the Mission, one in Songdo, the other in Wonsan. No woman is eligible for study in these schools, who has not completed the first two years of the course for women. They are in session for three months during the year, and the combined enrollment this year was fifty-four.

Bible Societies

In connection with the evangelistic work of the Mission, mention should be made of the valuable aid rendered by the British and Foreign and the American Bible Societies. There has been a considerable increase in the sale of Scriptures by their colporteurs in some of the districts. This is largely due to the assistance of colporteur directors, who have travelled these districts with the colporteurs, and taught them how to be more effective in their difficult but important work. One of our District Superintendents reports that at the beginning of the year the average monthly sales of the colporteurs under his direction were only one hundred and on, but that after the visit of the Bible Societies' agent, the average sale of Scripture portions increased to 519.

Educational Work

Four men and eight lady missionaries have been engaged in the general educational work of the Mission during the past year. Our largest high school for boys is the Anglo-Korean School at Songdo. "This School is the mission Academy or Middle School. The efficiency of the faculty, and the raising of the course of study to the recognized standard have given the School a degree of prominence hitherto unexperienced. The graduates this year stood higher in the tests given by the Educational Senate than the pupils from any other Christian school. There are 100 pupils in the higher department, 160 in the primary department, and 25 in the special trades course. The spirit of the student body is excellent."

The Mission has three higher schools for girls; Holston Institute, located in Songdo, the Lucy Cunninggim in Wonsan, and the Carolina Institute in Seoul. The total enrollment for the year is 300, Holston Institute having 109, 68 of whom were boarders. The Mission has also a school for widows and married women—the Mary Helm, located at Songdo. During the year the attendance at this School has increased from 15 to 29.

The primary schools of the Mission are sixty-four in number, an increase of eighteen over last year. The total enrollment of these schools is 1933, an increase of 432. Some advance in self-support has been made in this branch of the work.

Medical Work

Medical work is carried on in all our stations, under the direction of three missionary doctors, one trained nurse, and two native graduate physicians. Ivey Hospital in Songdo, and the Good Samaritan in Wonsan, show most favourable reports. The number of patients (including repeats) for the ten months, was for the former 7439, and for the latter 7568. An evangelist is employed in each of these institutions, and Ivey Hospital reports ninety-six professions of faith during the year. The hospital also reports considerable advance in receipts, the amount received from Korean patients alone, being ¥4173.765. The Choon-chun Hospital was closed for a part of the year, but during the latter part of the year it was re-opened under the direction of a graduate of Severance Medical College. Our medical work in Seoul consists in taking a part in Severance Union Medical College. Dr. N. H. Bowman was appointed to the department of eye, ear, nose and throat, but on account of sickness in his family was forced to return to the United States, after only seven months' work. During this time he treated 15000 patients, and turned over a net profit of ¥2000 to the institution.

CHAPTER V

ORIENTAL MISSIONARY SOCIETY

By Cowman and Kilbourne

Evangelistic

Although the past year (1914) brought with it peculiar difficulties and financial stringency, it has nevertheless been one of blessing and advancement, for which we give God all the glory. There were more than nine hundred souls that sought pardon for their sins during the year, many of whom have become earnest Christians. Many of these were the result of special effort at the New Year and other times, the work at Holiness Tabernacle, Seoul, yielding the largest returns, there being three hundred and eighty for evangelistic meetings, and five hundred and sixty-seven seekers at that Hall.

Two hundred and twenty-three open-air meetings were also held from there, having an attendance of over seven thousand four hundred. 88,540 tracts were distributed.

Open air Work

The open air work is a very special feature with our Society, and is continued throughout the year at all stations when not restricted by the authorities. There were about five hundred such meetings during the year, with good results. The people always give good attention to the preaching. No doubt much good seed is sown broadcast by the open air work, and also by the general distribution of the Gospel portions and good tracts.

Bible Training Institute

1914 was the fourth year of our Bible Institute, which is under the superintendence of Rev. John Thomas, assisted by five others. Nine new resident students were received, bringing the total up to twenty-two.

Seven completed their three years' course of study during

the year, and were appointed as evangelists and Bible women at our mission stations in Seoul, and in the interior, and have been used of God in leading many souls to Jesus Christ.

New Mission Stations

The Lord supplied the need, and enabled us to purchase locations, and build Gospel Mission Halls at Cholwon, Yat Bowie, and Un San, where we have located evangelists and Bible women.

A location has also been secured at Kinsen (Kim Chun), and we are negotiating with the contractor about building a mission hall there also.

Several meetings a week are being held at these places, and at Songdo, and many who once were in heathen darkness have come into "the light and liberty of the children of God."

A pastor was appointed to take charge of the work at the Bible Institute Chapel, Seoul, and although the work is new, there has been much encouragement, and Sunday morning and evening a goodly company gather to worship the Lord, and to hear the good news of salvation. The pastor and Bible woman visit the homes in the neighbourhood, not only to invite the people to the services, but also to tell them of Jesus. At the New Year, the special meetings yielded about ninety seekers.

A Sunday School for heathen children which was started the previous year has grown considerably during the past year, being conducted by Miss Oakes, assisted by two or three of our men and women students, and it was as a result of the Sunday School work that the regular meetings were started.

Bible Women's Work

The Bible women's work in Seoul and at the interior stations has been one of the most encouraging features of the work. The women students of our Bible Institute go visiting once or twice each week, and the regular Bible women give a good deal of time to it. The following is one of many interesting items reported, and shows how God can use His handmaidens in His service.

One day while visiting, Sister Li met an old woman at the gate of a house, and noticed that she was weeping

bitterly. She tried to tell her of Jesus, but the old woman only repulsed her in anger, and even made as though she would strike her, but in a little while she calmed down, and told her pitiful story. She had become a widow when her only son was two years old, and now, at the age of twenty-six he had been burned to death, therefore her heart was very bitter towards God, and she did not wish to listen to any of these things. Sister Li then told her how her own son had died when he was twenty-four years of age, but Jesus was her Comforter, and gave her much joy as she went about preaching a full salvation. As the poor woman listened to Sister Li's sorrow, she dried her tears, and began to take heed to what was being said, so Sister Li went on to tell her of His wonderful love, and of how He had suffered on Calvary's cross for our sins, and for the sins of this poor suffering woman. This touched her heart, and turning from her sins and sorrows she welcomed Jesus into her heart, and was saved.

Special Missioners

In the spring of the year we had the joy of welcoming Dr. George D. Watson of Los Angeles, California, to Korea. He remained about three months teaching in the Bible Training Institute, and also holding convention meetings which were seasons of blessing and refreshing, not only to our missionaries, workers and students, but to Christians of other Churches.

At the services which were held at our Holiness Tabernacle in the city nearly one thousand people attended. One young woman confessed that previous to those meetings she had been very sad because her prayers were so cold, and she felt that God must do something for her or she would lose her spiritual experience altogether. She sat and drank in every word of the addresses, and her testimony afterwards was that no one could rob her of the joy which God had put into her heart, and she was praying that a door of service might be opened for her and her husband.

God answered this prayer and they are now in His vineyard, labouring where God is blessing them even in the face of difficulties.

Tract Distribution

As far as possible, we arrange for our young men students to visit the villages one day in every week, to hold open air meet-

ings and distribute tracts. Brother Li Myung Won is usually the leader, and he tells of a visit to a district about ten miles beyond the East Gate of Seoul, where there are eight small villages containing about five hundred houses.

Two street meetings were held, and numbers listened to the Gospel message, and afterwards gratefully received the tracts. In this way the Gospel seed is being sown in many places, and we are expecting a harvest in fulfilment of His promise, "Cast thy bread upon the waters, for thou shalt find it after many days."

CHAPTER VI

PRESBYTERIAN CHURCH IN THE U.S.A.

By Charles E. Sharp

Economic Conditions

The work of the Korea Mission of the Presbyterian Church in the U.S.A. for the past year, can but be understood only as we look at it against the background of an economic condition prevailing in this country during that time.

Since the work began, there has been a constant succession of disturbing events and crises. Some of them have affected the whole population of all or part of the country. Others have affected the Church principally. When a complete history of the Korean Church is written, then it will appear how remarkably the Providence of God has worked along with the teaching and preaching of the Gospel, in bringing about the measure of success that has been attained. These various trials have shaken the country out of its old conservatism, and prepared the minds of the people for the reception of Christianity. In some cases they have been a furnace of fire to the Church, purifying it and quickening its faith, and reminding it that its hope is above, and not on anything that is in this world.

Hard Times

The whole country seems to be passing through a somewhat similar trial at the present time. In this case it is an economic condition that constitutes the trial. It is not the province of this article to discuss financial conditions, but simply to state some facts as they bear upon the progress of mission work. It began with a general stringency in the money market. Money was "tight" and could not be secured to carry on business. In the midst of this, the great world war broke out, and money become still "tighter." Many

business men failed. Prices on farm produce dropped, and in many places not more than one-half or even one-quarter of the normal price could be secured for the farmer's grain. Prices in land also declined, and in some cases it was almost unsalable. But rent, taxes, debts, etc. all had to be paid, and the rice had to be sold for what it would bring, and so passed out of the hands of the mass of the farmers. The result is that many people have little to eat, and no money to buy the necessaries of life. There is thus presented the astonishing phenomenon of an abundant harvest of grain, and at the same time semi-famine conditions prevailing over a large part of our field. It has been extremely difficult to raise money for workers' salaries, church expenses, and for schools. These conditions have proved to be a great trial, and it is against this background that we must look at the results of the year's work. But like other trials through which the Church has passed, it promises to be a blessing in disguise.

Faith Weakened

It is true that some individuals and also some Churches have been shaken. Some men have given up their faith, and some Churches have declined in numbers and in interest. One man remarked to the writer; "It is hard to go to the Church and worship God on an empty stomach." Some have been told that "it is well enough for missionaries and people of wealthy nations to observe the Sabbath, but that it will not do for poor people like the Koreans," and some people have listened, and fallen into the sin of Sabbath-breaking. Other sins connected more or less with money matters have been common. Some people are simply despondent and discouraged.

Beneficial Effects

While there is this distressing side just mentioned, upon the average Christian the effect has been beneficial. A threatened wave of materialism has been checked. People were in danger of putting too much emphasis upon the material things of life, but a new impetus has now been given to spiritual things.

Some of the large central Bible classes, attendance upon which requires a considerable expenditure of money, have lost in numbers attending, but there has been a distinct

gain in the number of local and district classes, and in attendance upon the same. More people have been studying the Bible in classes than ever before.

A marked feature of the work has been a widespread evangelistic spirit manifesting itself all over our field. The Christians have been aggressive evangelistically. There has been much personal work done. They have gone out preaching all day from house to house, some of them for several days at a time. They have given away tens of thousands of sheet tracts, and have sold tens of thousands of Gospels. Many Churches have sent out evangelists for one, two or more months.

Revival Meetings

There has been development along the line of revival meetings. They are different from the ordinary Bible class in several ways. Their object has been the presentation of the Gospel in popular meetings through sermons and addresses to unbelievers, with the aim of getting an immediate decision for Christ on their part. Such meetings are common enough at home, but are a comparatively recent development in this field, unbelievers having formerly been brought in by personal hand-to-hand work, attendance upon a church service only beginning after the person had decided to become a Christian. These evangelistic campaigns have been held in nearly all our large centres.

In a very large number of the smaller Churches, too, special evangelistic meetings have been held. And similar campaigns have been tried in totally unevangelized regions as well. The results have been encouraging. Thousands of people have expressed a desire to become Christians, and thousands of others have heard the words of life, and have gone home to think about it. The effect of the hard times upon the unbelievers too has been good. Their confidence that they can get along without God has been broken, and their minds have been very receptive of the message. The attitude of many is like that of the man who said he wanted to be a Christian in order that he "might at least have a peaceful mind among his many difficulties." The already larger number of men outside the Church who think that Christianity is a good thing, and that men *ought* to be Christians, has been largely increased.

Self-support

Our Church is very largely self-supporting, and this principle of self-support has had a very severe test this year. Will the Christians with hunger staring them in the face, still give money and grain out of their scant store for the purpose of keeping up the Church and its work? It has been proved that they will. A few helpers have had to be dropped, but in other places some have been added, so that there is not much change in the total number. The Churches show a very great reluctance in dropping even a single helper. In many houses when the rice or millet is taken out for the evening and morning meal, a portion is set aside for the support of the helper. The helpers, too, have shown a good spirit, and a willingness to suffer with the Church in its difficulties. In some sections even an *advance* has been made in self-support, by adding new helpers, or by assuming the entire support of men whom they have only partially supported before.

Leadership

Another feature observable by one who has been with the Koreans for a number of years, is the development of church leadership. This is very marked in certain parts of the field. The number of Koreans who can get under a load and carry it, is increasing rapidly, and those who have carried burdens before are learning to carry still heavier ones. They are gaining in initiative, and in perseverance in face of difficulties. In church meetings, such as meetings of the Presbytery, a larger part of the work is being done by the Koreans. Some men have gone down in the hour of trial —there have been some such the past year—but they are comparatively few.

Statistics are not at hand, but when they are gathered, they will show an increase in membership, in adherents, and in number of Churches and groups, but figures will not show the quickened faith and stronger determination of the large body of the Church.

When we come to report on our educational work, there is not so much encouragement.

Taking the field as a whole, the schools have not dropped off very much in numbers, nor is there much decrease in attendance. The quality of work has improved somewhat.

Endowments have been raised or increased in some places, and with an open field and opportunity to go ahead and develop the church schools, they could slowly make their way.

Education and the Government

The expressed determination of the Government to separate education and religion, at the end of ten years, in the Christian schools, has not had a helpful effect upon the schools. The whole aim of Christian education is to build up life on a Christian basis—to show the pupil that his first and greatest concern is his relation to God, and to assist him in adjusting his life to that idea. But if the Bible is not permitted to the taught in Christian schools, if no hymn of praise may be sung to Him, no word of prayer offered to Him, and His part in creating and governing this world is not permitted to be mentioned in the classroom, the very life is taken out of Christian education, and nothing but the name is left. It is hoped before the ten years of grace are expired, that there may be some modification of this rule which will allow religion to continue to be taught in these schools whose support is drawn entirely from private sources.

Our mission schools in the larger centres under the direct charge of our missionaries, have had a fairly good year. Attendance has been good, and there has been development along a number of lines.

Medical Work

The medical work of our Mission has had a successful year. Two new hospitals, at Andong and Syenchun, are either completed or nearing completion. The large number of people coming to our doctors for relief will not show much falling off. In spite of the hard times there will not be a very large falling off in the receipts. The principal difficulty has been the large advance in the prices of drugs of almost all kinds, caused by the war.

The statement made concerning all the branches of the work of one station of our Mission will apply quite generally to our whole Mission. "On the whole we seem to have been blessed with a prosperous year, and when the figures are gathered in June, I have no doubt we will find they will compare favourably with any we have presented in the past."

CHAPTER VII

SOUTHERN PRESBYTERIAN

I—KWANGJU STATION

By Eugene Bell

Force

The territory adjacent to this station in South Chulla province contains a population of 645,000. It is worked by five ordained foreign evangelists with a corps of native assistants. Each of these evangelists has a wedged shaped section of this territory, and with his native assistants, makes frequent and systematic visits as often as possible, to all the groups of Christians. In the whole territory there are fifty-five of these groups, or unorganized Churches, with a baptized membership of 1515. These five circuits are further subdivided into smaller circuits under the direction of a native helper. Each of these native helpers has a circuit of three or four groups each. About half of these helpers, in this field, are supported by the native Church, and about half with foreign money. But the proportion borne by the native Christians is increasing at a gratifying rate, annually. There are fifty-one church buildings, practically all of which were erected by the Korean Christians.

Bible Classes

At this station, as at the other four stations of the Southern Presbyterian Mission, great attention is given to the subject of Bible classes. Large central classes are held at the station each year, one for men and one for women. In addition to these, each missionary holds as many as possible in this circuit at strategic centres. For instance, the writer held seven such classes in his own circuit this past winter, and assisted in four others, each of which was of not less than four days' duration.

In addition to this, for a month each fall we have a Bible institute for men, and later on the same for women. For the accommodation of these and the other Bible classes, the station has recently been presented with a beautiful and commodious Memorial Hall. This was the gift of the family and relatives of the late Rev. Clement Carrington Owen, M.D., in whose memory it was erected. It will seat about 1500, and is capable of being divided into six or eight class-rooms.

Self-support

The people in this section, one of the most fertile in all Korea, are very poor. Yet out of their poverty the Christians gave to the Church last year the sum of ¥1324.26. They are being trained in the principles of self-propagation and self-support, as indicated, a large part of the work being supported from the start by them. And the existence of most of these groups is due to their activity. The growth has not been so rapid in recent years as it was formerly, but constant and steady progress has been made. This has been more marked during the past twelve months.

II—CHUNJU STATION

By L. O. McCutcheon

Chunju is a station, which having assumed a definite responsibility, sat down and made some calculations as to how it might hope to meet these obligations "in this generation." We prayerfully estimated the working force we needed to evangelize our field, then went earnestly before the home Church with a definite proposition, to which the Church gave a hearty and enthusiastic response.

Strength

From the standpoint of numbers to be evangelized, Chunju is the largest station of the Southern Presbyterian Mission. Of our working force of seven men and twelve women (four of whom on account of the care of little children are limited to local work), two are giving their strength to medical and two to educational work, and all the others

i.e. seventy-three per cent of our available force, are devoting their full energy to direct evangelistic work.

Methods of Work

In our efforts to evangelize the 680,000 people who have been assigned Chunju station as her sphere of responsibility, three main lines of activity have been pursued; work already opened up had to be developed; a good share of energy had to be given to our Bible Institutes and to co-operation in the Theological Seminary, in order to train men and women in the Bible, that they may in turn edify their home Church in Sunday School and public services. As much time as possible was found for evangelistic work among the many non-Christian villages in our bounds.

Developing the Churches

One of the most serious menaces to evangelism anywhere is a cold unaggressive church. It is peculiarly true of Korea, where we have been led to depend so largely on the faithfulness and zeal in testimony of the native Church for the spread of the Kingdom of Christ.

Much of our work is young; groups are small, poor, ignorant; temptations come,—temptations to compromise with the world, to lose heart, and to lose confidence in one another. So the Christian worker, foreign and native, must put heart, hope, and patient effort into his service in behalf of the Churches. Each of the 150 groups with its aggregate of 3,500 believers was visited once and the majority of them twice during the year. Something like twenty-five weeks were devoted to a series of services in a number of these groups for their "establishment in the faith." In addition to this a large number of Bible study classes have been held at central groups for men and women severally.

As a result of this work, under the blessing of God, the state of religion in the large majority of these 150 groups is good, a total of 175 adults and 68 infants has been added to the church membership, much progress has been made along the line of Christian benevolence and self-support, in spite of the fact that the year has been in business a very trying one. Some 800 new people have been reached for Christ.

Bible Institute Work

Our Woman's Bible Institute conducted its sixth session in November and December. They enrolled seventy-nine representative women, and had a most encouraging month's work together. The Men's Institute held its fifth session in September and October. Ninety were enrolled. The best session in its history ensued. Of second importance only to the Institutes are the station's large winter study classes lasting for ten days. This year the men's class enrolled 400, and the women's class, 225 students.

Work in Unevangelized Districts

Each evangelist in the station has managed to devote a considerable amount of time and energy to work for the unevangelized. We were led to adopt the policy of concentrating on strategic centres, engaging during the day in street preaching, village to village work, and personal work; and in the evenings holding a series of evangelistic services.

We have been encouraged by these meetings. People listened with manifest interest and in not a few instances made definite decisions to become Christians. During the year three or four little groups of believers have resulted from these meetings.

We go into the new year with enlarged hope and confidence in the power of the Gospel to satisfy every heart which is brought into life union with Jesus Christ.

III—KUNSAN STATION

By W. F. Bull

I suppose that the conditions here will not be peculiar to our field, but practically the same that exist through the country generally, viz., that the day of large ingathering and the rapid multiplication of Churches has passed away, and that we have now reached what might be called normal conditions, as contrasted with the extraordinary growth in the past.

Winnowing Process

After the large ingatherings, there has been inevitable the winnowing process, resulting in large numbers falling off and

going back to the world, leaving many erstwhile flourishing (apparently) Churches desperately weak, and generally discouraged, feeling that the bottom had just about dropped out of everything. But notwithstanding the discouragements, those who had the root of the matter in them have remained faithful, and though they became discouraged and fainthearted, the Lord has given them sufficient evidence that He is with them, and that though heaven and earth should pass away, His Word shall not fail. So gradually they have come to take a fresh grip on things, and to settle down to a long, steady pull. Hence, while there has not been the remarkable progress of the past, there has been a slower but surer more solid and substantial growth.

In times past, when so many were coming into the Church, we could but question how much of it was genuine and how much chaff; but to-day there are very few (practically none) who are seeking the Church from ulterior motives, so we have every reason to believe that the progress being made now is genuine.

Progress

Of progress there is enough along all lines, numerical growth, church organization (including self-support, self-government and self-propagation) to give us grounds for unspeakable praise and thanksgiving to the Great Head of the Church.

The Koreans are a religious, impulsive and impressionable people, a very fertile soil for the Gospel seed, and we have every reason to believe that good faithful work, under the blessing of the Spirit, will still continue to yield some thirty, some sixty, and some an hundred fold.

Finances

During the past year, and continuing to the present, the financial condition of the Koreans is about the most desperate that I have ever seen. Though they have had a bountiful harvest the price of rice has been so low that they have not been able to realize enough on their crops to pay off rent and debt incurred in borrowing capital on which to farm. The financial conditions have of course had some effect upon the Church, but not to the extent of causing retrenchment. On the other hand, even along the lines of self-support, substantial progress has been made.

IV—SOON CHUN STATION

By Charles Pratt

Change of Attitude

The past year in this the newest station in the work of the Southern Presbyterian Mission in Korea, has been one of advance in many directions and falling back in none. In the first place there was for a long while the feeling, with or without reason I do not say, that it was better for the Koreans not to accept the Gospel. A great many had that fear and did not hesitate to express it. Some even yet make mention of it, and give that as their reason for not coming out to the Christian services. But that has almost passed away, and we are now once more seeing the people turn to the faith of the Lord Jesus Christ as the one and only hope for Korean or Japanese. This has been a development of the past year. The old fear of persecution has worked a good result, namely that those that were drawn to the preaching of the Gospel from other than the best of motives, now see that it is not worth while, and others whose motives are pure may come and not be mixed with those who are still "of the world." All through this territory there is an openness to the faith, and a willingness to hear that was not seen last year or for several years past.

Self-Support

Then another sign larger than a man's hand on the horizon of faith out here, has been the desire and willingness of the Church to take over and pay its helpers. Out of small numbers and great poverty, the people in all three of the different fields of this station have taken up and are paying each their own helper. The price of rice has made what would otherwise have been very easy, a very hard thing to do, but in spite of it all they are carrying it forward, and we expect the day not far away when they will do it with ease. This is cause for great gratitude and thanksgiving, in a field where the oldest Church is not more than five or six years old, and the station has only been open a year and a half.

Work for Children

But perhaps the best thing that has happened among us this year has been and

is the work among the children of unbelievers. The Sunday Schools for unbelievers' children have had their beginning in less than the last twelve months, the oldest being less than a year. There are now thirty-nine such schools in this station, that is in the territory covered by Soonchun station. It is an easy prediction, and one that will come well within what I believe to be true, to say that that number will more than double in the next six months. This is likely for the reason that most of them have been in existence for only a few months, and more are promised for almost every Sunday. The work among the children has two effects, one direct and one indirect. It opens the way for preaching to the heathen, and saves the children to the Church at a later date. This is its direct result. But its indirect effect, is the zeal and love for souls it begets in those that carry on the work. In one Church it led to the best revival ever known there. This work prepared the way for the revival. In another village it has led to the parents numbering about forty persons all told, all coming to church and a large number of them deciding to become Christians.

CHAPTER VIII

ROMAN CATHOLIC MISSIONS

By Gerald Bonwick

History

Most people are aware that the Roman Catholics were the first teachers of Christianity in Korea, as in China and Japan. In the eighteenth century Chinese converts had penetrated the country, and the secret study of the doctrines of Christianity caused uneasiness at the Korean court. Active operations were begun against the new religion, and Thomas Kim, a convert from Peking, was the first Christian martyr in 1784. In 1791 two others were beheaded, whilst four high officials were also executed towards the end of the same year.

The new faith continued to spread, however, and in 1792 the Korean Church was formally placed under the care of the Bishop of Peking. The first priest to enter Korea was the Chinaman, Tsui, who reached Seoul in 1794, remaining there until he was killed in 1801. For a number of years other Chinese priests successively worked in Korea until it was decided to form the country into a separate diocese. A Frenchman, named Bruguiere, was appointed the first bishop, but he died while waiting on the border of the country. Father Maubant reached Seoul in 1835 after an arduous journey, and was joined by Father Chastan, disguised as a mourner, and later by Bishop Imbert, in 1838.

Persecutions

At this time there were some 8000 converts, and the work was spreading secretly, but the presence of the foreigners could not be concealed. In 1839 the Frenchmen surrendered themselves to the authorities to save their converts from torture. They refused to leave the country, were declared traitors

and executed. This was followed by the slaughter of several hundreds of Korean converts. The French government made complaint, and sent warships to remonstrate, but nothing came of it.

In the company of Father Daveluy, Bishop Ferreol entered Korea in 1845, by way of Quelpart, and remained until he died from natural causes in Seoul in 853. His successor, Bishop Siemon, with several priests arrived in 1857. From 1847 to 1863 there was no persecution, because the reigning king was of a mild disposition, and the number of adherents gradually increased to 20,000.

The father of the next king, however, was the notorious Tai-won-kun, an inveterate enemy of Christianity. As regent, in 1866, he ordered the execution of Bishop Berneux and eight priests, and a fierce persecution broke out. Only three French priests remained alive, and they were in hiding; one, Father Ridel, afterwards Bishop, managed to escape to Chefoo in an open boat, and told the news of the terrible events that were transpiring. An abortive attempt on the part of a French fleet to attack Kanghwa, resulted in a still fiercer persecution and thousands of Korean converts lost their lives.

More Liberal Spirit

The retirement of the Tai-won-kun from the regency marked the opening of a new era. Gradually the Korean government began to make treaties with other powers, and to exhibit a more liberal spirit. In 1879 two French priests were arrested in Seoul, but the Japanese minister secured their release, and from that time onward, persecution was no more, though the teaching of Christian doctrines remained illegal for several years longer.

Present Conditions

The French missionaries labouring in Korea belong to "La Societe des Missions-Etrangeres" with headquarters at Paris. The present Bishop of Seoul, Monsigneur Mutel, arrived in Korea in 1877, and was consecrated bishop in 1890. A second diocese, that of Taiku, was formed in 1911 when Bishop Demange was appointed. The total Roman Catholic population in 1914 is recorded as 82,984, of whom 53,142 communicated at Easter. The two dioceses

are divided into fifty-nine districts with 170 churches and chapels, under the care of fifty French missionaries and eighteen Korean priests. There are two seminaries containing 108 students, one monastery (mentioned later) and two convents containing eleven French and sixty-five Korean Sisters. Considerable attention is paid to the elementary education of boys and girls, and there are two orphanages containing 261 orphans, but a very praiseworthy feature of this branch of operations is that over 600 orphans are placed out in the care of selected families. Two dispensaries also accomplished a considerable amount of work during the year.

Benedictines

In 1908 a company of German Benedictines founded a monastery near the North-east Gate of Seoul. There are now eight priests and nine lay-brothers under the direction of Abbot Sauer. They are not occupied in parish work, but sixty-five industrial students are under their care. Several trades are taught, and a general education given in addition. This industrial school is particularly successful in the production of furniture, which is offered for sale at remarkably low prices.

STATISTICS FOR 1914.

Roman Catholic population	82,984
Easter communicants	53,142
Adult baptisms after instruction	2,758
" " in articulo mortis	816
Infant baptisms	3,540
" " in articulo mortis	3,060
Catechumens	3,548
Confirmations	2,717
Ordinations	2
Marriages	973
Boys' schools	92
Students	2,149
Girls' schools	18
Students	906
Orphanages	2
Orphans	261
Orphans placed in families	606
Dispensaries	2
Patients treated at dispensaries	2,865
Out-calls	3,818

KOREA

PART III
CHRISTIAN LITERATURE

CHAPTER I

THE AMERICAN BIBLE SOCIETY

By S. A. Beck

We counted 1913 a good year, but 1914 has been better. Our circulation has much more than doubled the figures of the previous year. Not only have we sold more books, but our work has been more satisfactory, and we believe more good has been done.

Printing

We received from the printer 5,880 Old and New Testaments, and 457,000 portions, a total of 462,880 volumes.

We printed Proverbs and The Acts in No. 5 Eunmun type for the first time, and in mixed script we printed Matthew, Luke, John and The Acts in No. 5 type for the first time. Twenty-two thousand volumes were printed in Seoul, and it is likely we can print a larger proportion in Seoul in the future.

Colporteurs

Our larger circulation is due entirely to the better work of the colporteurs and Bible women, and their success is in large part due to the training received, and the new portions which have been printed.

Our Japanese colporteur still maintains his lead in selling the Scriptures, having sold a total of 13,004 volumes during the year; but we have some Korean colporteurs who are not far behind, one man having a record of 12,332, and another 9,571, while we have had an average for the year of 332 per month for each colporteur.

Circulation.

	Bibles & O.T.	New Test.	Portions	Totals 1914	Totals 1913	Totals 1912
Sales at Depository	46	225	660	931	281	522
" by Correspondents ...	16	999	4,865	5,980	3,531	87578
" " Colporteurs	647	6,243	444,851	451,741	172,989	
Donations at Depot	1	31	10	42	79	114
Totals.....	810	7,498	450,386	458,694	176,880	88,214

CHAPTER II

BRITISH AND FOREIGN SOCIETY

By Hugh Miller

The year 1914 has been a record year of service. In no previous year have we been able to publish, issue and circulate as many copies of the Scriptures.

Circulation

The circulation for the year is 755,380 volumes. It may be of interest to mention that over 10,000 of these were in Japanese and a few hundred in Chinese.

The largest number of books has been circulated through colporteurs of whom we had an average of 168 at work throughout the year. The efficiency of these men is becoming greater each year, and their helpfulness to the work of the Kingdom is well spoken of by their superintendents and others who have opportunities of following up their seed sowing and of seeing some of the results. The Rev. F. G. Gamble writes:—

"This year has been by far the best for colportage work that I have seen in Korea. The sales of the colporteurs show a marked advance, and their reports have been with more faith and enthusiasm. Last year the colporteurs averaged eighty volumes per month. During the first three months of this year the average was 333, the average for the year being 309 per month. This advance, I believe, is due to four causes: first, more careful training of the colporteurs by some member of the Bible Society staff; second, the new regulations of the Bible Society whereby the colporteurs are paid travelling expenses in addition to salary; third, the attractive *one sen* edition of the Gospels; fourth, our constant insistence that the work of the colporteurs is to be among non-Christians only."

Method of Scripture Circulation

A very successful effort was made by the Presbyterian station in Andong to get the Churches in that station's territory to

circulate the Scriptures. The letter received from the Rev. J. Y. Crothers, secretary of the station, outlining the method followed is so interesting that I quote it at length in the hope that it may suggest to other stations and fields a way in which Christians in their spare time can be put to a work that most of them can do. It is difficult to estimate the effect of this voluntary work on the non-Christian community.

The letter is as follows :—

"We had a Bible selling campaign in our district last year with some interesting results. The germ of the idea has been growing for some years, and awaited the coming of the one *sen* Gospels for full development. When we first began to itinerate here the Churches would pester us with requests that colporteurs be sent to visit them. They were informed that it was not the business of colporteurs to visit Churches, nor even their most important work to travel in the vicinity of Churches, as the church members could do the preaching and sell the Word there. Each church member should be a colporteur serving without salary. To put a little more zest into the work we made a contest out of it, and gave banners to the Churches selling the most Gospels per capita in each helper's circuit. They took hold well for the most part. One school boy sold thirty Gospels in one day. Two Churches sold over 2,000 Gospels apiece. Even old grandmothers and little girls of eight years sold them. For some it was about the first Christian work they had done. We began last October, and reported the last of May, a few less than 10,000 Gospels sold, aside from those sold by the colporteurs. This is more than our colporteurs sold in the whole year. Taking the average sales of the whole country in 1913 for one month per colporteur, 147, this amounts to the work of one man for five years and four months. The average salary per month being ¥12.88, the Bible Society paid last year ¥324.00 as salary to colporteurs who sold the same number of books as our people sold without salary. The amount thus saved is larger than the sum of all collections and donations from the field last year. A penny saved is a penny earned. Even so the helper's circuit which took the prize sold only twelve Gospels per capita in seven months. We have less than 1/20 of the number of baptized and catechumens of the whole country, so similar work in other stations should increase your sales 200,000 without extra expense to you, and benefit the Church more than colporteur work which is paid for from the outside."

The Bible Society worker sows the seed of the Kingdom

in faith believing that "it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," but unlike the pastor and helper, he does not often have the joy of seeing characters changed and developed under his ministry. When such a splendid testimony to the value of Bible work is given as that by the Rev. H. E. Blair of the Presbyterian Mission, in Taiku, the hearts of all are rejoiced, and made more glad than those whose "corn and wine are increased." Mr. Blair writes:—

"At the recent Taiku class I was leading the lowest division of about fifty men in a study of personal work. I took occasion to ask for a show of hands as to how many had been led to Christ as the direct result of the personal preaching of others. Twelve lifted their hands. Then it came to my mind to find out how many had gone to Church, and there, as sightseers, had believed. Two raised their hands. Two said they had been convinced from reading tracts. But when I asked how many had been led to believe by reading the little penny Gospels being scattered everywhere by the colporteurs, twenty responded. This may be a little more than the average, but indicates that penny Gospels are powerful."

Workers

The thirty-three Bible women we supported during the year have also done a splendid work. They circulated 41,277 copies of the Scriptures, besides reading them to 60,673, and teaching 4,038 women to read for themselves.

We have as usual provided the hospitals, orphanages and leper asylums with the Scriptures needed without charge.

We have tried to do our best to bring in the time when there shall be at least one copy of the Scriptures in every home in this land and everybody in the home able to read it.

CIRCULATION

	Bibles & New O.T.	Tests.	Portions	Totals 1914	Totals 1913	Totals 1912
Colportage Sales	1,049	11,946	648,498	661,493	311,273	141,445
Com. Seller's Sales	62	747	8,285	9,094	571	603
Bible Women's Sales	54	696	40,527	41,277	24,461	8'884
Depot Sales	1,030	12,448	28,186	41,664	52,222	31,945
Free Grants	24	315	1,513	1,852	869	968
Total	2,219	26,153	727,009	755,380	389,401	183,845

CHAPTER III

THE KOREAN RELIGIOUS TRACT SOCIETY

By GERALD BONWICK

OFFICES:—The Tract House, Seoul, Korea.
President.—Rev. H. G. Underwood, D.D., LL.D.
Vice-President.—Rev. R. A. Hardie, M.D.
Treasurer.—Mr. Hugh Miller; Corres. Sect'y, Rev. E. H. Miller.
Record. Sect'y.—Rev. D. A. Bunker; Manager, Mr. Gerald Bonwick.

The Korean Religious Tract Society exists for the publication and distribution of Christian literature throughout the peninsula. While Korea itself claims by far the larger part of our service, considerable sales are effected in Manchuria as well as in Japan proper, and there is a steady demand for our literature from so far over the seas as Hawaii and California.

Membership

The Society's membership consists of all missionaries paying annual dues, or compounding for the same by a fixed payment. For the present year we have 222 members, and in their hands is placed the election of twenty trustees who serve for periods of four years. The trustees manage the affairs of the Society through an Executive Committee elected from their number and including the officers of the Society. An amendment to the Constitution is now under consideration whereby the number of trustees will be increased, and the various Missions be given an opportunity of electing direct representatives on the Board of Trustees.

Sales

The first half of 1914 brought steady and increasing sales, with a satisfactory volume of business, but the latter part of the year showed a decrease owing to disturbance on the money market and the fall in the price of rice. The decrease in

our statistics, however, is small for the year and the Committee is encouraged to feel that we are still pursuing a wise policy. During the past year sixty titles have been added to our catalogue, which now includes 369 Korean and Japanese publications, 138 being our own publications; 157 are commission stock and 74 are purchased stock (mostly Japanese).

In addition to sales we have been able to keep up the number of free grants of literature during the year. These include 80,000 of the Scripture Gift Mission Tracts, and 38,000 of our own publications circulated without charge.

Japanese Tracts

With a view to having as varied a stock as possible, to suit the needs of all classes, our Committee decided to commence the publication of tracts in the Japanese language, the first being "Spiritual Suicide" by Rev. F. Herron Smith. We have also added over twenty titles to our stock of Japanese publications purchased. At present, however, the sale of Japanese books and tracts is but small. Another advance has been the inclusion of English Scriptures in several versions and many varieties of size and bindings, both American and British.

Union Organization

This has been a notable year in the history of our Society by reason of the arrangement entered into by six of the principal Missions, for sharing in the responsibility for our manager's maintenance. This scheme afforded us considerable relief during 1914, and it is hoped that 1915 will find us entirely relieved of this liability. Our Society greatly appreciates this action on the part of the Mission Boards, and is encouraged to regard it as a recognition of the permanence and value of its work.

Needs

The great need at the present time on this field is adequate provision for the preparation or translation of new books and tracts in the Korean language. As the number of converts increases yearly and education quickly spreads, there is an increasingly loud call for the suitable Christian literature—up-to-date and efficient—to meet the requirements of what

in many respects is a new people, and it is earnestly hoped that by some means this demand can soon be met.

STATISTICS FOR YEAR ENDING

December 1914

Copies distributed	1,015,261
Copies published	840,213
Pages published	3,016,492
New Titles and Editions	67
Income from Sales	19,145
Net value of K.R.T.S. Stock	4,364
Total Income	¥ 22,720
Total Expenditure	¥ 22979,
Cash at Bank	¥ 1,626
Total Assets	¥ 23,729
Total Liabilities	¥ 6,703
Capital	¥ 17,026

KOREA

PART IV

OTHER ORGANIZATIONS AND ASSOCIATIONS

CHAPTER I

THE SALVATION ARMY

By Herbert A. Lord

It is just six and a half years since Colonel and Mrs. Hoggard, single handed, to use Salvation Army phraseology, "opened fire" in Korea. We are still a long way from capturing anything but a very small part of the great army of unenlightened men, women and children that we believe it is our Leader's intention that we should do; for has He not said that He would "give the heathen for thine inheritance and the uttermost parts of the earth for thy possession"? Nevertheless we believe that we have now got our work sufficiently organized to enable us to make gratifying advances in this direction.

Difficulties

Our first advances were under great disadvantages. We did not have time to bring up all our necessary reinforcements, neither could we stay to learn the language—valuable as it is. "Come to us" was the cry, and we went; and many are the regenerated lives that have resulted from that time. Since then we have consolidated, organized and taught, so that there is every indication of reaching the goal that we first set out for, viz., a self-supporting and self-propagating organization.

International Congress

Doubtless the most prominent feature of our work during the past year was the Korean representatives at the International Congress, held in London. Here were gathered representatives from all the countries—including Korea—in which the Salvation Army is at work.

The Korean party numbered eight—two boys, two women and four men. These delegates may be said to represent the first fruits of our Korean work. Among

them was one young man, just graduated from our Officers' Training College in Seoul, who had come to us as a boy almost as soon as we came to Korea. He has grown up with us, and is the first Korean Officer produced from our Junior Soldiers. He is now dedicated to the young peoples' work, and travels about from place to place holding meetings solely for their benefit and enlightenment.

Although the members of this party had only been believers for such a short time, they created the impression in England of devoted, praying men who were zealous inquirers after the deeper things of God.

Young People

The work among the young people has shown very satisfactory results. Although we have not the schools and other facilities for educating young Korea which we would like to have, a system of education by correspondence has been tried and proved to be very acceptable by some of our officers who have charge of the work in large regions, stretching for over one hundred miles from the centre. Certain studies are set and a monthly examination is conducted through the post. The young men thus benefited are of course living right in the interior, and they receive and do their lessons while following their ordinary vocations.

Classes

Since the beginning of our operations in this country we have had regular classes at each Regional Centre (foreign stations) at which the local office-bearers from the out-lying places could come in and do a short course of study. At these classes the Bible has been taught, together with the principles that need to be followed if one is desirous of building up a staple character, and of becoming a soul-winner. In the present session of cadets who are now undergoing training in our Bible College in Seoul, preparatory to being commissioned as officers, we can see the accumulated benefit of these classes. The men are more alert in their studies, they understand biblical allusions quicker, and are more on fire to be up and doing something for the salvation of their fellow-men.

At the classes held early in the present year, the spirit

manifested by those attending was more earnest and studious than heretofore. Some of those present at one class had walked in a distance of over one hundred miles in order to listen to the expounding of God's Word and to come more in touch with Him.

Self-Support

As mentioned above, our desire is to have a self-supporting work in Korea. We are happy to say that during the last year we have made a great advance in this direction. Our annual financial efforts have shown a most decided improvement on anything before reached, and this in spite of great financial depression. The Koreans themselves have appreciated the principle more than ever before. One incident is worthy of mention in order to illustrate this point. A boy in one of the country places contributed ¥6.00 towards the annual self-denial fund. When asked how he had found it possible to give such a comparatively large sum from the very small wages he was known to receive, he replied, "Oh, I have been living on one meal a day for some months in order that I might give an offering to God that would at least be worthy of the occasion."

By our work during the past year we have abundantly proved that the simple Gospel is still "the power unto salvation." In spite of the fact that our equipment is not all we would desire, and that we have nothing of a temporal nature to offer to the Koreans, our congregations have increased by a very high percentage, proving that our people are being held by the wonderful "keeping power" of the Spirit, and that they are finding a rich return for their faith, simply by receiving those spiritual gifts which only the Lord Himself can bestow.

That the European turmoil has dampened certain of our aspirations that we had hoped to see fulfilled during 1914-15, goes without saying, but even out of that fact we can see profit and blessing accruing to our cause. As an instance of this take the case of one of our latest openings. When the new building was erected, instead of coming to us for financial assistance, the Christians, in addition to this outlay, made a collection of several *yen* to be handed over to the self-denial fund.

New Building

One of the chief features of 1915 will be the erection of a fine new building in Seoul. This will serve as a central headquarters for our work in Korea, as well as providing a new home for our central Corps.

Colonel and Mrs. Hoggard and all the officers working under their direction—these officers being of English, Scandinavian, Japanese and Korean nationalities—are determined by whole-hearted consecration and devotion to their work in this land, to make the coming year a year of victory and triumph in every way, by the blessing and help of God.

CHAPTER II

YOUNG MEN'S CHRISTIAN ASSOCIATION

By Frank M. Brockman

Present Opportunity

Never in the history of missions in Korea, has the Church faced such an opportunity to prove to the non-Christian element the sufficiency of the living Christ. The daily press of the Far East has been pointing the finger of scorn at the spectacle of Christian nations seeking war as a solution of international problems. Repeatedly writers in the press have said that they are glad the Far East is not Christian. In view of these things, the Church is now facing a great and singular opportunity to show to the non-Christian world, that though her resources may be depleted by the grave condition of affairs, yet she will not desert her outposts, nor fail at this critical time to see that they are adequately manned and financed, in order that the Church at home may not only conserve the great forward movement of the Church abroad during the last few years, but in this year of war and strife, may hold up a vital and practical example of the brotherhood of man.

In the progress of the work of the Korean Young Men's Christian Associations during the past year, the following lines of advance are a source of great encouragement.

Visit of Mr. E. C. Jenkins

The plan adopted by the International Committee in sending out Mr. Jenkins to Asia at the time of his assuming increased responsibilities in connection with the foreign policy, would have been more than justified had he made no other visit than that to Seoul. His sympathetic attitude toward our problems, and his masterly investigation of the situation, were deeply appreciated by all. In conference with Mr.

Jenkins and Mr. Fisher, the probable needs of our work for the next five years were carefully considered.

Government Courtesies

The misunderstanding so keenly felt between the state and Church during the past few years, seems to be abating. On all sides one hears of the courtesies extended to the Christian Church by the Government. The Association throughout the past year has been most fortunate in being the recipient of similar favours. Mr. Komatsu, Director of Foreign Affairs, gave personally much of his time in bringing about the removal of the house-tax imposed on the Association. Chief Justice Watanabe, head of the Supreme Court, in addition to the time which he gave to the Japanese Association, has rendered permanent service to the Korean Association by his invaluable advice in the present constructive period. His Excellency, Count Terauchi, has repeatedly expressed his interest in the work for Koreans which the Association is carrying on, and has contributed out of his private purse a thousand *yen* toward the purchase of a new building lot for the Japanese Young Men's Christian Association.

Cessation of Open Hostilities

Another cause of gratitude has been the cessation of open hostilities by the opposition party. The problem which weighed on me by day and night, and which has been a source of constant anxiety throughout the entire year, has been the question as to how we might successfully check the determined effort of a number of men whose purpose has been the complete disorganization of the Association, and the transferance of its control into their own hands. The natural change of relationships from the Movement of China to that of Japan, greatly augmented this trouble. The close of the year, however, finds us with the constitutional period successfully inaugurated, our national relationships happily adjusted, and apparent peace and harmony prevailing throughout the entire membership.

Notable Additions of the Directorate

The Association rejoices greatly in the fact that during the past year the Right Reverend Bishop Trollope of the Church of England, has come upon its Board of Directors. Because of his interest in the Association, and because

of his clear, deep insight into affairs, the Board of Trustees elected him as their Chairman. This Board, since the Bishop's chairmanship, has been further honoured by the addition to its membership of American Consul-General R. S. Miller, for many years a member of the International Committee.

Splendid as has been the increase in the Board by the addition of Right Reverend Bishop Trollope and American Consul-General Miller, the greatest source of encouragement has been the election of Dr. K. S. Oh. Dr. Oh, as a Korean student in America, became interested in the Student Young Men's Christian Association. The enthusiasm he is showing in his work on the Directorate, points again to the great importance of interesting Oriental students in the Association work during their school life in America.

Korean Leadership

Another outstanding feature of last year's work has been the ability in leadership manifested by the Korean secretarial force. I cite three prominent examples:

1. The burden and responsibility of the Intercollegiate Department has been almost entirely upon the shoulders of Mr. Choi Sung Mo. During the past year the main emphasis of the work of this Department has been upon Bible study, and Mr. Choi has personally conducted sixteen Bible classes with an enrollment of 750. 172 men from these classes have declared their intention of becoming Christians, and of these, seventy-six are known to be in regular attendance.

2. A partial survey of the needs of the city three years ago, revealed the fact that nothing was being done for the young boys entering the newly established tobacco factories. When this fact was brought to the attention of the Religious Work Department, the Committee decided to begin a free night school for these lads. They asked Mr. Pyun Hoon, who was then selling Bibles in the Association, to take charge of this work. We had only twelve students in 1911 when the work began, but in 1912 the number had increased to one hundred and nineteen. Under Mr. Pyun's leadership the work has grown by leaps and bounds, so that the question of housing it

has been a pressing one. It was thought that rooms formerly occupied by the Industrial Department would be adequate for the school, but already the rooms are full and running over with students. 392 students are this year enrolled in the school. Their main work consists in the study of mathematics, Japanese, Chinese and the Bible. Out of the 119 in attendance in 1912 only seven were baptized, and eleven were probationers from the various Churches. Of this year's enrollment twenty-three have received baptism, and 123 are probationers. The conscientious devotion of the voluntary faculty to this school work, has remarkably carried out the vision of community service.

3. Ever since the organization of the Educational Department, we have looked forward to the time when we could place the responsibility of administration of this Department upon our Korean colleagues. This year we have asked Mr. Ryouk Chung Soo to undertake this work. Mr. Ryouk is especially qualified for this, since he has been teaching in the Educational Department ever since its organization. Early in the year, it was found that in order to carry on this work a decided change of financial policy was necessary. At Mr. Ryouk's initiative the members of the faculty contributed a month of their year's salary towards the Department's budget. Mr. Ryouk has a corps of twenty-six efficient teachers. The following table will show the increase in the various departments under Mr. Ryouk's administration.

DEPARTMENT ENROLLMENT IN 1913-1914

General 1st class	11	40
„ 2nd „	15	20
„ 3rd „	10	12
„ 4th „	5	10
Total	41	82
English 1st class	28	50
„ 2nd „	19	28
„ 3rd „	17	13
Total	64	91

Japanese class	22	45
Industrial „	22	49
Day School Total... ...	149	267
Night English 1st class	35	60
„ „ 2nd „	14	25
„ „ 3rd „	8	11
Total	57	96
Night Japanese 1st class	11	20
„ „ 2nd „	—	20
Musical class...	—	7
Night School Total ...	68	143
Working Boys' Night School	195	392
Grand Total	41	830

Secretarial Development

Throughout the year various group meetings of the secretaries in Seoul including Korean, Japanese, and Europeans have been held for consideration of the work and for prayer. These meetings have brought about a better understanding and a closer fellowship among the secretaries, and have been one of the most signal features of encouragement throughout the year. In addition to these meetings, a number of weekly meetings of the secretarial staff have been held, in which the daily questions in regard to the work have been considered. Recently a daily class for the study of Japanese and for the consideration of Association methods, has been started. This training of secretaries is further carried on by the daily devotional study of Dr. H. B. Wright's book "The Will of God and a Man's Life Work," the Korean translation of which has just come from the press.

Unification of Business Department

Another encouraging feature of the year has been the reorganization of the Business Department. With the increase of the Industrial Department, and the rapid growth of the Educational work of the Association, it was found necessary in order to secure better co-operation, to put the Business Department under one management. Mr. L. H. Snyder

was asked, in addition to his other duties, to undertake this work. To his close application and careful supervision of the business affairs of the Association, is largely due the business-like policy which receives such general approval from those who investigate our work.

Commendations of Our Plant

"You certainly have gotten splendid value for your money," "What a fine plant you have now," "The finest gymnasium in the Orient," are but a few of the many comments which have come to us through the year as visitors have been shown through our building, and have seen the new additions nearing completion. The occupancy of our new buildings which stand as monuments to the world-wide generosity of our patrons in Camden and Grand Rapids, and their friends, will bring great joy to us all, but to no one so much as to Mr. George A. Gregg, who has put such tireless devotion and such unstinted energy into their supervision, and who released from this building programme, will be able to give all his time to the Industrial Department.

The Industrial Department in its New Building

The Industrial Building was completed in December, and great is the pride of all students and instructors in the splendid, ample, up-to-date building. The following are a few of the interesting features of the year's growth in this Department.

1 The wisdom of our selection of iron work as one of the departments in which to specialize, has been justified again this year, for in addition to the fact that the Government has decided to put ¥15,000,000 into railroads in the next few years, the Mitsui firm in Tokyo has just completed a plan which calls for the expenditure of many thousands of *yen* for the development of the iron field between Seoul and Pyeng Yang. When one realizes that there is not a skilled Korean mechanic in the country, the training of the young Koreans in this department becomes of utmost significance. One of the graduates of this department during the past year has entered one of the government technical schools of Japan to complete his education in this line. The growth of the entire iron work department may be gauged by the fact

that the receipts have increased from ¥205 to ¥1889 through the year.

2 The printing department is growing so rapidly that with our present equipment it has been impossible to handle our orders. Two weekly religious papers in the vernacular, and a religious monthly, have asked us to do their printing, also the American Bible Society in Korea is eager that we undertake all their printing of the Scriptures. All this we are unable to do because of the smallness of our press, and the meagreness of our type.

3 We have grown from a Camera Club into a Photographic Training School, which has graduated a number of students who are engaged in this work all over the peninsula. We have as a teacher of this department the author of the only book on photography in the Korean language, and this year we are making on the top-floor of the building a large studio with splendid lighting facilities.

4 The most encouraging department of all our industrial work, is the wood working department now under the supervision of Mr. Kim Paik Yun, who has been in the department since its organization. Our first instructor was a young Canadian, who instilled into the untrained minds of the students the basic principles of work in wood. He was followed by a Chinese teacher, who in turn was supplanted by Mr. Kim, who has assumed entire responsibility for this important department. During the year this department has done ¥4418,00 worth of work, and is just completing an order for forty desks for one of the schools in the city, in addition to the work upon lockers, shuffle boards, and office furniture which they are now making for our new building.

Student Work

There are in the Union of Korean Young Men's Christian Associations nine Student Associations, with a membership of 532. The Bible is the foundation of all the work of these Associations. Many Associations in addition to their own Bible study classes, report the organization of Bible classes in the villages near the schools. These Associations are also doing general community service by establishing Sunday Schools in villages where no services are held.

Evangelistic deputations consisting of groups of students are co-operating with the pastors in reaching the boys and men of whole communities. One such student Association reports that during the year they have raised funds for the salary of a native missionary to work under the direction of the evangelistic committee of the local Church, and have also sent out evangelistic bands in groups of five to start Christian work in a dozen surrounding villages where there are no Churches. A beginning has been made in creating a literature which shall make available the experience of the successful Associations.

Korean Work in Tokyo and Honolulu

There are at present more than 500 Korean students studying in Tokyo. They are largely picked men whose influence will be disproportionately great when they return to their native homes. The Korean Young Men's Christian Association has since September 7th, 1907, been working directly, and in co-operation with the Chinese and Japanese Young Men's Christian Associations to bring these students to a vital faith in Jesus Christ. Besides the voluntary help given by the students themselves, three Korean Secretaries give their entire time to supervising this work. This year a lot has been secured, and an Association building with class-rooms and dormitories will be ready for occupancy this fall.

Dr. Sigman Rhee, the first Korean student secretary, has this year organized a Korean Young Men's Christian Association in Honolulu, and Mr. Choi Sang Ho, one of the secretaries of the work in Tokyo, has been sent there to aid in the completion of the organization.

KOREA

PART V

A SYMPOSIUM *
EVANGELISTIC, EDUCATIONAL, MEDICAL

* The Associate Editor for Korea, believing that a presentation of the Evangelistic, Educational and Medical Missionary efforts in as broad and general a way as possible, will be full of interest, a Symposium on each of the above departments of work has been prepared in collaboration with missionaries in each of the above departments of service.

CHAPTER I

EVANGELISTIC WORK

I—SYEN CHYUN STATION FIELD, NORTHERN PRESBYTERIAN MISSION

By N. C. Whittemore

The past year financially has been a very hard one for the Koreans, the worst for twenty years. However in spite of this, spiritually it has been the most encouraging for some time. Last spring and summer, indications of approaching better times were noticeable, and during the fall the Christians were urged to look forward to, and plan for a decided forward movement and an ingathering of new believers. During the late fall and early winter, these hopes began to be realized, and reports of new believers coming in began to be heard in something like the ways we knew in the past.

Evangelistic Work

Special evangelistic campaigns were planned in several of the Churches, and preparatory to these a week of prayer and study was held for the volunteer Christian workers who were to help in the campaigns. During December the writer assisted a band of selected workers in carrying on a campaign in an undeveloped and mountainous section of our field where we had no Church from which to work as a base. We secured quarters in a road-side inn and began our preaching, assisted by one colporteur. The band of workers was made up of representatives from the Churches on the adjoining circuit, and also of several invited workers. All these workers paid their own expenses. The final result was the gathering in of twenty new believers, the revival of faith in several others who had been believers in

other places, and the establishment of a small group, five miles from the nearest Church, and this in a territory with no large towns or villages.

In Syen Chyun and its immediate vicinity, 660 people gave in their names as inquirers, and a good proportion of these, or about 1/3 have been attending regularly ever since. In Yang Si another large market town, the church officers met regularly every night for prayer for a blessing on their local church work. They devoted as much of their spare time as possible from day to day and on Sunday, to preaching to the non-Christians, and looking up backsliders, with the result that the first Sunday there were forty new believers present and several who had backslidden. The next Sunday there were fifteen more.

On Shinto, the island off the mouth of the Yaloo, the Church has about doubled in size since last fall, numbering now about 120. In a small and insignificant village just outside of Shin Geshu, we have had a fair sized Church for several years, but when the Church was set off in Shin Geshu, the congregation was much cut down and the people disheartened. Forty new believers were added to the congregation before the campaign began, and during the four or five days of the campaign itself forty-seven new inquirers were enrolled.

Follow-up Work

In all this work the question of "follow up" has been a very important one, and in one case it has necessitated the employment of a special man largely to watch over the new groups which resulted from our campaign, and one other which this worker later gathered together.

The West Chientao, or Sekando field has now been divided into three fields, each with its own ordained pastor supported by the Presbytery's committee. One of these three workers was during the fall and winter working amongst the Koreans along the Trans-Siberian R. R. between Harbin and the Russian frontier to the east. Our Presbytery's committee also has a man under appointment to work the territory north of the Yaloo, in Kirin Province, between the north and West Kando fields.

In these different lines of work we have striven to keep

the working zeal of the Church ablaze, and to enter into the unoccupied sections of our field.

II—YENG BYEN DISTRICT, M. E. MISSION

By Victor H. Wachs

As it is the policy of every good soldier never to acknowledge defeat until overwhelmed, so we who believe that we have a Captain that shall never suffer defeat, if we be true to our leader, we will see in apparent reverses only the tactics of heaven, and the strategy of the Prince of our salvation. Nevertheless, so long as finite and sometimes weak human beings are commissioned to carry on this warfare, there will needs be weak places in the battle-line, and fruitless assaults made on the strong-holds of sin.

Quiet Progress

To characterize briefly the work as it has been carried on forward in this district during the past year: it has been the slow sapping method rather than that of brilliant battles. While this method fails to elicit the enthusiasm among workers, or attract the attention and admiration of those who watch us with interest, it has this in its favour, its gains are likely to be more permanent than those of the more spectacular methods. As big revivals seem inevitably to be followed by big reactions, so this slow sapping method also has its disadvantages. There is danger that the battle trenches become mere ruts. Some of our Churches are just lying in these trenches, and some of our soldiers have crawled out and gone over to the enemy, while others are sitting on the banks in friendly conversation with those whom they ought to be capturing for the Lord. On the whole, there has been much consistant advance made by the simple method of inviting the non-Christians to the regular services, and leading them there to make a confession of faith in Christ. Most conspicuous among the Churches pursuing this method, is the church at Tai Chun, and that in Yeng Byen. The former is characterized by an earnest spiritual membership, the latter has a conscientious careful pastor, hence both have made substantial gains during the year.

Bible Classes

The usual special Bible classes have been held, one in the winter and one in the summer for men, with an average attendance of seventy-five, and one in the fall and one in the spring for women. These classes continue to be quite a feature of the work. The men from all over the district come together to study for ten days, and return with more knowledge of the Bible, new zeal, and often with a great and new experience. These classes are made up of all grades from the new believers to the local preachers, and have courses arranged to suit all.

To change the figure; the great danger that confronts much of the work is that of being satisfied when the wheels go round and the machines run, whether the machine does any work or not. We need the prayers of all Christians as they need ours, that our organizations may do the work set before them, and that our machines may reap the crops.

III NORTH KANDO, CANADIAN PRESBYTERIAN MISSION

By W. R. Foote

Location

Yong Jung is a station of the Canadian Presbyterian Mission. It is not in Korea, but across the border in the heart of a country known to the Korean as North Kando, to the Japanese as Kanto, and to the Chinese as Chientao. The Japanese name for Yong Jung is Ryosai, and the Chinese Lung Chingtsun, or Lutaokou.

This station was opened in July 1913, for the purpose of getting in touch with, and carrying on work among the large numbers of Koreans who have of late years moved into Manchuria. Many of them are Christians, who have been connected with the Church in the thirteen provinces of Korea.

The territory connected with this station is all north of the Tuman River, which throughout its course is a boundery line between China and Korea. It extends north from this river about 250 miles, and from east to west about 130 miles. It is bounded on the east and north-east by Russia.

In this territory there are about 200,000 or 250,000 Koreans, and about an equal number of Chinese. There are about eighty groups of Christians connected with the Canadian Presbyterian Mission, besides quite a number of Churches connected with the Church of Christ in Korea. In 1912, before the station was opened, twenty-eight Presbyterian groups were reported.

Organization of Work

Among the women there are three missionary societies which direct the work in certain Churches, and contribute the support of two Bible women who carry the Gospel to non-Christian villages.

The men have an evangelistic society covering the whole field. This society raises money for the support of a native pastor and an evangelist, the latter of whom is working among Churches and non-Christians in an eastern district near the Russian border. In addition to these, another evangelist is supported by contributions from the Bible women, colporteurs of the Bible Society, and other workers in the field.

There is only one evangelist in the whole field on foreign funds. From the start an effort has been made to establish the work on a self-supporting basis as far as possible.

Other workers, as colporteurs and three Bible women, are not supported by the native Church, which however carries the whole financial burden incurred in erection and up-keep of church and school buildings, salaries of school teachers (with one exception), besides the agents referred to above.

Opportunity

There is a great opportunity for class work in this field. A good start has been made during the past winter. In Yong Jung two classes of four weeks each, one for women and one for men to train volunteer workers were held; also a men's general class for ten days. In addition a dozen or more classes were held in the larger Churches outside the central station. The demand for classes is great and much interest is taken in them. This branch of the work is only in its infancy, but there is promise of great things. In a few years we hope to have central classes in Yong Jung

the greater part of the year, and also to greatly increase the number and efficiency of the country classes.

Form of Activity

As yet no very definite work has been undertaken especially for non-Christians, apart from colportage. The Churches have increased with such rapidity, and the staff has been so small, that the care of the Christian communities has demanded all our time. This is true also of the evangelistic societies which have been mentioned. It is hoped, however, to more and more develop in the Churches a spirit that will lead to definite missionary effort, so that not only those who come to us from other Churches, may be saved from drifting into unbelief and materialism, but that many who have never known Christ may be saved through the agency of the Korean Church.

Missionaries, including wives, five; ordained pastors, one; total native staff, twenty; communicants, 359; under instruction, 3626; contributed for church and school purposes, ¥1924.00.

IV—WORK FOR WOMEN ON THE YENG BYEN DISTRICT, METHODIST EPISCOPAL MISSION

By Miss Mary Beiler

The work for women on this district was probably begun some twelve years ago or possibly more. The work which was established shows that the foundations were true, and even though for several years the changes among the women missionaries have been frequent, the work continues to thrive.

Course of Study

A course of study for the women which runs through six years with two sessions a year, one in fall and one in winter, for ten days each, was established. The women from all over the district come in to Yeng Byen city for the class, and the attendance has averaged about one hundred each session. By means of this class we are seeing some good workers educated for class leaders in the Churches. Then

Training Classes

besides this class, there was organized a Normal Training Class in which most

of the present Bible women and some other workers were well trained to hold classes in the small groups over the district. As a consequence, this spring we were able to send the fourteen women to some twenty-three places, where they held classes from four to six days, teaching three different subjects. There were 370 women in attendance, which is about half the women membership of the district. During these classes they do much calling in believers' and unbelievers' homes, and have special meetings for the women, and some hundreds of tracts are given out.

Our district is very mountainous and the villages very small. In consequence we have few groups of any size, and there are a great many believers scattered over the work, in individual families. The results show that there has been little if any "mass movement" turning to Christianity. The efforts have been directed toward individuals, and so the results have shown a greater gain than is seen in other districts.

We feel that the regular class work is the most telling for permanent results, but of course we must try to sow the Word in uncultivated soil, with the anticipation that there will be some yield, and by working the new ground get some new life. So we hope to push our workers out more into some of the villages which seemingly have not been touched yet.

V—PYENG YANG STATION, NORTHERN PRESBYTERIAN MISSION

By W. L. Swallen

Field

The territory of which I have charge has a population of some seventy thousand, in an area of about eight hundred square miles. There are no large cities or especially strategic centres in the Circuit. The people are mostly farmers, the larger number of them being poor renters.

This field has been worked from the beginning on the principles of self-support, very little foreign money having ever been used, and none at all now. I manage to visit every Church once a year, and a few of the more important

points perhaps oftener, as occasion may demand. A close touch is kept with my helpers and pastors, instructing and inspiring them to greater things for Christ.

Organization

The real work and most of the planning under my direction is done by the officers and Christians themselves. Practical methods in operation result in efficiency, and workers are multiplied. Care needs to be taken to develop the initiative in the Christian workers. My efforts to lead and direct in active service have always met with the heartiest response in every department of Christian activity. The officers like to bear responsibility, and grow under it. They cherish the idea of self-support, and ever strive to reduce the number of groups that the helper or pastor has to care for. Their aim is to have a helper or pastor for every Church. To this we have not yet attained, but the issue is a living one in the whole Circuit. Unity and harmony are elements of force, and the individual groups are greatly encouraged and strengthened by the work the others are doing.

Each group and Church is made responsible for the souls who live within the area of that Church's territory. This makes a strong demand for individual preaching which is done after several methods.

Methods

One method is for men and women in each Church to volunteer to give during the year a certain number of days to direct house-to-house preaching. They take this up by subscription, as they do their other contributions and call it "their preaching contributions." The number of days given to this work ranges from one to ten and sometimes more for each person who volunteers. In some Churches the total number amounts to several hundred days of preaching during the year, and to several months in the smaller groups. This personal hand-to-hand work is thus distributed over the entire field in such a way as to leave no house untouched. The women alone of the territory contributed days of preaching this year which total over nine years of preaching for one person.

Another plan is to gather together after the Sunday services such as are willing to seek out, and bring one new person to the church service on the following Sunday,

reporting the same at the after meeting. A good many have been brought to Christ in this way.

Still another way is for each Christian to select one individual for whom he agrees to pray and work during the year or until he becomes a Christian. Something has been done by this method also, but the first plan is the one most commonly employed in my field.

Bible Classes

At the time of the Korean New Year season, a Bible class is held in every Church and group for one week. The mornings are given to Bible study, the afternoons to a house-to-house visitation within the limits of the Church. Tracts are used and Gospels are sold. The Christians go out two by two, and plan to visit every house. The night meetings are of a revival character, and many are brought to decide for Christ at this time.

The Circuit has a missionary society which supports an evangelist in the unevangelized section of the field and a missionary pastor in China. This year the money for the home evangelist is given to two men, each of whom serve for half time as helpers in adjoining groups, the other half time only given to the heathen, thus uniting helper and evangelist with great advantage to both features of the work.

Results

The result of the work in this field is as follows: there are fifty Churches with a baptized membership of about 4,000, and about 3,000 adherents. These support ten pastors, thirteen helpers, and a missionary pastor in China. They also support thirty-four primary schools, of which six also provide for the grammar grade. The colporteur work is also now being done by the Churches themselves.

Last summer there were fifteen sectional Bible Classes held for one week, with an attendance of 1,726, chiefly men. During the same year (1914) the total attendance of men and women at all Bible classes was over 7,000.

The distribution of pastors and helpers over Churches is as follows, pastors with one Church, three; with two Churches, two; with three Churches, three; and with six Churches, one; helpers with one Church, six; with two Churches, two; with three churches, four; and with four Churches, one.

VI—WORK AMONG WOMEN, PYENG YANG STATION, NORTHERN PRESBYTERIAN MISSION

By Mrs. Helen K. Bernheisel

The evangelistic work among women under the direction of Pyeng Yang station may be mentioned under four heads:—the work done through the Churches of the city and country; the work done by the women's missionary societies; the work done through the hospital, and the work done by the Bible Institute, and the many training classes which radiate from it.

Work in Churches

Among the women of the Churches are many who spend much time among unbelievers preaching, and many women have been brought into the Churches through this personal work. In some districts women are employed by the native Church, and give all their time to work among unbelievers. In some districts the women pledge days of preaching, and in one district last fall a total of eight years and six months was pledged in days of preaching by the women of the district.

In the Sabbath Schools for girls and women, the Gospel is taught to those who come perhaps for the first time. In some Churches nearly every Sabbath when the invitation is given, one or two women or more will rise and by doing so say they wish to believe. Those in charge of the Sabbath Schools at every opportunity encourage those who teach and study to do personal work among the unbelieving women and girls, and the children are instrumental in bringing in new children.

Union Work

The women of the seven city Churches of Pyeng Yang are united in one missionary society which meets every three months. The executive committee of the society is composed of three women from each one of the city Churches—and two foreign missionaries. The officers are all Korean women, and the meetings are conducted in a very orderly manner. These women have assisted in the work in Quelpart under the direction of our General Assembly, by sending a woman worker and paying her salary. They

keep two missionary women busy all the time in the far distant places of Pyeng Yang territory. These women go to a place where the work may or may not have been begun, and stay in that place or visit near-by places for a number of months, preaching to unbelievers and teaching those who do accept the Gospel. A number of the Churches in the country were started in this way. These missionary women used to go to these near-by places and stay a short time, but going to far distant places where the women would have no other teaching from women unless these missionary women went there, and staying a length of time to see the work well started, seems to be a better plan. At the present time the society has four women at work.

Hospital Work

All of the women who come for treatment at the Caroline A. Ladd Hospital, have an opportunity to hear the Gospel message, and some of these become Christians and carry the message to others.

I mention the work in connection with our Bible Institute because it prepares women for evangelistic work. In the fall a class for Sabbath School teachers and church workers is held. This is followed by a workers' class which prepares women to go out and conduct Bible study classes in the country Churches.

Results

The total number of classes held by these women of the workers' class last year was 166, and the total attendance was 5,702 women. Each pastor's wife plans for the work among the women in her husband's district, all these plans being approved by the pastor and helpers in charge of the work. Although these classes are planned primarily for the Christian women, a part of the teacher's work and of the women who study, is to go out after study hours are over each day, and preach to unbelieving women, some of whom very often attend the evening service, or perhaps may come to study before the class in over.

New Year Classes

At the Korean New Year season a class is held for the city women. Five hundred attended this year. In March a class is held for the women from the country districts. Last year between

800 and 900 women attended. Beginning the first of April, the regular Bible Institute course begins, and lasts for two and one half months. The course covers a period of five years.

The reports as presented at our annual meeting of 1914 show a total attendance of 8,213 in all classes for women under the direction of Pyeng Yang station. These include those held by the Korean women and foreign missionaries.

The evangelistic work among our Pyeng Yang women has been briefly outlined. Each line of work mentioned would require many more words to make a complete report.

VII—PYENG YANG, METHODIST EPISCOPAL MISSION

By C. D. Morris

The evangelistic work of the past year in Korea has been conducted on largely the same lines as in former years. While however the general principles remain the same, there may be some change in the way the evangelistic spirit is expressed.

Evangelistic Work

The evangelistic work in the part of Korea with which I am personally connected, namely, Pyeng Yang, Yeng Byen, and Haiju districts, had been conducted along two well defined lines as far as special efforts are concerned. Meetings were held with the special aim of developing the spiritual life of the existing memberships, and special efforts were also made in a campaign to enroll seekers who were willing to put themselves under Christian instruction. In the first named meetings, the aim was to bring all the members into a healthy Christian experience. All this meant confession of sin, restitution, and the fixed resolve to do God's will. In the strict sense these meetings should be classed as revival services, rather than an evangelistic campaign. These meetings for the spiritual uplift of the church membership are absolutely necessary to the success of the evangelistic campaign, for the results of the latter will depend largely on having a live Church behind it.

Aim

The aim of the evangelistic campaign is to reach the non-Christian community, and get them to commit themselves definitely to Christian instruction. This instruction is necessary before the seeker is ready to exercise a faith that will result in conversion, for at least a few well-defined Christian truths must be grasped, before he can believe to his soul's salvation. Such a campaign was held in all the Methodist Episcopal Churches of Pyeng Yang city, from February 14th to 24th, with the result that about 600 seekers were enrolled. When the special efforts closed, classes were organized in each of the Churches for the instruction of these new believers.

The two kinds of effort explained above were held in different parts of the Pyeng Yang district, and sometimes the two were combined, especially when meetings were held in connection with the classes for Bible study which were conducted in many of the circuits. In many places early morning prayer-meetings were held with great spiritual profit to the members of the Churches.

Growth

In the Haiju district there has been some numerical growth, and there is a better general spiritual condition. Special evangelistic services were held with the Bible study classes at which the preachers in the different circuits exchanged. These meetings were in many places very successful. In Haiju city during the men's general Bible class, one of the best series of special meetings ever held there was conducted, and much blessing was the result. Since the opening of the new Church in Haiju the congregation has increased, and there has been a large growth in the Sunday School. All the salaried workers in this district tithe their incomes.

While at some places our work is weak, and can report no growth for the past year, I believe because of the decided increase at many points in all these districts that the work has gone forward encouragingly.

Follow-up Work

In connection with our evangelistic work in Korea I regard the biggest problem, that of holding those who give in their names as seekers during the evangelistic campaigns and at the regular

services. While there is always a certain percentage of these held to the Church, and who obtain a genuine Christian experience, the majority return to the old life and seem to lose all interest, and I fear are harder to interest again than if they had never been enrolled. How to hold a larger proportion of these seekers and bring them to a definite repentance and faith, is I believe the biggest problem we face in our evangelistic work.

I do not want to give the impression that evangelistic efforts are confined to the special lines of work mentioned above. All regular services are permeated with the evangelistic spirit, and seekers are continually enrolled at the ordinary services during the whole year.

On the whole the evangelistic work of last year has been encouraging. The decided increase in the Pyeng Yang city congregations, and in many of the country circuits, shows that a substantial gain has been made, and we go forth hopefully into another year.

VIII—PYENG YANG, NORTH PRESBYTERIAN MISSION

By William N. Blair

January Classes

Evangelistic effort throughout the entire Pyeng Yang District received a new impetus during the opening days of the New Year, when over four hundred men from the country circuits attending the January classes united with the Pyeng Yang Christians in a ten days' evangelistic campaign conducted simultaneously in six Presbyterian Churches.

Results

Over twelve hundred organized personal workers took part in these meetings. Each worker was expected to bring at least one unbeliever to each evening meeting, and to be responsible for the continued attendance of any of these who decided to believe. Not only the organized workers, but the entire Church, men, women and children, entered enthusiastically into the campaign, with the result that over two thousand new names were enrolled in ten days.

The men from the country went home eager to begin

similiar meetings in their own local Churches, and now splendid reports are coming in from every quarter. In my own district, one hundred and thirty new believers were enrolled in Anju, one hundred and ten in Sook Chun, and two hundred and thirty in So Kam; all in one week campaigns in February, while smaller Churches, where classes were held, report from twenty to fifty new believers.

Sunday Schools

Another development growing out of the evangelistic campaign has been the organization of seven new Sunday Schools for children from non-Christian homes. So many of these children attended the meetings, and seemed so much in earnest, that it became necessary to plan separate Sunday Schools for them.

These children are taught in a separate building, usually the school house, at the time of the regular Sunday School. They are not divided into classes, but taught all together by the best man the Church has for the position, in a half Sunday School, half church service sort of a meeting, with much singing and concert reciting and action. Cards are given for attendance, and special cards as rewards for bringing other children. After six months, all who attend this special Sunday School, are transferred to the regular Sunday School.

IX—CHAIRYUNG STATION, NORTHERN PRESBYTERIAN MISSION

By Alex. A. Pieters

A special feature of our evangelistic work during the past year has been the campaigns conducted in unevangelized districts.

Evangelistic Campaigns

Places where a large number of people could easily be reached, were selected, and volunteers from among the Christians were called for to help in the campaigns. The band of workers usually consisted of one or two native pastors and the same number of elders, helpers, experienced women, leaders of singing, and other volunteers. The missionary paid only

the rent of the meeting-place and for the lighting, when such expenses had to be incurred. All personal expenses were met by the Christians privately.

Plan of Work

At the beginning of each campaign, an effort was made to reach such people as were known to have formerly been adherents. Then, by house-to-house visitation, the claims of the Gospel were presented, and urgent invitations given to come to the evening services. Men availed themselves of the recognized privilege of free entrance into the "*sarangs*" (men's reception rooms), and women sought entrance into the inner quarters. In the evening, by simple preaching and testimony, every effort was made to bring the people to Christ.

Results

The three campaigns conducted in the spring resulted in a Christian group at each place. Unfortunately, two of these groups, owing to the lack of a suitable meeting-place, had to discontinue temporarily their regular meetings. At one of these places the Mission Board of our Presbytery has decided to furnish funds for the purchase of a small house, and to send an evangelist for a time to continue the work.

The success of these campaigns led to a decision to conduct similar campaigns in the fall, both in the same district and in the north-western district. At one village, after four days of ardent labour, the workers met with no response, and finally moved for the remaining three days to another place. Eight people believed there, and the group is meeting at present under the leadership of an elder from a Church not far distant. At another village the campaign resulted in the conversion, among others, of a professional sorceress. Her husband, who was also practising the black art, was away from home at the time. Upon returning, he too was converted, but unfortunately he died in a short time. His sudden death worked havoc with the faith of some of the new converts, who concluded that it was the vengeance of the evil spirits.

Follow-up Work

In the north-western district the campaigns were exceedingly gratifying. At two places congregations of some forty each were started. In order to follow up the work, the Home

Mission Board of our Presbytery sent there two evangelists for two months. The third campaign had no apparent results, but the Christians of that section of the country recently renewed their efforts at another place, and a group of forty-eight was established.

This experience has shown us that a strong attack by a large force continued for a more or less lengthy period, is much more effective than desultory preaching by the individuals.

X—WORK FOR WOMEN IN AND AROUND SONGDO, METHODIST EPISCOPAL CHURCH, SOUTH, MISSION

By Miss Hortense Tinsley

Local Conditions

It may be of interest to the readers to know that Songdo, the former capital of Korea, is somewhat different from the other cities, in that the ancient customs, manners and ways of thinking are more strictly adhered to than in any other city in Korea. The seclusion of women is more strictly observed, child marriage more prevalent, the position of the daughter-in-law more binding, devil worship more faithfully performed, and the ignorance and superstition of the women more general—all of which makes the work among the women peculiarly difficult.

Bible Classes

We held two Bible classes for the women of ten days each, one in the spring and one in the fall. In these classes we taught two Bible subjects, one in the Old Testament and one in the New Testament, and a daily lecture by one of the doctors, on hygiene and the care of infants. There was a very good attendance in all these classes. I am sorry to say however, that the attendance was made up almost altogether of old women. The special feature of our spring class was a lecture on anatomy and hygiene, with stereopticon views. In the fall class we had a baby show which we call a great success. We had six departments, the babies ranging from one month to five years of age, and in each department an attractive poster giving information concerning the feeding, bathing, and general care of the children.

Two doctors and a mother acted as judges, and prize ribbons were awarded in reference to normal development, cleanliness and freedom from disease. We are delighted with the way the mothers responded, and brought out their babies, and with their eagerness to secure approval. We expect to make this baby show the special feature of each fall class thus beginning a movement for better babies in Korea.

Bible Women

We have a Bible School, of three months' session, intended primarily for the training of Bible women, and secondarily for the general training of the women of the Church. The attendance was smaller this year than formerly, owing to the increase in the price of board, and raising the standard for admission.

In the country work, we have as far as possible visited the individual Churches and held circuit classes of a week each. We have a prepared course for home study for women in the country, and in most of the Churches they are making an effort to follow this. During the year we had the pleasure of giving promotion cards to a large number of women, and have nine primary girls' schools in the country, which are a great evangelizing agency.

XI—CHOON CHUN DISTRICT, METHODIST EPISCOPAL CHURCH SOUTH MISSION

By F. G. Vesey

Choon Chun District though perhaps one of the least statistically of the progressive religious sections of the peninsular, is nevertheless interesting and promising.

Local Conditions

Kangwondo, the province in which the district is situated, is looked upon as one of the darkest and most sluggish in the country, but with the awakening march of civilization, there are evident also spiritual signs which are cheering. The brighter days for Christianity are ahead of us, the changeful hours of the past are behind, men can more clearly estimate the cost of following the footsteps of the Master, and the Cross is now known to be a symbol of peace and

suffering, of trial and ultimate conquest. The times of temporal gain for professors are past, and decision for Christ now means sacrifice, and often loss.

All there is to be said about the work is that it has little of the spectacular. Hard uphill effort is the programme from autumn to spring and summer. The mountain walls of the province form natural barriers that hinder a speedy evangelism, and behind those earthworks lie hidden the subtle forces of devil-worship, witchcraft and inherited superstition and fears a thousand years old, which together make mightier obstacles to religious progress than the snow clad peaks, and the frozen rivers, or the bridgeless torrents.

Bible Class

In Choon Chun this winter a central Bible class was conducted, after the circuit classes had finished, which was attended by 160 men and women, who for nine days studied the Word of God, and received special help in the nightly revival services. This was an unparalleled event in the history of the Churches here. The local Church provided accommodation, firing etc., while the guests brought their rice and cereals. The expenses of the class were met by the Choon Chun congregation, so that the successful Bible class was of no extra expense to the Board.

Corportage

Colportage and Bible women's effort produce large results in the distribution of Scriptures, but the seed is sown on stony soil, and seemingly brings forth meagre results. Much of this country is upland. These hillside fields are rough, hard and uncharitable to the tiller and the sower, and these darkened farmers who know little, and seem to desire no more, are like their mother earth, their minds are stony and hearts hard, so that the Gospel seed finds scant reception in the soil of their souls.

But amid these depressing conditions, here and there are small Churches bravely bearing the stress and storm of persecution, subtle and severe, criticism harsh and bitter, and opposition keen and influential. These, like cold blasts and scorching heat, strive to wither the sapling Church, and if not destroy it, at least dwarf its growth. The marvel is, not that the Churches do not develop as fast as we wish, but that they bear fruit at all. Yet

despite these adverse conditions, there are solitary Christian homes in villages, isolated believing families, and little Bethels perched up among the hills, where God is adored, loved, and His Word believed in with an intensity that would shame many of our church members at home. These people believe in the power of prayer and the promises of the book.

XII—SEOUL, NORTHERN PRESBYTERIAN MISSION

By C. A. Clark

The evangelistic work around the city of Seoul and throughout the province this year is in a fairly healthy condition. It is not growing as uniformly as it did five years ago, but in places it is doing conspicuously well.

Difficulties

The one great out-standing difficulty at the present time is the financial one. Conditions of life are growing steadily more difficult all over the country, and money harder to get. The price of land has fallen thirty per cent or more, and in places it is not saleable at any price.

Koreans traditionally have gone more or less into debt every year, expecting to pay up after the rice harvest. This year, although the rice harvest is the largest in sixteen years, like the cotton crop in America, it cannot be sold for the price of its production.

The case of one man in my field gives succinctly a picture of the country's condition. He borrowed two bags of rice last February to be repaid in November at the ordinary Korean loan shark's rate of five per cent per month, interest. When November came, he had to pay almost eight bags of rice, for in his loan bond the February rice was set down at its money price of ¥6.50 per bag. In November, rice was ¥2.60 per bag, so that it took nearly three bags to replace one, and the balance was the interest. It took every bit of his harvest.

Results of Financial Difficulties

The result of this economic condition is a falling off in our church contributions, or rather a greater difficulty in keeping them up, for they have actually fallen very little. There has

been an increasing temptation for some men to break the Sabbath also, and the state of worry over money matters has caused some men to neglect Bible study and personal work more than they ought.

Encouragements

There has been a widespread desire for and interest in evangelistic campaigns for non-Christians, in city and country. All over the territory, evangelistic bands of volunteers have gone out preaching all day long from house to house, and centering back on the nearest Churches at night for revival meetings. Thousands of sheet tracts have been given out, and thousands of Gospels sold.

Because of these campaigns, in several districts where there used to be great opposition to the Gospel, there is now a willingness to listen, and the workers believe that before many months we may look for a great ingathering of souls.

XIII—SEOUL, M. E. CHURCH SOUTH MISSION

By G. Robt. Moose

Adaptation to Conditions

An expert hunter does not use buck shot to shoot quail, nor mustard seed shot when he wishes to kill geese. A good fisherman knows just what sort of bait to use when he wishes to catch a particular sort of fish, and without this knowledge he would never succeed as a fisherman.

So likewise the one who wishes to succeed in evangelistic work, must know first something of the mind and disposition of the people to whom he wishes to deliver his message. It is not enough that he should understand his people, but he must also understand the bait with which he wishes to catch his people. The hook is a very important part of the fisherman's outfit; in fact without it he cannot succeed. Though the hook may be ever so good, if the proper sort of bait is not used, he will catch no fish. The hook that every evangelist should use is the Word of God, the Gospel of Jesus Christ. It is one thing to have a good hook, and quite another thing to have it properly baited. So likewise the preacher may use nothing but the Gospel, and yet the manner of his presenting it may be

such, that no one will accept it any more than the fish accepts the bait which is not according to its liking.

How to Teach the People

For more than fifteen years, I have been trying to learn just how to present the Gospel in such a way that the man who has heard little or nothing of it will be interested in the message. In Christian countries we know that one of the most popular methods is to hold meetings in Churches and halls, where the unconverted will come and hear the message. But this method does not work in Korea. We must carry the Gospel message to the people, for it is certain that they will not come to us for the message. Even in Seoul and other large towns, where the Gospel has been preached for years, not many people come to our Churches till after they have made up their minds to believe.

Most Important Thing

To the mind of this writer, the thing most needed in the Church in Korea to-day, is more men and women who will go out into the villages and enter the homes of the people, and tell the simple story of Jesus and His love; tell it in such a way that it will catch and hold the attention of children as well as of the older people who may hear. We should sow beside all waters. We should be instant in season and out of season, willing to do and to be any thing so that Christ may be glorified and preached to all.

The Master did not make a mistake when He sent out His preachers two and two. I believe the best method of evangelistic work in this country at the present time is to send out men two or more together, all of them carrying tracts and Scriptures and preaching to everyone who will hear. With this method followed faithfully for a few years, I believe we would see such results as have not been seen since the days of the Apostles.

XIV—KONG-JU DISTRICT, METHODIST EPISCOPAL CHURCH MISSION

By Wilbur C. Swearer

Among the Non-Christians

The first six months of the year were spent by the preachers and church workers in almost feverish efforts to lead men and

women to join the Church. Bands of colporteurs and personal workers went with the pastors to large villages where there were no Churches, and for a week or ten days went from house to house during the day time and preached the Gospel, inviting the people to come out in the evening to a house where meetings were being held especially adapted to interest persons who had little or no training in religious matters. This method resulted in new groups. At other places where two or more Christian families had moved in, houses were purchased and the nucleii of Churches have been obtained. By these and other activities, several hundred new believers have been added to the total following, and eight new groups started.

Bible Classes and Revivals within the Church

In spite of these earnest efforts for their unconverted countrymen however, a great many of the preachers and church leaders had become lukewarm, spiritually cold and dead. Bickerings and strifes were dividing the Churches into factions, and in some places there seemed but the cold corpse left. Here and there were found faithful ones, but among the preachers even some were beginning to ask, What is the use of trying to be a Christian? and there were moral lapses. Ghastly errors crept in, blasphemies were taught as revelations from God. The condition of the Church was deplorable, as it always is when the sanctifying Spirit is absent. There was much talk about the Holy Spirit, but no experience of His power.

Then came a change; at different places people began to meet for an hour or two before daybreak seeking a blessing; this continued for several weeks. Bible training classes were held at different important centres, and there was spiritual uplift at the meetings, but the blessing we were seeking did not come. Finally the writer went to Ku Me Dong, the largest centre in the East District, to hold a Biblical Institute; four preachers assisted in the work. Mrs. Swearer and Mrs. Sharp at the same time conducted classes for the women. The early morning prayers were continued with great fervour, and the evening revival meetings were marked by the same earnestness. Some preachers began praying far into the night. Then came the descent

of the Spirit in mighty power. Missionaries and preachers went to pieces; conviction swept through hearts like fire, crying, sobbing, tears falling like rain, we threw ourselves on our knees and confessed anew our coldness and powerlessness; from many lips came terrible confessions of hidden sin. Then when sin had been laid aside, forgiveness obtained, and the Witness given, a great hunger and thirsting for the fulness of the Spirit overcame all hearts, and earnest supplications arose for the promised Gift. These passages were given us: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him"; and also Jesus' words, "Receive ye the Holy Spirit." Instantly those who were seeking arose, shouting praises to God, conscious of a power and glory they had never known before.

Three other revivals of like power have since been held at large centres, and marvelous have been the personal spiritual experiences of scores and hundreds of people, some of whom went home twenty, thirty and forty *li to* bring in their unconverted relatives to be saved. The District Conference was turned into a mighty revival; a hundred and twenty-five preachers and church workers went down in agony, and arose in peace and power. Fifteen other revivals are in progress or are planned for. At last a true spiritual Church is springing forth.

XV—SUWON DISTRICT, METHODIST EPISCOPAL MISSION

By George M. Burdick

Within the Churches themselves the most important evangelistic work on my district has been in connection with the Bible classes. From fifteen to twenty of these have been held, covering the whole district; and some one from most of the Churches has been in attendance at some of these classes. The usual course of devoting the day to Bible study, and the evenings to evangelistic services has been followed.

Fruits of the Spirit

In these evangelistic services, under the conviction of the Spirit in their own hearts, men have been led to give up the use of tobacco, and to break off other bad habits; and a noticeably large number of backsliders have come in, confessing and making reconsecration. I can best express what I have to say by giving several concrete examples. While not every circuit has witnessed the same degree of activity, nor is each circuit by any means in the same stage of development, yet every circuit has to some extent shared in the kind of work illustrated by these examples.

To revert to cases of reclaimed backsliders. In one of our meetings a man told this story "I changed from farming to marketing, I grew careless in Sunday observance. I failed in business, left my family, and ran away to Siberia. There, in the midst of great poverty and hardship, like the prodigal son, I decided to return to both my earthly and my Heavenly Father."

This is a somewhat different example. A young man in attendance at the Theological School received a baptism of the Holy Spirit; and soon after went home for the winter vacation. He started a Bible class in his home Church; and began the day with five o'clock morning prayer-meetings in his home. He used so much force in preaching that blood sometimes spurted from his lips and his tongue become so sore that he could eat only soup for a few days. At first his family and neighbours thought he was crazy; but gradually conviction took hold on them; and nearly every family in the village was led to Christ. The congregation has increased threefold. This same young man has since been greatly used in class and revival work in many parts of that circuit.

In these evangelistic meetings some men have suffered great agony over their sins; and have gotten great victories. A teacher in one of the boys' schools fell under deep conviction. When he could hold out no longer, he attempted to confess his sins through prayer, but broke out into strong crying and agony before God. The Spirit helped him to tell the burden of his sin; and finally he came into such an experience of God's presence as he had never realized before.

All these illustrations have to do with people already professing Christianity; and have developed largely in the Bible classes. This spirit, however is gradually permeating the regular services of the Churches, especially in the stronger Churches.

Reaching non-Christians

Widespread effort also has been made to reach those outside the Church. A few of the stronger Sunday Schools are successfully gathering in non-Christian children. Much work in the line of personal invitation is being done by leading members. Organized effort has also been put forth. In one circuit fifty volunteer workers joined for a wide preaching tour of the whole circuit. They usually went out in twos to visit every village in the region of a Church; and they made house-to-house visitation, preaching, selling Gospels, and distributing tracts. Many new converts are reported.

XVI—CHUNJU, SOUTHERN PRESBYTERIAN MISSION

By W. M. Clark

Methods of Work

Three methods may be mentioned as having been used in getting the unevangelized into the Church:

Preachers' Bands

(1). Those who were willing to go each Sunday afternoon to neighbouring villages and preach, were divided into bands with leaders. The names were posted up in the Church, and when they went out to preach, a cross was recorded opposite the name; when they failed to go, a naught was registered. This method produced only moderate results.

Preaching-Places

(2). Using money that had been contributed, on their own initiative, by the Churches, a special campaign of preaching to the non-Christians was carried on. Various centres of population were selected and with the aid of a colporteur furnished by the Bible Society, and a number of volunteer workers from neighbouring Churches, we preached in market places, and from house to house, village to village, by the road-side—in fact anywhere we could find people.

All workers took tracts and Gospels, and endeavoured to place a tract (leaflet) in the hands of all, and to sell the Gospels. At night special preaching services were held, and we usually had crowded houses. A great many volumes of the Gospels were sold, and much seed was sown in this way. As yet no new Churches have been established because of these efforts, but it is probable that in one, perhaps two centres, Churches may be established in 1915.

Self-Support

(3). In the fall of 1914 the twenty-seven weak groups scattered over four counties (less than 400 baptized Christians in the midst of 130,000 heathen,) agreed to support their own helpers. Since that time no foreign money has gone into the work of the field, except the support of a colporteur, whose work is, of course, wholly among the unevangelized, and away from Churches. The field has undertaken the support of two helpers and a Bible woman, the latter for as many months as they can raise the money, probably three months per year. This self-support policy is essential as a foundation for the kind of Christianity that will be self-propagating, hence the mention of it in this connection.

XVII—ANDONG, NORTHERN PRESBYTERIAN MISSION

By JOHN Y. CROTHERS

Church Colportage

Andong as a station adopted as an ideal toward which to climb, the plan of having every man, woman and child in the Church engage in the work of selling the one *sen* Gospel. They were not to be paid for the work, thus saving money for the Bible Society, besides stirring up the Church. Reports received after seven months showed 10,000 Gospels sold, two Churches each selling over 2,000. We believe this did more for the Kingdom of God than an equal number of books sold by paid colporteurs. At the rate at which the colporteurs sold books the previous year, this meant the work of over five colporteurs for a whole year. This year the Churches are being given the advantage of the discount which formerly went to the

Book Room, with the result that some are helping raise helpers' salaries in this way. One circuit decided to purchase ¥35.05 worth, and another ¥12.50, which will enable them to pay off ¥7.50 and ¥3.75 respectively. It will mean a more active Church, and more definite preaching done.

Establishing a Church by Voluntary Preaching

While a great deal of preaching was done last year, no new groups were started, and this year we planned to give more definiteness to the preaching being done. Chaisan is one place where we wanted a Church, as it is a large valley with the nearest church about forty *li* off. Men from five Churches promised to go in pairs, each to stay a week and remain till the next pair arrived, thus putting them in touch with what had been done. They were to keep it up till a Church was established. This work was started in December, and in February at our big Bible class we had six new believers from Chaisan come to study. Death has already entered the group, taking off an old woman and her husband, but it turned out rather to the strengthening of the Church. The man, who died after being a Christian seven weeks, begged that he be given a real Christian burial, and men from twelve Churches were at the funeral. One man out of his poverty has given his two room dwelling for the church building. The man who was thus bereaved of both parents is, in the midst of his grief, filled with joy to believe that both his parents are in heaven.

Establishing a Church by Paid Preaching

When the plan of voluntary preaching was urged on another group of Churches, they felt unable to undertake it, but said instead, they would pay for an evangelist to go. They fixed his salary at ¥7.00 per month, half what the Presbytery pays its evangelists, then chose the man. He was to have spent ten days each in three villages, but at the first place he had such a good time his stay lengthened out to twenty-six days. There were thirteen decisions to believe, the site for a church bought, and a four *kan* (256 sq. ft.) church will be built at once. Other Christians near by will make a fair sized church. When the report of this work was

made at a district class, another month's salary was offered at once, and the evangelist was sent to another village.

Where Churches will adopt the voluntary preaching method, we would recommend it, but paid preaching is better than none, especially when the money is raised by the people in the vicinity. More enthusiasm can be raised than for the more distant presbyterial evangelist, and a man can generally be obtained for less money. The Church is more sturdy also, than if it depended on foreign funds.

XVIII—FUSAN CHIN, AUSTRALIAN PRESBYTERIAN MISSION

By J. Noble MacKenzie

Force

The Australian Presbyterian Mission is now responsible for the evangelization of the whole of the southern province of Kyung Sang with its population of one and a half million Koreans. The Mission of the American Presbyterian Church North, until this year, was responsible for about one-third of the province; but by mutual agreement this part was handed over to the Australian Mission at the end of last year. The foreign evangelistic workers number ten men and seven women. The most of these came to Korea within the last five years, and a number are still at language study, so that the results obtained have been in connection with the work of less than half the number of the present staff.

There are two hundred and forty Churches in the province. This means that there is a Church to less than every twenty-five square miles. There were almost as many four years ago. Since then, the number of new believers being added annually has decreased considerably, and we have rather discouraged "hiving off" except from large and well established Churches, for though a new Church should mean a new centre of evangelistic activity it has, in many cases, meant the discouragement of the parent congregation, and in some its actual extinction.

Methods

For the bringing in of new believers we have used various methods. We have gathered crowds to preach to by magic lantern displays in the open courtyard of country Churches, by the use of the cornet in leading the singing of hymns in city markets and on the out-skirts of country villages, on our way from Church to Church. These methods have had little success. Groups of Churches and in some cases individual Churches, support their own evangelist to work among the non-Christians. While this has had some success, no method can compare in this respect to that of the individual dealing with relations, neighbours and acquaintances by the ordinary church members. Those who have been successful in leading others to believe, naturally desire to be still more successful, and other Christians are influenced by their example, so that success generally means more success. In many Churches, however, especially during the last three years, we find that, largely through non-success in gathering others in they have become discouraged and ceased to do this personal work. We are trying to counteract this tendency by giving increased attention to holding men's and women's Bible classes, for several days at a time, in the country districts as well as at the stations. These classes are inspirational as well as educative, and we consider them most important, in fact, an essential part of our evangelistic work.

Personal Work

CHAPTER II

EDUCATIONAL WORK

I—EDUCATION OF THE BLIND AND DEAF

By Mrs. Rosetta Sherwood Hall, M. D., Pyeng Yang

Growth

This work was founded in 1894, but the Japan-China war of that year interrupted, and the real opening of this department was delayed until 1898 for the blind, and 1909 for the deaf. It has been largely an outgrowth from the woman's medical work, many of the children already hopelessly blind or deaf having come to the dispensary to find relief. It is heart-rending to turn them away since such are left in a darkness and silence blighting not only their own mental and moral condition, but as sorcerers are used to deepen the darkness of others. The ideal of the founder is to change this sad state and fit these defective ones to gain an honest livelihood and discharge their duties as loyal and good citizens of the Empire. Thus far almost all our pupils have become Christians, and in several instances their own and neighbouring families have been won to Christ through them.

Very early in the work, when the Methodist girls' day school was yet held in some old Korean buildings, the blind pupils were educated together with the sighted children, the blind pupil teacher first trained giving them special help at the start.

In 1908 a great and good help came to the work in the person of Mr. N. L. Rockwell, a business man from Connecticut U. S. A., who with his family visited the work at this time, and eagerly entered into Dr. Hall's plans for it. He became responsible for enlarging this department to

thirty pupils, either blind or deaf-mutes : he provided means for sending Mr. and Mrs. Yi to Mrs. Mills' School for the Deaf at Chefoo, to become instructors in Pyang Yang, and he returned as a self-supporting missionary.

Within a short time twenty new blind or deaf girls joined the school, and several blind boys were sent to Mrs. Moffett's school, and Mr. Yi began teaching a class of four deaf-mute boys.

Life of Graduates

Some of our blind or deaf pupils have married, or have for one reason or another left before completing the course ; twelve blind girls have completed the common school course with the sighted, and one deaf boy with the hearing. Several of the girls have pursued higher studies in the Union High School with the sighted, and two have graduated there. One of the latter received a government scholarship in Japan where she is pursuing a Normal Course, and one of the common school graduates is paying her own expenses there : another is doing second year work at the Bible Training School in Seoul, and two of the recent graduates hope to join her there. Two of the older graduates are earning a livelihood by massage, one by proof-reading embossed books, and two others by teaching.

Budget

The annual budget required in this work the last few years is about ¥3,000, one-third of which is donated by Mrs. Rockwell, and a third by the W. F. M. S., the British and Foreign Bible Society, and other contributors from foreign countries, while the balance is nearly made up by Korean patrons, and Japanese and foreigners on the field. The American Bible Society donated a fine plant for embossing Korean print.

Altogether in Pyang Yang, Seoul and Japan, last year forty-eight pupils were registered that this department has been responsible for, and it is most grateful to the Korean, Japanese and foreign teachers and principals concerned, for their help in educating these less fortunate ones. The plant is perhaps one of the most crude ; it possesses no school-buildings, and owns neither land nor dormitory, nevertheless it is truly a pioneer in the co-education of the blind with the sighted, and the deaf with

the hearing—the only practical way to at all compass the work.

II—SCHOOL FOR YOUNG MARRIED WOMEN AND WIDOWS, METHODIST EPISCOPAL CHURCH SOUTH

By Miss Lillie M. Reed, Songdo

Need

Until Christianity was introduced into Korea, the education of the girls and women was unheard of. But with the preaching of the Gospel came the changing from the old order to the new. So to-day in this land there is a great host of girls being trained in the Christian schools and preparing to take their rightful place in society. However the schools for the education of women are not so many. Realizing the need of a school where young married women and widows might secure training for service in the Church, and to better equip themselves as helpmeets for their husbands, a school of this kind was begun in Songdo, in 1907. This school was named the Mary Helm School.

The school necessarily was small at the beginning, as it was a very new thing to attempt an education after one was married. From some ten pupils the school has grown in numbers and usefulness, until now there are thirty-five students. The students come from several different provinces and are very eager to get an education. The regular school course as prescribed for primary schools is followed. This includes Bible, Japanese, Chinese, physiology and hygiene, singing, elementary science, arithmetic, and drawing.

Method

A very important part of the work is the industrial work. Embroidery is being taught according to a graded course. The students are learning to do creditable work in this department. Besides this we have a dress-making department which teaches Korean and foreign dress-making. By means of the industrial work, we hope to prepare those who must earn their own support to do so through this work.

Results

The students are invaluable as Sunday School teachers and helpers in all the work of the Church. While in school, all the students of the two higher grades are teachers in the children's Sunday Schools in the city. From our graduates, there have been a number who have been successful as primary teachers. The graduating class of this year has six members. Of this number the four who are widows will teach in the village schools. One of the others will return to help her husband in his work as a preacher. The other one is the wife of a medical student. Her training will be invaluable to her in her home and church work.

With a splendid corps of teachers, a new commodious building, and an earnest and deeply spiritual student body, we are entering upon the new school year with great expectations for the progress and influence of the school in our mission work.

III—WONSAN, LUCY CUNNINGGIM GIRLS' SCHOOL, METHODIST EPISCOPAL CHURCH SOUTH

By Miss Bertha A. Smith

The Lucy Cunninggim Girls' School is a day school of grammar grade for girls in Wonsan, established and controlled by the Methodist Episcopal Church South

Organization

The course of study taught is that allowed by the Government. The teachers are competent, and the course is diligently pursued. Monthly examinations are held for the double purpose of ascertaining the progress of the pupils, and the success of the teachers in their work. The reviews that precede these examinations are very beneficial. The school year is divided into three terms, and final examinations are held at the close of each term.

The pupils are graded on deportment, the items considered being attendance, promptness in keeping school hours, attendance on church services, and general conduct.

In March, 1914, a class of four girls was graduated and twenty-seven pupils were promoted.

Mothers' Club

One of the special features of the work connected with the Lucy Cunninggim School, is the Mothers' Club which was organized with the hope of influencing the non-Christian parents for Christianity, and deepening their interest in educating their daughters. It has its own president and officers, and meets once every three months. Very helpful programmes have been carried out at each of the meetings this year. Besides the Mothers' Club meetings, friendly visits are made in the homes of the pupils.

A nominal tuition of five cents a month is collected by means of envelopes distributed for the purpose at the first of every month.

STATISTICS FOR 1914

Foreign teachers	1
Native teachers	9
Total enrollment	90
Average attendance	72
Baptized students	7

IV—SEOUL, WOMEN'S ACADEMY, NORTHERN PRESBYTERIAN MISSION

By MISS MARY LEE LEWIS

The educational work among the young women of Korea is most inspiring, especially at present, because the girls are so very eager to learn, and undertake their work with such eagerness. Aside from that also is the fact that they receive the spiritual instruction so simply and practically that their class prayer groups and the Christian Association meetings are an inspiration to all who attend.

Desire for Education

It is wonderful to see the sacrifices the Christian parents make to send their daughters to school, for they certainly do appreciate the value of a Christian education in the Bible, as well as for the intellectual training. This year has been an especially bad one financially, so the self-help department has been glad it was in existence. In special cases where the fathers and mothers were entirely unable to provide the necessary board and tuition, that department

was able to provide the means for about fifteen girls to earn their way through school either in whole or in part.

Growth

The entering class last year was fifty per cent larger than it was the preceding year, which made the average attendance for the year about one hundred and twenty-five. As the institution is a boarding school, all but about ten of these girls live either in the dormitory for the girls, or in the one provided for the married women. As these are widows, and also young married women who very much desire to have the educational privileges which were denied them as young girls, the institution makes provision for them.

Normal Course

Last spring for the first time normal work was begun by the School, and the course of study covers various normal school branches and practice teaching under careful supervision. As yet the course only provides for a year's work, so the first class of four girls will graduate this spring.

In January at the beginning of the New Year, special evangelistic services were held in the School, conducted by Pastor Kim of the Methodist Church. All the girls are Christians, but it was a time of deep consecration and prayer so that the meetings were a great blessing to all the students.

Enrollment		125	All Christian.
Teachers	Foreign	2	
	Korean	6	
	Japanese	1	
Board			¥4.00
Tuition			.50

V—SEOUL, EWHA HAKTANG, METHODIST EPISCOPAL CHURCH

By Miss Lula M. Frey

In May of this year Ewha Haktang celebrates its twenty-ninth anniversary. Each succeeding year has brought it a little nearer to the ideals of its founder, Mrs. Mary F. Scranton, whose memory we ever hold dear.

Organization

The School is registered for a sixteen year course, including four years of college work. We also have a kindergarten department, from which the children pass into the first primary grade, as they become old enough to study.

Except in the college classes, the teaching is all in the vernacular, using largely Japanese or Korean mixed-script text-books. English is taught as a language only. It has seemed best, up to the present, to use English as a medium in the college classes. We follow the ten years' course prepared by the Educational Senate and approved by the Educational Department of the Government. Beyond this we have adapted the usual preparatory and college work to present conditions.

Industrial Department

A Japanese teacher has charge of the industrial department, in which a course similar to that used in the government schools is followed. The music department has been given a large place. We believe that no other agency has done more for the students. The Korean girl has proved herself capable of learning Western music. The completion of our new class room building furnishes us with facilities for better work. It is now possible for us to open our Kindergarten Normal. We also expect to be able to do more in the line of domestic science, and our new gymnasium in this building enables us to improve our work in physical culture. A literary and a missionary society both have a share in the training and development of the students.

As often as opportunity offers, lectures on various subjects are given the students, and the chapel hour is frequently taken by the pastors of the city and others who may visit us. The school revival is one of the regular features of the year.

The King's Daughters Circles, organized a number of years ago, have been adapted to meet the needs of spiritual supervision in the School. A central Circle of Korean women teachers and college girls meets once a week for spiritual help and inspiration. They, in turn, are the leaders of ten Circles which meet every Sunday evening, including every girl in the dormitory. Each foreign teacher

has oversight of one or more of these circles. The idea has become so popular that the girls who go out are quick to organize Circles in their home Churches.

Self-support

We have fifteen schools in and near the city, known as Ewha Haktang day schools, the course corresponding to the one we follow in Ewha. An average of one-fifth of the expense of the schools is borne by the Churches, with which they are connected. The self-support increases each year and we hope in time they may be entirely self-supporting, but to attempt to force it now would be to sacrifice most of the schools. These schools are feeders for the main School.

We receive into Ewha Haktang any students who bring satisfactory letters of recommendation, whether Christian or non-Christian. They come to us from every province of Korea.

About half the pupils in the dormitory are pay pupils, the others being helped by scholarships. The latter repay their obligation by teaching in our schools after graduation. The three college girls who finished the course last year, have since done invaluable work as teachers in Ewha, while the four high school graduates have also taught either here or in one of our day schools.

This year's graduating classes number thirteen in the High School, and four in the College.

Purpose

Our purpose in training the girls is to prepare them for lives of usefulness, that they may know something of the joy in service for others. It is not strange, perhaps, that some should miss the end and make a failure of life. They are few, however, compared with the many who do honour to the School. A new generation is coming. Already there are ten children of former pupils attending school. We look for greater things from these in the days to come.

Statistics are as follows :—

Pupils in dormitory	185
Day pupils	95
Kindergarten pupils...	70

Total enrollment		350
Foreign Teachers	7	
Native teachers (men)	4	
„ „ (women)...	12	
Total number of teachers		23
Day schools		15
Day school teachers...		24
Enrollment...		622

VI—HOLSTON INSTITUTE, SONGDO, M. E. CHURCH SOUTH

By Miss Ellasue Wagner

Holston Institute is a school for girls of high school grade, and is the only boarding school of like grade under the Mission of the Methodist Episcopal Church South, in Korea. We are glad to report a most successful year, a time marked by steady progress and development in the life of the institution. Our students come from all parts of the territory allotted to the Southern Methodist Church, from Wonsan on the eastern coast to Choon Chun in the south east of Kang Won, and are as a rule those who have received certificates from our city or country primary schools.

History

This School was first established in 1904, in a small Korean building, with twelve students, the Christians of the local Church paying the salary of the teacher, a Korean girl whom we brought with us from Seoul. Our present beautiful building was built by the women of Holston Conference of Tennessee and completed in 1910. The first class finished the course in 1913. In the past three years, twenty-six young women have been graduated, and gone out into the world to do their part in the uplifting of Korean womanhood, and the upbuilding of the Kingdom of God in this land. All these twenty-six young women are earnest Christians, and while it is true that they have faults and at times make serious mistakes of judgment, we are thankful to be able to say that as teachers in the primary schools, as wives, mothers and home-makers, the reports of their lives and work are as a rule very satisfactory, and fill our hearts

with joy and gratitude that we have had a part in their training.

Industrial Department

The Industrial and Self-Help Department are improving rapidly, and some very beautiful work, which is a credit to pupils and teachers, is being done. The girls are taught embroidery, crochet, knitting, tatting, and various kinds of plain and fancy needle work. Those who are diligent are able to help materially in meeting their expenses in the dormitory.

Revival

During January, Rev. Kim Unshun of Seoul, conducted a very helpful meeting at the North Ward Church of this city, and at the same time led the revival in the School which was a great blessing to students and teachers alike. God poured out His Spirit upon us in blessing, and every girl was blessed by coming into closer fellowship with the Master. Those who had known Him before, were strengthened and built up in Him, and those who had not known Him as personal Saviour came to know Him at this time, and we rejoice at the wonderful way in which His power was manifested. We have a good faculty of Korean teachers who are doing good work, and Miss Nakamura, our Japanese teacher, is most faithful and efficient, and renders most effective assistance with the work in music also. Although there are many things which we hope to improve, we feel that our School is in a much better condition than it has ever been before, and that it bids fair to grow and develop along lines of usefulness and service to the women of Korea.*

VII—NORTHERN PRESBYTERIAN GIRLS' ACADEMY, TAIKU

By Miss Harriet E. Pollard

Location

The Girls' Academy of Taiku is of comparatively recent origin, though it has grown out of a primary school established some years ago. Last year diplomas were given to the first

* Missionaries, two, Korean teachers, eight, three women and five men, Japanese teacher, one. Enrollment for past year 115.

graduates of the four year course. A class-room building erected last year has greatly increased the efficiency of the School.

Taiku is the political, commercial and social centre, and the provincial capital of a population of 1,657,448. There is a Christian constituency of 14,035. There are 255 Churches. The Presbyterian Church has the territory by exclusive comity agreement with other Missions. This is the only school of its kind, whether Christian or non-Christian, within its bounds. As there are few schools of even primary grade, a preparatory course is offered for country girls who are too old to enter the Taiku primary school. These girls have learned a little Chinese and arithmetic, usually from an older brother, and have had Bible instruction in the country Sunday Schools and women's Bible classes.

Self-support

Most parents who wish to send their daughters to school are hampered by poverty. The Self-Help Department is meeting this difficulty in a splendid way. Lace-making and embroidery are taught, thereby enabling many a girl to have an education who would otherwise go through life in the same dark, narrow sphere that her mother has endured. Some girls earn only tuition and take the regular course. Others earn all their expenses and spend an extra year or two in school. They are paid by the piece, and the work must be good enough to find a market in America. It is interesting to see them utilizing spare minutes before roll-call or while waiting for dinner.

The country girls live in a dormitory which is, at present, an old Korean building crowded beyond its normal capacity. We hope soon to have adequate quarters. They do their own cooking, house-work and laundry. They seem happy and are busy. They once objected to invitations to play on two successive Friday evenings.

Features of the School

Features of the school life are:—the weekly class prayer-meetings, which have resulted in increased faith and definite answers to prayer; and the missionary society, which is increasing in interest and usefulness. It pays half the salary of a Bible woman, who travels preaching among

the non-Christians of the province. While the girls have not contributed all the money in the treasury, they have given generously out of their poverty and are saving and sacrificing to increase the fund.

The school has yet to meet the test of sending its graduates out to become mothers, teachers, and Bible women among their less fortunate neighbours. The prayer that is uppermost in the hearts of those who work with and for them, is that God may give them the wisdom, love and humility of true leaders.

VIII—SOUTHERN PRESBYTERIAN GIRLS' SCHOOL, CHUNJU

By Miss Susanne Colton

The Southern Presbyterian Mission has had in Chunju a primary school under the supervision of a missionary since 1897, but the grammar grades were not developed prior to 1909, when the boarding school was established.

Aim

To furnish Christian education for the daughters of believers in a field which comprises two city Churches and one hundred and forty-eight country Churches and regular meeting-places, in which there have been practically no schools for girls (at present four very small ones only), has been the aim of those in charge of the School; as to the result, one may judge to some extent from the statistics hereto appended,* but the writer's comment upon conditions may be seen from a statement concerning the present problem and endeavour.

Self-Help

Although this as not an industrial school, yet the most prominent feature of the school work at present is the effort we are making to develop the Self-Help Department to such an extent that girls, however poverty-stricken, may not be deprived of the opportunity of studying. The fact that the Christians of our field are extremely poor, is of course responsible

* The enrollment for the year 1914-15 is 44 (12 of these are in the preparatory department); Korean teachers three, Japanese one, hours taught per week by teachers not on school salary six, foreign teacher one.

for the prominence of this feature in our school work. We believe that we are going to succeed in this plan to enable them to defray expenses of food, when it is a question of the students being fifteen and twenty, but experience shows that except in unusual cases the younger ones will always fail to cover the whole expense of rice. Heretofore one hour daily was required of those in the Self-Help class, but now we require two hours daily. If this is insufficient, we must increase the time for this, and lengthen the number of years given to the course. Some parents defray the expense of two-thirds, one-half, one-third, one-fourth of the rice for their daughters. It is our endeavour to make the students themselves able to meet the amount deficient. We believe that this effort which they put forth, makes greatly for the forming of diligent and godly women.

Difficulties

Our regret is that this hand-work cannot comprise labour which might prove to be of greater use after school days are over. Our productions are wholly for a foreign market, and are liable to remain so, since no one has found articles of local use sufficiently lucrative to make it possible for us to give our attention to them. However, the students here do all the house-work, which includes cooking their own food, washing, and cleaning not only the dormitory, but also the the school-rooms. In accord with the standardized curriculum, more time is allotted to making Korean garments than heretofore.

We desire to state that we are not like those educationalists who desire to throw away books and teach hand-work only. We hope to unite in their lives, hand, head and heart, for use in the Master's service. Furthermore we have not excluded heathen girls.

IX—SOUTHERN PRESBYTERIAN GIRLS' SCHOOL, SOONCHUN

By Miss Lavalette Dupuy

Our Soonchun Girls' School is not yet two years old, but it claims a share of the interest of those whose hearts are in educational work in Korea or elsewhere.

Growth

The School was opened Sept. 30th, 1913, in a four-roomed Korean building, with an attendance of twenty pupils. The teaching force consisted of one head teacher, who is a graduate of the Union Academy in Pyeng Yang, a teacher of the Chinese character, who divided his time with the Boys' School, and a teacher of Japanese.

Korean girls are ambitious and energetic pupils, and these were no exceptions. In a very short while, the improvement and advancement were so marked, under the influence of this exceptional Korean teacher, that the School advertized itself, and before the end of the year the enrollment had increased to thirty-five. This year it has doubled the original enrollment.

We have great hopes for the good day when we can move into our new school building, which is almost completed. This will make it possible for boarding pupils to attend from the outlying territory. At present we have ten of these who are living with relatives and friends until we can move into the permanent and enlarged quarters.

While the Japanese graded school here offers books and free tuition to its pupils, we do not, but require the children to pay for their books and also a tuition of ten *sen* per month.

At present the School numbers forty-two pupils, with four teachers and five grades. Much of the success of the School is due to the interest of the foreigners in the station, who have given freely of their time and talents. All the girls are required to work in the Industrial Department for two hours each week, and those who need help are given further opportunity to work outside of these hours. The Self-Help Department so far has been a success.

Purpose

It is delightful to see the eagerness of these girls to learn, and to note their rapid advancement. They are fast becoming the best Bible students in our Sunday Schools and Bible classes. It is my ambition for them that, as Korean custom permits, they may return to their homes to take charge of primary country schools, and too, to become

home makers of a nobler Christian type, making respected and capable wifehood and motherhood possible.

X—NORTHERN PRESBYTERIAN, JOHN D. WELL'S TRAINING SCHOOL, SEOUL

By Edwin Wade Koons

Course of Study

I have been finding my way through the maze of subjects that young Korea thinks it needs to study. Here in Seoul the tendency has been to enlarge the curriculum by adding "frills." The private academies are responsible for this, and as there is a certain competition with them, this School has tried to give the boys what would attract them. I have been pruning here and there, and now we are down to the Senate Course, with some extra English. I think that can be improved upon, but there is time enough.

Athletics

One of the best things about the school situation in the Capital, is the intense rivalry in athletics. I have been told that the enrollment of one private school (non-Christian) went down over forty per cent because the base ball team met a series of defeats, and while this may be an exaggeration, there is no doubt that a good record in athletics attracts students. I am told that some schools have students who are there only to play base-ball, and have all their expenses paid by the school. This is getting modern ideas in a hurry. I have been trying to get the principle of strictly student teams recognized. It has been the custom to play alumni (including teachers) on the teams. This School plays only student teams, and most of our matches are arranged on that basis. I regret to say that winning is the sole object of the game, as far as I can see.

Y. M. C. A. Work

All student activities are centred in the Y. M. C. A., to which all are supposed to belong. The athletic committee has charge of the school games, the evangelistic committee of the directly religious work, and the one on discipline, under

very direct faculty supervision, helps about conduct in the dormitories.

The dues are fifteen *sen* per month, and that amounts to a tidy sum, which is deposited in the Postal Savings Bank, and used with great care. The greatest single expense is the support of an evangelist, a graduate, who is working in a heathen village about thirteen miles out. He was told at first that no one would give him a room, and when he did find a place to stay, had to promise not to sing Christian hymns there. Now there is the beginning of a good Church, and the Y. M. C. A. had two men and two women from there come up as their guests to the recent Bible class here in Seoul. In addition to this, the older boys have been doing preaching on Sundays and helping in the weaker Churches near Seoul. At least three Sunday Schools for heathen children owe their existence to this work during the past year.

Class for Medical Students

For the past two years, the Severance Union Medical College preparatory class has been doing its work in this School. The students are enrolled at Severance, and wear that uniform, but all the teaching is done by the J. D. Wells teachers. Having these twenty-five or more older students with us is an advantage in many ways, and we are glad to know that the arrangement will continue during the coming year.

Industrial

In the Self-Help Department some of the lads are able to earn part of their expenses, though never more than their food. They learn weaving, as a rule, and while we do not mean to make them tradesmen, yet they have something on which to fall back, in a pinch, and they have learned something of the dignity of labour.

XI—M. E. CHURCH, SOUTH, THE ANGLO-KOREAN SCHOOL, SONGDO

By Alfred W. Wasson

This School is owned and controlled by the Board of Missions of the Methodist Episcopal Church South. It

began work in a straw-thatched ginseng shed Oct. 3, 1906, with twenty-three primary students. Hon. T. H. Yun was the first principal, and his connection with the School assured its future success.

Course of Study

The literary course covers eleven years, viz; preparatory one year, primary four years, higher primary two years, middle school four years. Time is given to practical work such as woodwork, gardening, poultry raising, etc. A special weaving and dyeing course is given which covers two years.

Student Body

At present there are 341 students in attendance, distributed through the different departments as follows; primary 196, higher primary and middle school 134, weaving and dyeing department 11.

The students take great interest in the Y. M. C. A. and have an active preaching band, and voluntary Bible classes. There is no rule of the School preventing non-Christians from entering. On the contrary, they are welcomed, but the spirit of the School is such that no student has remained in school for any length of time without becoming a Christian.

Buildings, Equipment, Grounds

The Industrial Building is a large one-story stone building with saw-tooth roof. It is well adapted to the purpose for which it was built. The other buildings are over-crowded. The equipment in all departments is inferior to that in the government schools of the same grade. The campus is extensive, naturally beautiful and well located.

XII—INDUSTRIAL WORK AT THE ANGLO-KOREAN SCHOOL

By Carl H. Deal

Industrial work is given as manual training to all the students of the higher common and middle school, and it is put on the same basis as any other subject and given for its educational value. The subjects are carpentry, agriculture, photography. These are necessarily taught in an elementary, but practical, way.

Features of Work

The main feature of our work is the special technical course which has for its object the training of young men, not by teaching them a trade, but by giving them a technical education that will prepare them for leadership in the developing of the industrial life of Korea. So far there is only one course being given, the textile, and it covers the following subjects: Hand-loom weaving, foot-loom weaving, Jacquard weaving, power-loom weaving, warp preparation, designing, yarn and cloth calculations, cloth analysis, mechanical drawing, textile machinery, dyeing, chemistry, physics, Japanese and Bible.

The course of study is planned for two years, but as most of the students find it necessary to earn a part or all of their expenses while in school, we require these students to take the course in three instead of two years, the student taking the course in two years being the exception rather than the rule.

Self-Support

The students who find it necessary to earn their expenses are permitted to manufacture goods for the market after six months of satisfactory work. Seventeen students are earning their board, and a part or all of their other expenses at the time of this writing.

We feel that this experience in earning their expenses is of great value in an educational way. The student does not secure a theoretical education, or a laboratory training that he cannot put into practice, for he receives while in school, experience and training in producing goods in a commercial quantity. The student who could not get an education at all for lack of funds can thus earn his way, and at the same time get the best kind of education. It is much better than a scholarship, or loan fund, or even a subsidized labour plan, for the student goes out from school at graduation a free man, with no debt, and in the getting of his education he has gotten a something that he could not get in any other way.

Market for Products

The students weave quite a variety of products for the market which are sold throughout Korea, Japan and China to

Americans, Englishmen, Frenchmen, Koreans, Chinese and Japanese.

After two years of hard work in teaching Korean young men along industrial lines, I am more convinced than ever that Christian industrial education is what the Christian Korean youth needs above all things outside of the Gospel, if indeed it is not a part of the Gospel to learn how to work intelligently, and thereby make an honest living.

XIII—NORTHERN PRESBYTERIAN, PYENG YANG

By W. M. Baird

Primary Schools

Beginning with one or two small schools, in 1896, our primary schools have increased in number until we now have self-supporting schools in all the stronger Churches as well as in some of the smaller groups. As a rule these schools do the work laid down in the curriculum adopted for the first four or perhaps six years, but there are a number of schools also doing part of the work of the higher common school curriculum. A system of education, with a graded course, and fitting into those of the higher schools, was planned from the first. This, with later modifications, is still in use, being made to correspond in grade to the system of education later adopted in the government schools.

At one period, when a great furor for education was on, there were 185 primary schools in the territory of this station. Since then there has been some reduction in the number of schools, but an increase of student enrollment. Many schools have been improved in character and in teaching power, though some have weakened. The teachers for these schools have been trained in our Normal Classes (conducted here for the past eighteen years), Academy, or College. We have constantly needed many more teachers than we could train. But the aggregate of good work done by these teachers and schools, has been beyond power to estimate. As superintendent of the primary school system of this station, I am able to come into touch with the schools through a school helper, who either visits the schools or corresponds with them, and

also through teachers and school officers who visit me. General plans as made by me according to government regulations are carried out by the local teachers and school officers. Almost all the schools have been standardized to a very considerable extent, and are improving in grade each year. The Japanese language is also taught in all these schools.

The statistics are given below.

No. Schools		No. Teachers	No. Pupils Common Higher		No. Pupils Common School	
Boys	Girls		Boys	Girls	Boys	Girls
101	11	186	538	44	3036	440

Total contribution of Korean Church for those schools,—¥23,100.00

These schools are distributed through thirty countries.

The Pyeng Yang Academy

The Pyeng Yang Academy was founded in 1898, and has had pupils at various times from all the provinces of Korea. An aggregate of several thousand pupils have attended school here. There have been 251 graduates, and twenty-five more will graduate in March of this year. All are Christians. Many are doing good Christian work. The course of study covers four years, preceded by from six to eight years of preparatory work in the lower schools. Our teachers are graduates of our own College. There are ten full teachers, and several others are employed as part teachers or pupil teachers, while taking their course in the College.

In the Academy as well as the College, the pupils do much Christian work. They have for years supported their own missionary to distant parts.

The course of study includes complete algebra, plane and solid geometry, chemistry and physics also grammar, physiology, botany, zoology, history, drawing, book-keeping, composition, etc. Of course the Scriptures are studied each day. The Japanese language is taught also every day, and pupils are making good progress.

Statistics for the Academy are given below.

Teachers	Japanese teachers	Part teachers	Pupils Total enrollment
10	2	14	380

The Pyeng Yang Union Christian College

The College was founded in 1906. It has six foreign teachers and one Japanese, and two Koreans for part time. Thirty pupils have been graduated from the College Department since the first class in 1908, and nine more will graduate this year. The subjects taught are Scripture, English, general history, botany, zoology, psychology, philosophy, pedagogy, Japanese and English mechanical drawing, music, college algebra, trigonometry, ethics, chemistry, physics, etc.

The statistics for the past full year are given below.

Teachers	Part teachers		Pupils
	Japanese	Korean	
6	1	2	88

Total Statistics

Schools	Teachers	Pupils
114	221	4526

XIV—METHODIST EPISCOPAL SCHOOLS OF SOUTHERN KOREA

By Arthur A. Becker

Growth

We have put pressure upon all our schools this year in order to get better attendance and efficiency with the result that many

schools in the south have been discontinued. Yet the total number of students in attendance on our several schools in southern Korea has increased forty-seven per cent over the report of last year. The local Churches are doing heroically in bringing up the self-support of the schools, and our last report shows an increase of forty-three per cent in collection for schools; a spirit of self-dependence is being fostered, and there is less of the "It cannot be done," and more of the "We'll try" spirit, even though the conditions are more difficult.

The central school, at Seoul, Suwon, Chemulpo and Kong Chu have been strengthened by school equipment, and better teachers have been employed. A union primary school has been successfully started at Seoul, and we hope to make this a *model school*; its attendance has already reached 150.

Concerning Pai-Chai, it is making progress not as swiftly as we could wish, but still has taken many steps. The principle Mr. Hugh Cynn, is working carefully and faithfully but withal enthusiastically at building up Pai-Chai; he has done much the last year. School departments have been organized, and the teachers inspired to high grade work. A Student Help Board which bases its aid on church and parent co-operation has been organized, with the result that over sixty students, double the number of students helped last year, were helped on the same amount of money. The Industrial Department has been reorganized, and now is furnishing quite a number of students with profitable work. The class-rooms were rearranged for maximum efficiency in our old buildings. A physical and chemical laboratory and ¥2,000 worth of equipment have been added. The athletic field has received considerable attention, and the students have done much toward enlarging and levelling this up, as they are enthusiastic about a fine standard-size athletic field. A Normal department or course of one year has been authorized by the Government. Plans have been started which promise a new building in the near future. An appeal by Mr. Cynn before the Annual Conference resulted in a subscription of about ¥5,000.00, Pai-Chai students and alumnæ having previously subscribed several thousand *yen*.

Improvements

The appearance and deportment of the students in the school and on the grounds has greatly improved by the strict rules about school uniforms, etc. A dormitory which can accommodate about eighty students has been provided, and this is practically and successfully run by an association of the dormitory students. The school has increased in self-support about fifty per cent over last year. And last but not least, nearly all the students and teachers were wonderfully baptized in a revival, the like of which I have seen but once before, and that in the Great Revival at Pyeng Yang, years ago.

Recommendation, no student shall receive aid from any school authorities.

Statistics, 1914, South Korean Methodist Episcopal Schools

	No. of Schools	No. of Students	No. of Teachers	Ed. Collections
Secondary Schools...	58	2,409	129	¥11,820.00
Pai-Chai	1	202	8	709.00
Advance Class and Normal	1	40	5	180.00
Totals... ...	60	2,651	142	12,718.00

XV—KONG JU EAST AND WEST DISTRICTS, M. E. CHURCH MISSION.

By F. E. C. Williams

Field

These districts comprise much of the North and South Chung Chong provinces, which makes us responsible for the evangelization of over 900,000 people. Only about 15,000 of the boys and girls go to school, and about one-third of

these still attend old Korean schools where only the Chinese characters are taught. Only one in thirty-five is attending a Christian school.

Though taxes have been raised, and rice has been low, the people have put more effort and money into the work than ever before. Our ten primary,* or common schools, are correlated with the higher common school here in Kong Ju. All these schools have the same schedule and same rules and regulations. Two of the schools are very weak and will be discontinued at the end of March, but the other eight are stronger than before. Though only four of the schools have been registered, three more will apply for registration this spring.

Japanese Teachers

The government schools teach the last two years of the common school in Japanese. Our schools teach Japanese, but cannot afford the teachers so as to teach in Japanese. This makes a wider gap between the schools than ever before. We have a Japanese teacher in Kong Ju for our two schools, and have also opened a course on agriculture. One of the teachers of the government agricultural school comes and teaches the course.

Problems

One of our problems is that of aiding the poor students. There are many, many boys in the country who are fine fellows, but their parents cannot afford to send them to the higher school. We try to help in each case so that the parents will be relieved, but will still be responsible for part of the expense. In several cases the students teach in the primary school, and get as much as four and five *yen* per month. No student is given help unless he works on the school land or teaches. During the past year the money received from America has fallen short, and there is only a small amount with which to begin the new year. In the school year we have aided nineteen boys at a cost of about ¥600.

* In these ten common schools there are 338 boys and thirteen teachers. The Koreans have given 850 *yen* toward the support of the educational work during the year.

There are four teachers and forty students in the higher common school, and 150 *yen* has been received from students and teachers for the school support.

XVI—NORTHERN PRESBYTERIAN MISSION, BOYS' ACADEMY, TAIKU

By R. O. Reiner

There are three distinct departments in the educational work of Taiku station for boys' church primary schools, school for the blind, and boys' academy. The two latter are fully financed and administered by the Mission, and hence are known as Mission institutions in contradistinction to the independent or semi-independent church schools and blind school.

Academy

The boys' academy is now closing its ninth year, and will graduate its fourth class. The students enrolled have numbered 105, but owing to financial stringency this year fully twenty-eight have been compelled to withdraw. Seven students will be graduated, making a total of thirty-five graduates to date. Of these fully two-thirds are engaged in teaching or church work, while of the remainder a number are pursuing higher courses of study.

Industrial

The weaving department established last May has already proved both attractive to the students and highly educative. Applications for admission are far in excess of the available places, and as a consequence a waiting list acts as a wonderful spur to the fortunate candidates to exercise the greatest of care. To date, three special varieties of goods are made,—Korean silk, ponjee silk, and materials for heavy Korean coats, while a profitable adjunct to the department is the foreign goods section.

Primary Schools

The church primary schools have just held their own again this year, the number being forty-five. Of these about two-thirds have permits from the Government-General of Korea. The remainder, generally, are mere schools teaching Chinese classics, commonly known as *Keul Pangs*. A special effort has been made this year to bring a certain number of centrally situated schools up to a better standard. The plan employed was the offering of small loans to such schools as would add double the amount of the loans to their permanent endowments, and in return for the

loans which were made without interest, the supervision of educational work within the station was given considerable powers of control of the schools. As the scheme is still in the process of inauguration, no conclusions can yet be drawn from the experiment.

Blind School

During the past year a small beginning has been made in the education of the blind. Nine pupils were instructed for four months, especial attention being given to the acquisition of the ability to read in the "blind script," and to the making of Korean clothes and shoes. As funds are inadequate, it will be impossible to conduct the school regularly, but the plan now contemplated is to use the income from the present endowment, whenever sufficient has been collected to make the opening of the school feasible.

Economic Conditions

In common with the general experience of educationalists in other parts of Korea, it has been found that the economic condition of the people has been growing more stringent year by year, with the result that the number of students who must earn funds to support themselves in school is growing by leaps and bounds. This condition is a cause of no little concern for the future of the country, but holds within it, too, the possibility of bringing great blessing to the Korean people. The old lines of demarkation between rich and poor are gradually being obliterated, and the present generation is gaining a healthier appreciation of the value and necessity of labour.

XVII—AUSTRALIAN PRESBYTERIAN MISSION

By E. K. Lomas

The following is a brief outline of the educational work of the Australian Presbyterian Mission.

Girls' Education

The Mission will maintain one fully equipped middle school for girls at Fusanchin,—a school with eight grades and with dormitory attached. For girls whose parents are unable to provide the necessary funds to keep their daughters at school, a Self-Help Industrial Department will be organ-

ized. The school at present in Fusanchin, containing about one hundred pupils in eight grades, will form the foundation for the higher school, and the Mission hopes to have the full course developed by the year 1917. In all the other centres, where missionaries reside, primary schools are to be organized, with courses covering a period of six years' study, each school being under the personal supervision of a trained educational missionary. This involves the maintenance of schools at Masanpo, Chinju, Tong Yeng and Kuchang. At present in the two first-named places, these schools are in full working order; at Tong Yeng, a four grade-school is in existance; at Kuchang, the work has just been begun. These schools are all financed by the Mission.

Boys' Education

The Mission will maintain a fully equipped middle school at Masanpo, that is a school of four grades, comprising the two upper grades of the higher primary school, and the two special grades beyond these. This school will be under the personal supervision of a trained educational missionary, and will start in April of this year with the first two grades fully organized. The form in which the industrial work will be set up is one of the problems at present, before the Mission. It is not the policy of the Mission to maintain any other boys' schools of any kind, but to throw the full responsibility upon the native Church until such time, however, as the Church is strong enough to bear the full financial burden. Small subsidies will be given to support such institutions as the Mission thinks important for the progress and development of the educational work. In no case, will educational support be allowed to interfere with a progressive policy of self-support or recognized direct evangelistic agencies. These local church schools are all to be limited to six grades. Although primarily intended for children of Christian parentage, the Mission has no intention of enforcing a rigid policy of exclusiveness, but will permit a small percentage of non-Christian children to attend. In the middle schools, the percentage of non-Christian children is definitely fixed at a maximum of twenty per centage.

General Educational Work

The Australian Mission has lately accepted the responsibility of supervision of the remainder of the South Kyeng Sang province, formerly controlled by the American Presbyterian North Mission. Including this added territory, the total number of schools in the province is nineteen, and the number of pupils is 642 boys and 394 girls. All these schools will gradually be brought into line with the present policy.

The Australian Mission has always uniformly supported the policy of maintaining one Union Christian College for the whole of Korea, and has endeavoured by co-operating with the other Missions, to forward the larger movement for higher education in Korea. However, although a resolution has been passed to send an educationalist to teach in the Union College at Pyeng Yang, such is the shortage of workers in the Mission, that no man is at present available. The Mission co-operates actively in the Union Theological Seminary at Pyeng Yang by sending a lecturer for a term, and also actively in the Severance Medical College, by sending two doctors each for a term to Seoul to lecture in the College; but until further reinforcements increase the number of workers in the Mission, with such an urgent need for direct evangelistic work in the districts under the supervision of the Mission, further co-operation in general educational work is inadvisable, and well nigh impossible.

STATISTICS.

Schools with upper grades.	Pupils Boys	Girls.	Schools without upper grades.	Pupils Boys	Girls.	Native Teachers Men	Women.
5.	205.	239.	14.	437.	155.	39.	14.

Contribution of Native Church to Education ¥4103

Students for ministry, seven.

Foreign missionaries.	Educational.	Men.	Women.
		1.	5.

CHAPTER III

MEDICAL WORK

I—NORTHERN PRESBYTERIAN MISSION. KANGEI

By JOHN D. BIGGER, M.D.

The development of the medical work has exceeded our expectations, and in all phases has exceeded that of last year.

A gift of $500 has enabled us to procure some much needed equipment, and to fit up one of the upstairs rooms of the hospital in foreign style. From the sale of some left-over building material, we have been able to erect a segregation ward, and from a little balance in the year's receipts, we have fitted out a suite of rooms in the Bible building in the heart of the town for dispensary work.

The attendance has been larger this year and more constant, more medical cases have come, and many that needed surgical work, which we had to refuse because of lack of time. There was enough work this year to keep two doctors busy, and the outlook for the coming year is much greater.

We tried to get a Korean doctor this summer, but have not been able to find one that could fill the needs of this place.

Following are the year's statistics.

ATTENDANCE.

Number of different cases treated	2,718
Returns for treatment and dressings	3,583
Friends accompanying the sick	966
Number of patients first time at hospital...	1,176
Patients from Kangkei	1,774
Total different people attending	3,684

Total number of treatments	6,301
Number of unbelievers (about 64 per cent)	2,353
Number of believers	1,332
„ „ in-patients...	103
„ „ „ days in hospital	2,615
„ „ conversions	20
„ „ „ among in-patients (75 per cent)..	15
Operations under chloroform	42
Calls in town (by assistant)	560
„ „ „ („ doctor)	145

II—NORTHERN PRESBYTERIAN MISSION, PYENG YANG

By J. Hunter Wells, M.D.

The medical missionary work of the Pyeng Yang station of the Presbyterian Church North, carried on in the Caroline A. Ladd Hospital, entered its nineteenth year in 1914, and reports 19,320 as the attendance for that year. The work has from the first been a subsidiary part of the station activities, and with one doctor, and for a few years only with a foreign nurse, has continued on in its even career and ever increasing attendance, despite its own efforts to decrease it by training native doctors, about a dozen of whom now have government licences, and are practising here and in other parts of Korea.

Position of Influence

At the same time it is fully realized that the conspicuous place it once held as an evangelistic factor has passed, and also its scientific and philanthropic aspect has changed, due to the many native as well as qualified Japanese doctors; to the several private hospitals and to the splendidly equipped Government Charity Hospital. With these changes however, and others due to the large number of converts, the hospital, as the place where the largest number of unconverted can be daily seen and talked to, shows it still an agency of great evangelistic influence, and despite the changes, the number converted in the hospital, though no specific record is kept—I mean no church record, we estimate about 200 a year who first hear the Gospel in the hospital, and there agree to "do the doctrine."

Relation to Government Hospital

The establishment of the Government Charity Hospital has helped our work in many indefinite ways, though forsooth, it has taken many who would otherwise have come to us, and our relations with those in charge of the Government Charity have always been very cordial and agreeable, as well as with the Military Hospital.

The work for the past year has been conventional. We have not had as much major surgery as in the past, but have had as a rule, more difficult cases, for the serious ones go the rounds, and we have to take our turn. The energy and effort the Mission and station put in the medical work is not enough to excite anybody, for it consists of one doctor and about one-twelfth of the station grant. It is a handmaiden truly, with one hand tied, but I think sufficient, if the other side issues are not made any more prominent. There are no particular features of the work especially different from other medical work, though we do allow relatives to stay with patients in certain circumstances, because we can do it in some of the wards which are on the cottage plan. We have always found that when relatives do come and stay with their sick, there are nearly always results among them in conversions. If evangelistic effort and results are ever to be a prime consideration, a really-up-to-date plant will have an inn in connection with the hospital to take care of relatives who come with their sick. Here in Korea we are fast yielding to or coming up to the modern first-class hospital, and there is no reason why the best evangelistic results, as well as the best scientific, cannot be had in the "up-to-the-minute" hospital, but being an evolutionist I sometimes think we try to jump too far, and leave out some gradual processes which would help in the work.

Our statistics date from Apr. to Apr. but these are, as requested, from Jan. to Jan. in the year 1914.

Attendance: 19,320 made up as follows:

New patients, several hundred seen on three trips in the country, 5,440; Return patients 7,170; In-patients 220; Surgical operations including minor and major, 516; Treatments of in and out patients 6,069; Visits mostly to missionaries by the doctor, 383, by the first assistant 101.

Finance: Total expenditures for the 12 months ¥4,632.87 of which ¥1,947.12 was for drugs, ¥521.11 for equipment, 64.97 for charity,

1,190.89 for salaries, the balance for supplies, dressings, and the usual expenses, fuel and lights being considerable.

The receipts were Total ¥4,240.12, and of this ¥2,312.80 was from Koreans as follows: ¥814.14 for fees for hospital work mostly surgical; ¥1,433.58 from the sale of drugs to only sick who came for them; ¥357.05 foreign fees mostly for trips to the mines near here; ¥1,504.84 from the Board for all purposes including repairs, helper, evangelist, and for all other expenses. The deficit of ¥392.75 was made up from the reserve fund and so accounts balanced Apr. 1.

III—METHODIST EPISCOPAL MISSION, PYENG YANG

By Mrs. Rosetta S. Hall M.D.

Though last year but three of the writers in your Symposium on the growth and development of the Church in Korea assigned merit to medical missions, nevertheless the present writer believes that from the very beginning, when the recognition of the successful use of surgical ligature in the hands of Dr. H. N. Allen in the insurrection of 1884, made it possible for other missionary work to begin, down to the present day with its one or more hospitals or dispensaries in each mission station, Christian medical work has been and is, and will continue to be, a great factor in the success of the mission work of this peninsula.

Training of Natives

Only recently have we begun in earnest to educate Christian Korean medical men and women to be our successors, and it is my firm belief that only now have we begun in any adequate way to carry out the precept "He sent them to *preach* the Kingdom of God, *and* to *heal* the sick." You will remember the finding of the Mott Conference in Korea,—"medical work by the Church of Christ in Korea will be necessary until in this land the spirit of all medical work whatsoever is the spirit of Christ."

In Pyeng Yang, medical missionaries were sent to found the work. The young Korean woman who assisted us in opening work for women here, later qualified in medicine at the Woman's Medical College of Baltimore, and returning to Pyeng Yang was the first Korean to practice Western medicine in her native country. Dr. Pak was spared but ten short years to the work, yet she

accomplished a great deal through her chosen profession, and the memory of her life of service is an inspiration to this day to other Korean women. Mrs. Yi, my first assistant the past six years, was licensed as a medical practitioner by the Government last year; and we have some Christian young women in the Government Medical School, and trust their number may be multiplied in ever increasing ratio, since Christian Korean medical women must perforce be our greatest asset.

Need

The medical need in Korea is as great as ever, for as pointed out by Dr. Avison in the last CHRISTIAN MOVEMENT, though the government charity hospitals are well patronized by the Korean sick, our mission hospitals have larger clinics than ever, because of the increased interest aroused in scientific medical practice. Counting foreign men and women, Japanese, and Koreans qualified to practice, there is but one to every 80,000 people, and from lack of professional help, a Japanese authority estimated that 18,000 maternity cases are lost each year.

Dr. Mary Stewart has the largest obstetrical practice in Korea, and ours in Pyeng Yang ranks next, while our gynaecological clinic is the largest of any. The amount of the work is bounded by our strength only. In Pyeng Yang we treat from 5,000 to 8,000 patients annually in our Woman's Hospital, and in Seoul more have been treated. Were more doctors available the numbers would be multiplied accordingly. Since the founding of the first training school for nurses in Korea by Dr. Mary M. Cutler and Miss Edmunds, we have also co-operated with it in the training of Korean nurses, another valuable asset of the work. Doctors or graduate-nurses teach hygiene regularly in the women's Bible Institutes, and some thus taught, have in turn taught it to their country classes with much benefit. A wide and needy field is this for the medical women of Korea. Preventive medicine, as it should, is becoming more and more appreciated the world over.

Patients

Sixty-two per cent of our patients last year were non-Christians: as many as 400 have become seekers during the year, half of

whom became probationers, and sixty of those of the previous year were baptized. At the last medical evangelistic session of the Korea Missionary Medical Association, the Korean pastor of the East Gate Church, Seoul, reported more accessions to his Church through the efforts of the Bible women working in connection with the Woman's Hospital there, than from any other one source, and the Pyeng Yang pastors report the same as true of the work of the Bible women. Connected with the woman's hospital, the Ku Kole Church of Pyeng Yang is an example of the fruitage of the dispensary work of our Woman's Hospital in that section of the City, as the first Methodist Episcopal Church was of the united work of both hospitals.

We have some Japanese patients, both women and children. Of the Christian clientele a few are Roman Catholic, and last year forty-one per cent were Methodist Episcopal and forty-seven per cent Presbyterian.

Our receipts more than equal the amount we receive from the Woman's Foreign Missionary Society.

Thirty-three and one-third per cent of the whole read and write. I remember when it was but three per cent. The ability to read practically keeps pace with the percentage of increase of Christians. An interesting outgrowth of our women's medical work in Pyeng Yang is that for the blind and the deaf which appears elsewhere.

IV—NORTHERN PRESBYTERIAN MISSION, CHAIRYUNG

By H. C. Whiting, M.D.

Hospital work in Korea, or any where else for that matter takes on the character of the doctor in charge. The surgeon tends to discriminate in favour of his speciality, and the result is that more surgical cases find their way to his institution. One who has specialized in any direction does that work better, and patients come to his institution because they can get better treatment along that line.

In this way all the smaller hospitals are a unit in them-

selves, and exert an influence which reflects the physician in charge.

There are those who exalt the scientific work of their hospital, and look for results in spiritual values from the cases sent home cured. There are those to whom the medical work is only a means to one end "preaching Jesus Christ."

In the one case the evangelistic work of the institution is done by the helpers and evangelists, while the time and energy of the doctor is occupied with the fighting of diseases. In the other the evangelistic work is emphasized, if necessary even to the detriment of the medical work.

In the one case, patients who have money and can pay good fees are cultivated—while in the other the poor man is eagerly sought, because he hears the Gospel gladly.

Each hospital has its value as an evangelistic agency, and you will find many a Church in Korea that took its start from a hospital patient.

Figures are often misleading, especially so when you come to weigh spiritual results. The hospital evangelist wishing to "make good," or the ignorant patient thinking that by saying he believes will give him some advantage in treatment, or the tendency of many to agree with whatever they listen to, tend to make the number of the so-called believers more than is actually the fact. Yet with all these inaccuracies, a tabulated account of those who profess conversion is a valuable thing. It keeps the aim of the hospital before your eyes, 200 or 300 or more new believers within a year take the kinks out of your back, and give you vim and enthusiasm to press on.

Statistics for June 1st to December 1st, 1914 are as follows:—

In-patients, 97.
Dispensary patients, 9,621. Total 9,718.
Of these patients there were 28 Chinese, 116 Japanese and 1 Frenchman.
21 operations under chloroform and 43 with cocain.
168 calls were made by the doctor in charge and as many if not more by the Korean doctor.
137 men and 96 women claimed that they believed. Total 233.

One of the late results of my work has been the development of a Church, ten *li* from Chairyung. Last fall in the

village of Pe Suk Chon there was a man sick with typhoid fever. His wife had begun to believe, but the sick man would not listen to the Bible message.

His wife, desiring a foreign doctor to come and see her husband, called me and I visited the village on my return from preaching at Hai Chang. I found the sick man and two rooms full of friends, who like the friends of Job were there to comfort, and smoke, and see the foreign doctor. After opening doors, a message of cheer, a little medicine, and prayer, seed was sown which soon brought forth fruit. For not only this man but many others began to believe, and now thanks to the good work of some of the local church people, seventy are meeting there, and it is my privilege to have charge of this promising group.

REPORT FOR THE YEAR ENDING MAY 31, 1914.

New cases			10,971
Return cases			8,640
Calls by Dr. Whiting			515
Operations—			
Chloroform	62		
Cocain	76		140
Total			19,266

In-patients, 197.

193 decided to believe in Christ.

V—THE SEVERANCE UNION MEDICAL COLLEGE, SEOUL

By A. I. LUDLOW, M.D.

As the name indicates, this College, founded through the generosity of the late Mr. L. H. Severance, is an institution in which the Northern, Southern, Australian, and Canadian Presbyterian Missions, the Northern and Southern Methodist Missions, and the English Church co-operate.

The work carried on in the college building consists of a pharmaceutical and sales department, public and private dispensaries, class rooms, laboratories and chapel of the college proper.

At the present time the faculty consists of six resident foreigners, four Korean assistants, while three other foreigners and three Japanese doctors give regular lectures.

There are forty-six students attending classes in the regular four years' course, while the preparatory class numbers twenty-six.

The curriculum includes all the subjects which the Government recommends for medical schools. A most cordial relation is maintained with the government authorities, and we have made every effort to do all in our power to conform to the regulations, all of which have been raising the standard of medical work in Korea. We are also greatly indebted to the Government for granting licences to all the foreign physicians practising in Korea.

During the past months, Dr. O. R. Avison, our president, while on furlough, has secured a most hearty co-operation of the Mission Boards represented in the college.

The generous support which Mr. L. H. Severance gave to the work has been continued by Mr. and Mrs. J. L. Severance and Dr. and Mrs. D. P. Allen. Through their aid, additional buildings, new workers and many things in the way of new equipment, have been secured.

It is our plan to make this institution a help to the whole country, not only by providing men well equipped for hospital, and private work, but also by taking up the various problems connected with the welfare of all living in Korea.

Research Work

A research department has been established which has the following aims: To investigate the medical problems of a people that differ in diet, customs and habits from those previously studied in other countries. To investigate problems of sanitation and hygiene that pertain chiefly to the home.

To investigate native foods and food values.

To determine average dietetic conditions, and make experiments to ascertain the amounts of native foods necessary for life and efficiency.

To investigate the value of the native drugs and remedies empirically used for so many hundreds of years.

To investigate botanical and zoological problems, especially those that bear upon the questions of animal parasites and native drugs.

To investigate problems, the proper solution of which will tend to raise the standard of living of the people, and give better home conditions out of which to expect a stronger native Church.

To improve dormitory life, so that students may have food sufficient for efficiency, and for fighting the student's enemy, tuberculosis.

To establish physiological standards for the use of all practitioners by which to judge the pathological.

To throw light upon world problems from an angle thus far neglected.

Spiritual Atmosphere

Every effort is made to pervade the work with a Christian spirit. Daily chapel exercises are held, at which time the various members of the faculty conduct a service of praise and Bible study. At the same hour two students are assigned to conduct service at the dispensary and hospital.

On the Sabbath day, many of our students attend the Church on the compound, while others go to the various city Churches, or preach at services in two of the villages near Seoul. Our constant aim is to develop men of strong character, efficient in their profession, and an honour to the Church.

Beginning

This Hospital is the legitimate successor of the first permanent mission efforts of Protestant missionaries in Korea. Dr. H. N. Allen, a medical missionary under the Presbyterian Church in the U. S. A, was sent here early in the fall of 1884. He met with a providential opportunity for displaying his skill, and in consequence found favour at the Court, and was accorded the assistance of the ruler at that time, who provided buildings and a subsidy for the first foreign hospital in Korea.

Subsequently other workers joined the Mission and the work progressed.

In the course of time however, the government-loaned buildings became inadequate for the character of work desired to be done, and it was also found to be wise to bring the support of the work entirely under the control of the missionary auspices.

In pursuance of this policy, the Board of Missions found

a good friend and coadjutor in Mr. L. H. Severance of Cleveland, Ohio; with money furnished by him the present hospital building was erected. It was opened for the reception of patients in Sept., 1904, just twenty years after the original work was begun.

At the time the building was equipped for forty in-patients, and could take any and all classes of patients.

Development

The operating-room was furnished with facilities for practically all varieties of operative work, and from the first, filled a most important need both for natives and foreigners. Up to that time major surgery had been attended with more than a normal amount of risk, but with the opening of this plant, modelled upon approved American lines, this danger was greatly minimized. From then till now this branch of our work has included fully two-thirds of all the patients applying for treatment.

Such work as had been done up to that time had been cared for by male and female attendents who had received little or no training, much less any systematic instruction.

There had been one American nurse, assigned to the work since 1897, but she was on furlough during the first year of work in the new hospital. One Korean woman and a number of Korean young men, who had been taking more or less instruction acted as nurses.

In the fall of 1905, the nursing school was begun. Very few applicants for such training presented themselves, for the customs of the country did not permit unmarried women to undertake any employment away from home. However from time to time women, widowed early enough in life, were found desiring to undertake the training, and the school grew. Classes have not been very definite, but from time to time, as they were considered proficient, nurses have been graduated. The first one stood alone. The next time there were four. Up to the present time eleven have been graduated, and sixteen are now in training. A second American nurse joined the staff in 1911.

At first these nurses only attended women patients, but from August 1st 1907, they consented to care for men patients also, and have continued to do so.

With our increased facilities for nursing, and enlarged medical staff, the work of the hospital has grown, until last year the number of in-patients was more than double those of the earlier years.

Patronage

From the time when Dr. Avison was the regular attendant at the palace until now, the hospital has had more or less patronage from the upper classes in Seoul, but the great bulk of its work has ever been for the poor and needy.

The hospital patients have come from all parts of the city of Seoul, and even the remotest parts of Korea. It is not unusual for patients, when asked whence they have come, to say that their home is so many hundreds of "li" distant. Then when interrogated as to the method of travel, they reply "On foot."

As these people have come and gone, they have carried with them the lessons learned while here, as well as the precious Word itself. Not only have such patients joined themselves to worshiping groups in their various localities, but they have been the direct agents in establishing such places of worship. How many groups or where they are located we shall never know. It is our privilege, figuratively, to "sow by all waters" and leave the reaping to God's Holy Spirit.

We do know that the local influence of the original hospital, inside the city walls, resulted in a church organization, and that congregation is now one of the largest in the city of Seoul.

At our present site, a little Sunday School was begun the first year, and from that has grown a church organization with a congregation of 250 to 300. From this Church have also extended lines of influence to various villages round about this part of the city. Three of these already have meeting places of their own and regular Sabbath services. None of these hospital Churches have numbered many ex-patients among their numbers, but have grown up as a direct result of the influence of the institution and its workers.

A special feature of the hospital work, is the service rendered to the foreign missionary body not only of our own, but other Missions throughout Korea, and even to

those of Northern China and Western Japan. Many non-missionary foreigners too have been cared for.

While the building was originally planned for the accommodation of Korean patients, it has been possible to care for foreigners and make them fairly comfortable. This is more feasible when they understand the native language, but somewhat difficult when they do not.

Foreigners as well as Koreans therefore, have reason to be thankful that God in his providence has seen fit to establish this Chei Jung Won "House of Universal Helpfulness."

Hospital In-patients

LAST ANNUAL REPORT

Patients left over from previous year;	30
Admitted during the year ... ...Koreans	1,024
" " " " ... ...Foreigners	30
Total	1,084

Which was an increase of three per cent over the previous year.
357 operations were performed.

DISPENSARY

New patients ...	Male	8,677,	Female	5,434-14,111
Repeats	Male	10,437,	Female	4,565-15,002
Private office cases				1,000
Total				30,113

VI—CANADIAN PRESBYTERIAN MISSION

By Miss Kate McMillan, M. D., Hamhueng

The staff consists of one foreign physician, one Korean physician (another Korean physician was added near the end of the year) and two young men assistants. In September a foreign nurse joined the staff, and a training school for nurses was started with four nurses.

As hospitals have only recently been started in this part of Korea, many people consider them yet only as places to be near the physician, and although we begin to get evidence that opinion is changing, we have not a very large number of in-patients. It is hard to tell the results. A large percentage of the in-patients professed conversion.

Of these some have been lost sight off, and some live in places that have no Churches, but still call themselves Christians.

Patients

Many also among the dispensary patients professed a desire to become Christians. One young man in the spring, when the roads were deep with mud, walked back sixty *li* to hear more of the doctrine. Another young man 250 *li* from Hamheung, who came to the dispensary several times, when he went back to his home, persuaded his mother and cousin to become Christians. During the year 104 partients were admitted to the hospital.

At the dispensary 4830 new cases were enrolled, with 7342 returns, about 300 more were seen in country itinerating. While we have given more attention than before to microscopical examinations, we have not been able on account of lack of room, to do as much in research or surgical work as we would like.

Evangelistic Work

One Bible woman gave her whole time, while an evangelist gave part time to the evangelistic work among the patients.

Our evangelist preaching in the central Hamheung Church said "We think miracles are not performed now, but they are. I saw a man who was unable to rise for three months, walk to church last Sunday. All his family came to church with him. The power of working miracles is given to the physicians."

VII—WESTERN PRESBYTERIAN MISSION

By Roy K. Smith. M.D. Andong

Equipment

Cornelius Baker Memorial Hospital of Andong, was erected as a memorial to the father of the donor, Mrs. A. F. Schauffler of New York City. ¥20,000 was appropriated in 1912, but owing to the arrival of a new doctor, the necessity of first building a residence, and the difficulty of getting material, the building was not erected until 1914. It is a three story brick structure, 35×70 feet.

The dispensary occupies half of the first floor. There are ten rooms for patients with a capacity of twenty-five beds. The heating plant and equipment is expected to arrive during the summer of 1915, so that the Hospital can be opened early in the fall. At present work is being carried on in the dispensary only.

During the three years of the present doctor's incumbency, the work has been done in an old Korean building, and has not been very successful. Because of lack of accommodations it has been confined almost entirely to ambulatory patients. There have been a few exceptions, notably a woman from whom we removed a large abdominal tumor last year. She was an unbeliever when she came, and also when she left, having consistently refused to attend to the words of preaching from foreigner and native alike. But after returning home, her heart was touched as she thought of all that had been done for her, and now she is one of the most earnest Christians in the group to which she belongs. A short time ago she walked in 120 *li* to tell us how thankful she was and to bring presents to everyone who helped care for her.

STATISTICS

JUNE 1—1913 TO MAY 31-1914

Return patients	794
Visits in homes	44
New patients	1075
Total	1913
In-patients, included in new patients	25
Friends accompanying patients	399
Operations, general anaesthetic	13
Operations, local anaesthetic	1
Operations without anaesthetic	32
Total operations	46

VIII—METHODIST EPISCOPAL CHURCH MISSION

By B. GARFIELD ANDERSON. M.D., WONJU

As Christ revealed the Father to the world, so His followers must do; and as Christ did so by deeds of love,

we too can best show the love of God in our hearts by a service of love. The hospital gives us as a Church a splendid opportunity to reveal that love, and herein lies its chief value to the Church and to missions. How much a hospital or dispensary means in this way, no human mind can judge and no statistics can give an accurate conception.

Results

Speaking of tangible or visible results, the hospital is of value to missions chiefly as a feeder for the Church. The hospital's function is not to train Christians, but to get material for the Church to train. And we find that we gain access to many homes where prejudice against Christianity is strong, and where other workers have failed to get a hearing.

Statistics for the village of Wonju cover only fifteen months, for the work is new. The number of treatments given in fifteen months is 2912. There have been in addition to that, 1924 visits by relatives or friends who have accompanied the sick, and they, too, have heard the Gospel. According to our best judgment, about twenty-six have made a sinner's decision to become Christians, of which number we have followed up fifteen successfully, and know that they have proven their sincerity by attending church services regularly for a prolonged period. The others have returned to villages where there is no Church, and we don't know whether they have taken a decisive stand or not.

IX—MARGARET WHITECROSS PATON MEMORIAL HOSPITAL OF THE AUSTRALIAN PRESBYTERIAN MISSION, CHINJU

Medical Staff... ... ... Hugh Currell, M.B., CH.B.
Charles I. McLaren, M.D. B.S.
Matron, Miss Clerke ... Acting Matron. 1915-1916, Miss G. Napier.

Value of Work

The hospital is the centre of the medical work of the Australian Mission. The plan of concentrating the medical work of the Mission has many and obvious advantages. Disadvantages it must be admitted exist. The hospital is the centre, and

we believe in many respects a good centre, but also it is a centre without a periphery. Except for this geometrical anomaly, everything is to be said in favour of our plan of work. First it gives continuity to the work of the institution. We do not have to contemplate an annual month's hiatus which the doctor's holiday brings to the work of so many mission hospitals; the even worse break which the year of furlough necessitates is also a thing unknown. Secondly, the intolerable strain which sole responsibility brings is removed, and greater efficiency assured. Thirdly, if there is more than one medical man in a hospital, it makes it possible that a certain amount of other most necessary work should be undertaken, for instance one exceedingly important part of the work of the two doctors stationed in Chinju, is that each devotes annually a term of teaching to the Union Severance Medical College in Seoul. Another arrangement that is made possible by having two men together is that one or other is able to give a certain amount of time to work in the country Churches. The doctors in the Chinju hospital are both ordained men, and both have a few country Churches under their charge. The advantage of this has not been so much in the extra amount of directly pastoral and evangelistic work done by the Mission—for the actual work done is not large, rather is it, that it insures that the medical man shall be kept in the very closest touch and sympathy with this all important part of missionary work. A commencement has been made in the establishment of a nurses' training school, and lectures are delivered by the members of the staff.

During a short time last year we had in the hospital the services of one of the Severance College medical graduates; it is hoped that it may be possible to arrange for the permanent presence of one of these men.

Religious Value

Of the direct evangelistic value of the hospital work there is no room for doubt. Particularly does this apply to the in-patient work.

The appreciation in which our Sunday afternoon service in the ward is held by the patients; the requests that we will not fail to arrange for it, and the thanks which are

proffered after it has been held; these constitute a great reward to those responsible for the service, a reward for which we have reason to return thanks to God. It has been our privilege to see a number of individuals who have been led into definite and personal faith in Christ through the influence of the hospital.

The question of prayer as a healing agency, is one which ought fairly to claim the thought and attention of those engaged in the work of a missionary hospital. We can lay no claim to the performance of any "miracle" (we leave the form undefined) in our hospital. We have discovered that careful work, undertaken after careful preparation, and planned in the light of those great optimistic and scientific principles which Christ laid down, has brought rewards of accomplished cures which fill us with wondering gratitude, and set us wondering concerning that promise of the "greater works" to the accomplishment of which Christ's Church must surely look and hope and pray.

STATISTICS.

Individual in-patients...	120
Patient-days in hospital (8 months only) i.e. Number of individual patients multiplied by number of days spent by each patient in Hospital	1,480

The steady increase in the work of the hospital since its opening is well shown by comparing the monthly records.

Patient days.

January 61. February 68. March 100. April 155. May 275. June 222.

Out-patient attendances		4,756
Operations with general anaesthetic		63
Other operations		51
Receipts from Korean sources	¥	712.01
Total expenditure	„	3,191.91

(excluding foreign salaries)

Staff.

Foreign doctors	2	Foreign nurse	1
Korean doctor	1	Dispenser	1
Nurses	3	Wardsmen...	2
Bible woman	1		

NOTE.—The Korean doctor was added to the staff just at the end of the period under review.

KOREA

PART VI

WORK AMONG THE JAPANESE

CHAPTER I

THE WORK AMONG THE JAPANESE

By Frank Herron Smith

The organizations which are engaged in the task of Christianizing the Japanese in Korea are the *Nihon Kirisuto Kyokwai* (Presbyterian), the *Nihon Mesojisuto Kyokwai* (Methodist), the *Kumiai Kyokwai* (Congregational), the *Sei Kokwai* (Episcopal) and in Seoul, the Salvation Army and the Y.M.C.A. It is a remarkable fact that almost all this work is carried on by the Japanese themselves, and is largely directed from Japan. The *Sei Kokwai* has the supervision of Bishop Trollope, an Englishman, who also has charge of the Korean work of his Church. A very small proportion of the money used for Japanese work in Korea comes from abroad. The movement is largely one of Japanese for Japanese, and in the case of the *Kumiai* Church, one of the Japanese for the Koreans also.

Location

At present the Japanese in Korea number almost 300,000, of whom 70,000 are in Seoul and its suburbs, 30,000 in Fusan, 80,000 in Jinsen, 7,000 each in Taikyu, Heijyo and Chinnampo, and the rest scattered about in small settlements of from 1500 in the provincial capitals, to less in the country places.

Employment

Many of them are employed as officials and teachers, and thousands have come as settlers, buying up large tracts of the cheap land to be secured here. One is often struck with the resemblance between the conditions in the country and the shacks and dugouts of the pioneers of western Kansas and Nebraska of twenty-five years ago. The Japanese usually settle in or near communities, and the first good

building to be erected is the school-house. The second good building is more often than not a Buddhist temple, for the Buddhists have been most zealous in following their people into this peninsula. In Chinnampo, for example, are seven temples. One finds too, shrines of various kinds wherever a few families have made their homes.

The government, the railroads, the post-offices, the public schools, the public hospitals, the chief banks and business houses are in the control of the Japanese, and they have in their hands in more ways than one, the fate of Korea.

Government Attitude

The attitude of the Government toward all religions is friendly, and we are allowed the fullest protection and the greatest freedom in the proclamation of the Gospel. Some have thought the task of evangelizing much easier here than in Japan proper, and to a certain extent that is true. Conditions in Seoul are much the same as in Tokyo or Osaka, while places like Fusan and Jinsen, seem to have the stubborn spirit that prevails in Nagoya or Kanazawa. But in the country places one almost always finds a few Christians, perhaps unknown to each other, who form the basis of a rapidly growing work. The new surroundings, the loneliness, the separation from the family shrines and the fierce temptations to be met, also make people more susceptible to the Gospel influence. On the other hand it is a well-known fact that pioneers everywhere are usually of the rough, all-sufficient type, and are not naturally favourably inclined toward religion.

Growth

Be that as it may, all the denominations are making rapid growth, and had they sufficient men and money to enter the scores of new settlements being established, they could show much greater results.

Church Built

The *Nihon Kirisuto Kyokwai* has had the great joy of seeing two Churches attain financial independence during the past year, i.e. Fusan and Shingishu. Both were sustained during their infancy by the Mission Board of the Japanese Church, and both in less than ten years have grown till they are able to stand alone. Taikyu too has made great progress

having bought a plot of ground and built a parsonage. During the present year this active denomination is planning to erect three new church buildings, one each at Taikyu, Ryuzan and Kunsan. A company consisting of the famous Pastor Uyemura of Tokyo, Miss Kawai of the same city, and Rev. Mr. Mori of Yokohama, made a tour of the country in the early summer of 1914, and as a result of their efforts, many believers were added to the Churches. Judge Watanabe of the Supreme Court, Mr. Saito, the head of the Forestry Department of the Government-General, and several other high officials are earnest and efficient members of the Seoul Church, and give it great prestige in that city.

The Rev. and Mrs. F. S. Curtis of the North Presbyterian Mission of Japan co-operate with the Japanese Churches. They have lived at Taiden during the past year, and have been most active in touring the settlements in south Korea. Their paper, the *Kirisutokyoho*, reaches many young men, and the work done with Christian literature is very effective.

Methodist Church

The *Nihon Mesojisuto Kyokwai* baptized 110 converts during the year, and made a growth of twenty-five per cent in membership. The Chinnampo Society bought a site suitable for a church for the sum of ¥1,848 of which they have paid all but ¥350. The Seoul Methodists still worship in the old Nagoya Castle bazaar, but they hope soon to begin their new building. During the year under review they banked ¥1,088 for this purpose. Bro. Nakayama, the pastor at Fusan, has opened a preaching-place at Taikyu, and has gathered together an earnest band of fifteen believers. A local preacher employed as teacher at a near-by orphanage, supplies the pulpit.

Bishop Harris

Bishop Harris has rendered great service during the year throughout the peninsula. His position at the head of the Korean Methodist Church, and as former bishop of the Japanese Church, and still in charge of the co-operating missionaries, has given him a peculiar opportunity which he has not been slow to use. His work as a harmonizer and a creator of good feeling between the Japanese and Korean

Christians and missionaries, is one of the greatest and best things that has been in this troubled country in the past ten years.

The Methodist Church South Mission of Japan, takes responsibility for the coast from Gensan to Seishin near Vladivostok. During the year the Rev. W. A. Davis of Kyoto, and the Rev. J. T. Meyers of Hiroshima, made effective evangelistic trips through the section.

The writer decided on Koshu and Kaishu as the best centres for him to open, and now young pastors have growing flocks in both cities, and travel each month to near-by places. In Seoul an English night school with an enrollment of 181, and two Bible classes with an enrollment of seventy, have been used of God for the salvation of several choice young men.

Anglican Church

The *Sei Kokwai* emphasizes the point of making no distinction between the Japanese and Korean work, and the report of Bishop Trollope covering both phases will be found in another part of this volume. The Bishop kindly furnished the statistics which are found in the accompanying table.

In this connection it might be said, that as the Koreans more and more adopt the Japanese language and customs, the Churches will naturally draw more closely together. Korean members who speak Japanese well are now found in nearly all Japanese Churches, and a great many of the young people who are being educated under Japanese auspices will enter the Japanese Churches. At present no Church is conducting successful union meetings for the two peoples on any large scale.

Y.M.C.A.

Mr. S. Niwa, the veteran Japanese secretary, is in charge of the Y.M.C.A. in Seoul. The chief work consists in Saturday night lectures of various kinds, Sunday afternoon religious meetings, and a night school where Japanese, Korean and English, all three are taught. During the year "Quo Vadis" and "Les Miserables," two good cinematograph entertainments were given in the *Kotobuki-za*, a Japanese theatre. A fine building site has been bought, and when the new ¥80,000 building is realized, many things will be possible

which cannot be accomplished in the cramped rented quarters now occupied.

Capt. Ishijima, a most earnest young man, represents the Salvation Army in Seoul, where he is gradually recruiting a Company.

Kumiai Church

The *Kumiai* Church has three pastors who give themselves wholly to Japanese work. Only this spring they began work at Chinnampo, sending a pastor there for the first time. The great event of the year for this denomination was the tour made by the Rev. D. Ebina of Tokyo. He is the one among the Congregational leaders who has fathered this work from the beginning, so has a special interest in it. In addition he is a most fascinating speaker, so was listened to by large crowds wherever he went. He is more successful as an apologist for Christianity, along general lines, than he is an evangelist, but his work added many to the *Kumiai* Churches. The congregation at Seoul has had an especially good year. For some years they have been carrying a debt that was left from the time the church was built, but led by Pastor Yamamoto they cleared it off at one effort and raised ¥150. more than was needed. During February and March early morning prayer-meetings were held on Namsan (South Mt.) The average attendance was eighteen. Although the regular series of meetings has been closed, nine or ten earnest men still go. One morning a group of Korean Methodists gathered at the same place for the same purpose, so the two bands united in a most inspiring prayer service.

Work for Koreans

The *Kumiai* Church is the only Japanese Church that is in any large way directly for the Koreans. The Rev. Tsuneyoshi Watase, who is the superintendent of this Mission, reports that he has now fifty Churches, thirty-five Korean workers and 4,600 members. During the year under review a new church for Koreans was built at Heijyo, and is in charge of the Rev. T. Takahashi. Plans are under way for the construction of two churches in Seoul this year. As this is only the third year since the beginning of this work, Mr. Watase feels very well satisfied with the results. Beginning with January 1915, the Mission is publishing a

monthly magazine called the *Christokyo Geppo*. In April two Koreans who have been graduated from the *Doshisha* will return and join the forces of Mr. Watase. The prayer-meetings of these Christians are very flourishing, the attendance being about the same as at the Sunday morning services. The superintendent during the early spring is out holding Bible classes of ten days or two weeks at each of his Churches. Not having any part in the division of territory it is the policy of this Church to go for work wherever they are asked, or wherever there is an opening for them.

CHAPTER II

JAPANESE Y.M.C.A. IN KOREA

By S. Niwa.

It is quite encouraging to notice that in the past the Christian work in Korea has been very successful, and the prospect of continual growth is very good.

The Japanese Young Men's Christian Association shows similar signs of encouragement.

Organization

The first Association was organized in Seoul in 1907, and since that time it has had a steady growth. In the beginning of 1915 there were 320 members in three departments, the boys' department, the student department, and the department of city young men.

Location and Activities

The Association does not yet own its own building, but has rented quarters in the business part of the city. While its work is necessarily limited at present it has the following activities:—(1) Religious work, consisting of Bible classes, Sunday lectures and prayer meetings, (2) Educational work, consisting of lectures, day and night schools, a library and reading room (3) Social department which has well equipped rooms for social gatherings, and which holds every month a social for members, (4) Publication department which publishes a monthly paper, (5) Extension department under whose auspices addresses are given to young men in shops and offices.

The Association is fortunate in having a strong body of directors, twelve in number, of which Mr. S. Niwa is the executive director and general secretary.

In addition to the Japanese Young Men's Christian Association in Seoul, there are Associations at Chemulpo,

Fusan and Shingishiu, besides small organized groups of young men at various towns along the whole railway line.

Railway Association

The Railway Association, while not under the direct supervision of the Young Men's Christian Association, and not called by its name, has its work organized and directed by Mr. S. Niwa, the director of the Association, and the work is done in the same way as the regular Young Men's Christian Association work. The Railway Associations have a membership of three thousand, and their work is carried on throughout the entire railway system of Korea.

CHAPTER III

PRESBYTERIAN MISSION WORK AMONG THE JAPANESE

By Rev. F. S. Curtis

Field

Since their removal two years ago to Taiden as headquarters, the work carried on by Mr. and Mrs. Curtis, has been for the most part, in the Southern third of the peninsula. Taiden is the most important place on the main line between Ryuzan and Taiku, and a branch runs from there to Kunsan and Moppo. The important places on the coast have pastors, and our work now lies almost entirely in the interior and among the newer settlements of the south coast. Having visited eight new places in the last half year, almost everywhere we have found Christians whom we have urged to meet regularly, at least once on Sundays.

In one place a dentist, after a few months of earnest seeking and study, was baptized, and during the subsequent year has made wonderful advance in Christian life and service. With no experienced fellow-Christians to sympathize and help, he has come to be a consecrated and faithful worker, holding regular meetings both for adults and children. Is not the primary need of the Japanese Church to-day, for lay workers of just this type?

Postal and Telegraph Christian News

The Postal and Telegraph Christian News for which we are responsible is still financed even in these times of stress by the generosity of the Postal Telegraph and Telephone Christian Association in England. It goes monthly to every post-office in Korea. In it we advertize to send Christian literature to all applicants. This paper is of the greatest help to the general work in a score of out-stations. In these various places of late we have been urging all

interested to subscribe to Christian periodicals, and have secured a number of subscriptions. When the children's meetings are held, the name of one on the group is taken, to whom copies of the "*Seisho no Tomo no Furoku*" are sent each month. The cost is but fifty-four *sen* a year for fifteen copies.

Important Centre

One reason why Taiden is such en excellent centre is that it is becoming widely known as a place where there is a Christian Church, and people come into services from points all along the railway. Only last Sunday a woman living a few stations up the road came in and visited us both afternoon and evening, seeking the help she confessedly was not able to get from the religions to which she had been accustomed. This is but an illustration of scores of visits we receive from people living outside of Taiden. Many of these passing through have only a few hours in town, but they come to the Church, which is also the missionary residence, for Bible study and prayer. Taiden itself is but a comparatively small place, and with its half dozen Buddhist sects, responds less readily than other places; but because of the facts mentioned work here ought to be maintained.

APPENDICES

APPENDIX I

THE CONFERENCE OF THE FEDERATED MISSIONS IN JAPAN:

I—THE CONSTITUTION AND BY-LAWS

Article I.—Name

This Conference shall be called the Conference of Federated Missions in Japan.

Article II.—Functions

1. This Conference shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Conference may give counsel:—

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work, and in general.

(c) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

2. The work of this Conference may include:—

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of co-operative evangelistic effort, and

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

3. In serving as a means of communication between the co-operating missions the Conference shall be authorized to publish

at least once a year a record of social and religious conditions and progress.

Article III.—Basis of Representation

1. This Conference shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to co-operate with it on the following basis, to wit:—

(a) Five missionaries (including wives) shall represent one Unit.

(b) All missions having one or more Units shall be entitled to full membership.

(c) Missions having from one to three Units shall be entitled to one representative.

(d) Missions having from four to eight Units shall be entitled to two representatives.

(e) Missions having nine or more Units shall be entitled to three representatives.

(f) Unless a vote by Units is called for by at least two representatives, voting shall be by the ordinary method.

(g) When a vote by Units is called for by two or more representatives, the vote of each representative shall count in ratio to the number of Units represented in his Mission.

(h) Missions having less than one Unit may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Conference and the missions, or groups of missions, which they respectively represent.

4. The members of this Conference shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

Article IV.—Withdrawal

A mission may at any time withdraw from co-operation with the Conference by notifying the secretary in writing of its decision to do so.

Article V.—Officers

The officers of this Conference shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

Article VI.—Meetings

1. Regular meetings of the Conference shall be held annually at such times and places as the Conference shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the co-operating missions, or groups of missions having full members.

Article VII.—Expenses

1. The ordinary expenses of this Conference, including the cost of attendance of full members at its meetings shall be met by annual levy upon the several co-operating missions of ¥20/ for each full member of the Committee.

2 Extraordinary expenses shall be incurred only as special provison may be made by the missions or otherwise for meeting them.

Article VII.—Amendments

Amendments to this Constitution may be proposed at any time either by the Conference or by any one of the co-operating missions, and said amendments shall take effect when the missions, represented by not less than three-fourths of the full members of the Conference shall have given notice to the secretary of their consent.

BY-LAWS

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

---

* It is understood that travelling expenses to the annual meeting shall be interpreted as including second class rail fare with sleeper when necessary. In the case of Sub-Committees the Chairman or whoever may be appointed to report for the Committee at the Annual Meeting shall, if not a member of the Conference, be eligible to receive travel expenses.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following standing committees of not less than three members each shall be appointed at each regular annual meeting:

(a) On Christian Literature.
(b) On Co-operative Evangelistic Work.
(c) On Educational Work.
(d) On Eleemosynary Work.
(e) On Industrial Welfare.
(f) On Bible Study.
(g) On Sunday Schools.
(h) On Temperance.
(i) On International Peace.
(j) On Publicity.
(k) On School for Japanese Language (European Language Course).
(l) On School for Foreign Children.
(m) On Statistics, including a Statistician and Necrologist (who need not be a member of the Standing Committee, (and
(n) On General Business (Executive Committee).

It shall be the duty of the last named committee to authorize the disbursement of funds to provide for the next annual meeting, and attend to all other *ad interim* business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Conference with copies of the proceedings of each meeting of the Conference.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

II—ROLL OF FULL MEMBERS OF CONFERENCE OF FEDERATED MISSIONS

Anglican Communions

Church Missionary Society
Rev. S. Heaslett — Miss K. Tristram
Rev. C. H. B. Woodd
Canadian C. M. S.
Rev. J. C. Robinson — Rev. J. G. Waller

Baptist Group

American Baptist Foreign Mission Society
Captain Luke W. Bickel — Rev. J. L. Dearing, D.D.
Rev. Wm. Wynd.
Southern Baptist Convention
Rev. J. F. Ray

Methodist Group

East Japan Mission Council M. E. Church
Rev. Gideon F. Draper, S.T.D. — Rev. A. D. Berry
Woman's Board
Miss Mabel Lee — Miss R. J. Watson
West Japan Mission of the M. E. Church
Rev. H. B. Schwartz, D.D.
Woman's Board
Miss Mariana Young
Japan Mission of the M. E. Church, South
Rev. James T. Meyers — Rev. J. C. C. Newton, D.D.
Japan Mission of the Methodist Church of Canada
Rev. C. J. L. Bates — Rev. J. W. Saunby
Woman's Board
Miss I. M. Hargrave

Presbyterian Group

Japan Mission of the Pres. Church in U.S.A.
Rev. J. B. Ayres — Rev. J. E. Detweiler
Miss E. P. Milliken
Japan Mission of the Pres. Church in U.S.A. South
Rev. S. P. Fulton, D.D. — Rev. A. P. Hassell
Mission of Reformed Church in America, Dutch. (North Japan)
Rev. D. C. Ruigh — Rev. A. Oltmans, D.D.
Mission of Reformed Church in America, Dutch. (South Japan)
Rev. W. G. Hoekje
Mission of the Reformed Church in U.S. (German)
Rev. H. K. Miller — Rev. W. G. Seiple, Ph.D.
Woman's Union Missionary Society of America
Miss Mary E. Tracy

American Board of Commissioners of Foreign Missions
Rev. C. B. Olds — Rev. G. M. Rowland, D.D.
Rev. Hilton Pedley

American Christian Convention
Rev. E. K. McCord

Churches of Christ
Rev. C. F. McCall — Rev. F. E. Hagin

Evangelical Association
Rev. J. S. Umbreit

Free Methodist
Rev. R. W. Millican

Lutheran Missions
Rev. J. P. Nielson

Methodist Protestant
Rev. E. H. Van Dyke, D.D.
Woman's Board, Meth. Prot.
Miss Olive I. Hodges
Omi Mission
Mr. Wm. Merrell Vories
Friends' Mission, Society of Friends
Mr. Gurney Binford
United Brethren
Rev. J. Cosand
Y.M.C.A.
Mr. G. M. Fisher Mr. George Gleason
Y.W.C.A.
Miss A. Caroline Macdonald

CORRESPONDING MEMBER

Bible Societies
Rev. H. W. Schwartz, M.D.

III.—OFFICERS AND COMMITTEES—1915

OFFICERS

President	Rev. J. Cooper Robinson
Vice-President	Rev. A. Oltmans, D.D.
Secretary	Rev. J. L. Dearing, D.D.
Treasurer	Rev. H. K. Miller

EXECUTIVE COMMITTEE

Rev. J. Cooper Robinson	Rev. Hilton Pedley
Rev. A. Oltmans, D.D.	Mr. Galen M. Fisher
Rev. J. L. Dearing, D.D.	Rev. A. D. Berry
Rev. H. K. Miller	Rev. F. E. Hagin
Rev. J. Cosand	

CONTINUATION COMMITTEE

Term expiring 1916
Rev. J. L. Dearing, D.D. Rt. Rev. Bishop H. J. Hamilton, D.D.
Mr. G. M. Fisher Rev. Hilton Pedley
Rev. R. D. McCoy
Term expiring 1917
Mr. Gilbert Bowles Rev. D. R. McKenzie, D.D.
Rev. G. W. Fulton, D.D. Rev. A. Pieters
Rt. Rev. Bishop M. C. Harris, D.D.
Term expiring 1918
Rev. C. L. Brown, D.D. Miss Olive I. Hodges
Rev. Wm. Imbrie, D.D. Rev. W. C. Buchanan
Rev. S. Heaslett

Christian Literature Society

Term expiring 1916
Rev. Wm. Imbrie, D.D.
Mr. G. M. Fisher
Rev. S. Heaslett

Term expiring 1917
Rev. E. N. Walne, D.D.
Rev. J. M. T. Winther
Rev. Hilton Pedley

Term expiring 1918
Rev. A. D. Berry
Rev. C. Noss, Ph. D.
Rev. J. C. C. Newton, D.D.

Eleemosynary Work Committee

Rev. J. H. Pettee, D.D.
Rev. J. W. Saunby
Rev. J. C. Robinson
Rev. G. P. Pierson, D.D.
Miss L. Imhof
Rev. C. H. Ross

Educational Work Committee

Rev. A. K. Reischauer, Ph. D.
Rev. A. D. Berry
Miss I. M. Hargrave
Rev. C. S. Reifsnider
Rev. W. G. Seiple, Ph. D.
Rev. C. J. L. Bates
Rev. C. L. Brown, D.D.
Rev. F. A. Lombard
Miss C. B. DeForest
Rev. E. H. Van Dyke, D.D.

Statistics Committee

Rev. H. M. Landis
Rev. S. Heaslett
Mr. F. Parrott
Rev. A. W. Stanford
Prof. Frank Müller
Rev. C. S. Davison

Industrial Welfare Committee

Rev. A. D. Hail, D.D.
Rev, M. C. Madden
Mr. George Gleason
Rev. H. W. Myers
Miss M. A. Clagett
Mr. J. M. Davis
Miss S. M. Bauernfeind
Miss A. C. Macdonald

School for Foreign Children

Rev. E. T. Iglehart
Mr. Gilbert Bowles
Rev. Leigh Layman, D.D.

Temperance Committee

Rev. T. M. MacNair
Rev. C. F. McCall
Rev. R. E. McAlpine, D.D.
Rev. B. Chappell, D.D.
Miss M. M. Rioch

Publicity Committee

Rev. S. H. Wainright, D.D.
Rev. F. N. Scott
Rev. G. S. Patterson
Miss Ruth Ragan
Rev. H. V. S. Peeke, D.D.
Rev. Geo. Allchin
Rev. J. G. Waller
Rev. H. C. Ostrom

Bible Study Committee

Rev. G. W. Bouldin
Mr. A. Jorgensen
Rev. S. Heaslett
Rev. D. A. Murray, D.D.
Rev. E. S. Cobb
Rev. W. McS. Buchanan, D.D.
Rev. S. E. Hager, D.D.

Sunday School Committee

Rev. F. E. Hagin
Rev. D. S. Spencer, D.D.
Rev. P. S. Mayer
Miss L. S. Halsey
Miss A. Roberts
Miss C. B. DeForest
Rev. B. F. Shively
Miss L. Mead
Rev. E. C. Hennigar
Rev. A. K. Faust, Ph. D.

Summer School for Missionaries

Rev. J. P. Moore, D.D.
Rev. C. B. Olds
Rev. A. K. Reischauer, Ph. D.
Rev. R. P. Gorbold, D.D.
Miss A. C. Macdonald
Miss M. A. Robertson

International Peace Committee

Mr. Gilbert Bowles
Rev. A. Oltmans, D.D.
Rev. A. R. Weakley
Mrs. C. W. Van Petten
Rev. Wm. Wynd

Board of Examiners Japanese Language

Rev. Geo. M. Rowland, D.D.
Rev. S. Heaslett
Rev. Miss M. A. Spencer
Rev. H. V. S. Peake, D.D.
Rev. A. K. Faust, Ph. D.
Rev. H. H. Coates, D.D.
Rev. Otis Cary, D.D.
Rev. J. T. Meyers

Summer School for Children

Rev. Geo. Allchin
Mrs. E. S. Cobb
Prof. Paul L. Gerhard
Rev. J. T. Meyers

Representatives Board of Directors of Japanese Language School

Rev. H. H. Coates, D.D.
Mr. Gilbert Bowles
Rev. H. Pedley
Rev. C. B. Tenny
Rev. A. Oltmans, D.D.

Survey and Occupation Committee

Rev. G. W. Fulton, D.D.
Rt. Rev. Bishop H. J. Hamilton, D,D.
Rev. J. H. Pettee, D.D.
Mr. F. Parrott
Capt. L. W. Bickel
Rev. H. C. Ostrom
Rev. H. Topping
Rev. D. R. McKenzie, D.D.
Rev. H. K. Miller
Rev. Wm. Wynd
Mrs. J. H. DeForest
Rev. C. Noss, Ph. D.
Rev. E. K. McCord

Necrologist

Rev. B. Chappell, D.D.

Delegate to Fed. Council Korea

Rev. Geo. M. Rowland, D.D.

Alternate

Rev, Wm. Wynd

IV—OFFICERS OF THE FEDERATED MISSIONS 1902-1914

	1902	1903	1904
President.	Rev. D. C. Greene, D.D.	Rev. A. D. Hail, D.D.	Rev. W. E. Towson.
Vice-President.	Rev. E. H. Van Dyke.	Rev. G. F. Draper.	Mr. H. Parrott.
Secretary.	Rev. T. M. MacNair.	Rev. T. M. MacNair.	Rev. T. M. MacNair.
Treasurer.	Rev. J. L. Dearing, D.D.	Rev. J. L. Dearing, D.D.	Rev. J. L. Dearing, D.D.

1905	1906	1907
Rev. G. W. Fulton, D.D.	Rev. W. P. Buncombe.	Rev. G. Chapman.
Rev. H. McC. Price.	Rev. J. L. Dearing, D.D.*	Mr. Gilbert Bowles.
Rev. T.M. MacNair.	Rev. T. M. MacNair.	Rev. T. M. MacNair.
Rev. J. L. Dearing, D.D.	Prof. E. W. Clement.	Prof. E. W. Clement.

1908	1909	1910
Rev. H. H. Coates, D.D.	Rev. A. T. Howard, D.D.	Rev. D. B. Schneder, D.D.
Rev. C. H. Shortt.	Rev. C. H. Shortt.	Rev. E.H. Van Dyke, D.D.
Rev T. M. MacNair.	Rev. T. M. MacNair.	Prof. M. N. Wyckoff, D. Sc.
Rev. Chas. Bishop.	Prof. M. N. Wyckoff, D. Sc.	Rev. P. A. Davey.

1911	1912	1913	1914
Rev. E. H. Van Dyke.	Mr. G. M. Fisher.	Rev. D. R. McKenzie, D.D.	Rev. H. Pedley.
Rev. J. Soper, D.D.	Rev. D. R. McKenzie, D.D.	Rev. H. Pedley.	Rev. William Axling.
Prof. M. N. Wyckoff, D. Sc.	Rev J. L. Dearing, D.D.	Rev. J. L. Dearing, D.D.	Rev. J. L. Dearing, D.D.
Rev. J. L. Dearing, D.D.	Rev. P. A. Davey.	Mr. H. E. Coleman.	Rev. H. K. Miller.
Rev. P. A. Davey.			

* Succeeded to Presidency on Furlough of M. Buncombe.

V—EXECUTIVE COMMITTEE OF THE FEDERATED MISSIONS, 1903-1914

1903
Rev. G. F. Draper.
Rev. J. L. Dearing, D.D.
Rev. D. C. Greene, D.D.
Rev. F. E. Hagin.
Rev. T. M. MacNair.

1904
Rev. G.F. Draper.
Rev. J. L. Dearing, D.D.
Rev. D. C. Greene, D.D.
Rev. F. E. Hagin.
Rev. T. M. MacNair.

1905.
Rev. B. Chappell.
Rev. J. L. Dearing, D.D.
Rev. D. C. Greene, D.D.
Rev. F. E. Hagin.
Rev. T. M. MacNair.

1906.
Rev. B. Chappell.
Prof. E. W. Clement.
Rev. J. L. Dearing.
Rev. D. C. Greene, D.D.
Rev. F. E. Hagin.
Miss I. M. Hargrave.
Rev. T. M. MacNair.

1907
Rev. H. H. Coates, D.D.
Prof. E. W. Clement.
Rev. J. L. Dearing, D.D.
Rev. A. T. Howard, D.D.
Rev. D. C. Greene, D.D.
Rev. T. M. MacNair.
Mr. Gilbert Bowles.

1908.
Rev. Chas. Bishop.
Rev. J. L. Dearing, D.D.
Rev. D. C. Greene, D.D.
Rev. A. T. Howard, D.D.
Rev. T. M. MacNair.
Rev. C. H. Shortt.

1909
Rev. H. H. Coates, D.D.
Prof. E. W. Clement.
Rev. A. T. Howard, D.D.
Rev. A. Lea.
Rev. T. M. MacNair.
Rev. C. H. Shortt.
Prof. M. N. Wyckoff, D. Sc.

1910
Rev. W. P. Buncombe.
Rev. P. A. Davey.
Rev. D.C. Greene, D.D., [LL.D.
Rev. A. T. Howard, D.D.
Rev. D. Thompson, D.D.
Rev. E. H. Van Dyke
Prof. M.N. Wyckoff, D. Sc.

1944
Rev. W. P. Buncombe.
Rev. D. C. Greene, D.D., LL.D.
Rev. A. T. Howard, D.D.
Rev. J. Soper, D.D.
Rev. D. Thompson, D.D.
Rev. E. H. Van Dyke.
Rev. J. L. Dearing, D.D.*
Prof. M. N. Wyckoff, D. Sc.

1912
Rev. P. A. Davey.
Rev. J. L. Dearing, D.D.
Rev. W. P. Buncombe.
Mr. G. M. Fisher.
Rev. D. C. Greene, D.D.
Rev. D. S. Spencer, D.D.
Rev. D. Thompson, D.D.
Rev. E. H. Van Dyke D.D.

1913.
Rev. W. P. Buncombe.
Mr. H. E. Coleman.
Rev. G. F. Draper.
Rev. J. L. Dearing, D.D.
Mr. G. M. Fisher.
Rev. J. Cosand *
Rev. D. C. Greene, D.D., LL.D,
Rev. D. R. McKenzie, D.D.
Rev. H. Pedley.*
Rev. William Axling.*
Rev. A. W. Place.

1914
Rev. W. Axling
Rev. W. P. Buncombe.
Rev. J. Cosand.
Rev. J. L. Dearing, D.D.
Rev. G. F. Draper.
Mr. G. M. Fisher.
Rev. D. R. McKenzie, D.D.
Rev. H. K. Miller.
Rev. H. Pedley.

* Elected during the year to fill vacancies.

APPENDIX II

JAPAN CONTINUATION COMMITTEE

I—CONSTITUTION

ART. I. NAME.—The name of the Committee shall be the Japan Continuation Committee.

ART. 2. FUNCTIONS.—The functions of the Committee shall be as follows:—

a. To serve as the organ of communication between the Edinburgh Continuation Committee and the ecclesiastical and missionary bodies in Japan.

b. To consider such matters as concern the welfare of the whole Christian body; and to undertake such work as may be referred to it by either the Federation of Churches or the Conference of Federated Missions, or by some other body of Christian workers. But the Committee shall have no independent initiative or executive power.

c. When invited to do so by the Edinburgh Continuation Committee, to appoint one or more persons, either members of the Japan Continuation Committee or not, to attend meetings of the Edinburgh Continuation Committee, as representatives from Japan.

ART. 3. MEMBERS.—Fifteen members shall be appointed by the Federation of Churches in Japan, and fifteen by the Conference of Federated Missions, and these thirty members shall appoint, or cause to be appointed, additional members not to exceed fifteen.

Members shall be appointed to serve for three years, but those first appointed shall be divided by lot into three classes, one to serve for one year, one for two and one for three years.

ART. 4. OFFICERS.—The officers shall be a Chairman and vice-Chairman, a Japanese and an English Secretary and an English Treasurer.

Ordinarily the election of officers shall take place at the close of the stated meeting, subject to re-election. The term of all officers shall be for one year.

ART. 5. EXECUTIVE COMMITTEE.—The Continuation Committee shall appoint an Executive Committee of ten members, including the chairman and vice-chairman, and also the secretaries, if they are members of the Continuation Committee. A secretary who is not a member of the Continuation Commitee shall sit as a corresponding member of the Executive Committee. The functions of the Executive Committee shall be as follows:—

a. To transact the ordinary and necessary business of the Continuation Committee.

b. To carry out such special measures as may be referred to it by the Continuation Committee.

c. To prepare a report of the work of the Continuation Committee to be presented to that Committee at its stated meeting.

The Executive Committee shall also send a copy of the minutes of all its meetings to each member of the Continuation Committee.

ART. 6. MEETINGS.—A stated meeting of the Continuation Committee shall be held once a year, the time and place ordinarily to be determined by the Executive Committee.

Special meetings shall be held at the call of the Executive Committee, or at the request of ten members.

Twenty days' notice in writing shall be given of all meetings of the Continuation Committee.

A majority of its members shall constitute a quorum for both the Continuation Committee and the Executive Committee.

ART. 7. AMENDMENTS.—This Constitution may be amended by a majority vote of all the members of the Continuation Committee at either a stated or a special meeting.

II—MEMBERS OF THE CONTINUATION COMMITTEE.

1—ELECTED BY THE FEDERATED MISSIONS.

TERM EXPIRING IN 1916.

Dearing, Rev. John L., D.D., American Baptist Foreign Mission Society, Yokohama.
Fisher, Mr. G.M., Young Men's Christian Association, Tokyo.
McCoy, Rev. R.D., Churches of Christ Mission, Tokyo.
Hamilton, Rt. Rev. Bishop H. J., D.D., Missionary Society of Church of England in Canada, Nagoya.
Pedley, Rev. Hilton, American Board Mission, Maebashi.

TERM EXPIRING IN 1917.

Bowles, Mr. Gilbert, Friends' Mission, Tokyo.
Fulton, Rev. G.W., D.D., Presbyterian Mission, Osaka.
Harris, Rev. Bishop M.C., D.D., Methodist Episcopal, Seoul.
McKenzie, Rev. D. R., D.D., Canadian Methodist Mission, Tokyo.
Pieters, Rev. A., Reformed Churches in America, South Japan Mission, Oita.

TERM EXPIRING IN 1918.

Brown, Rev. C.L., D.D., Lutheran Mission, Kumamoto.
Imbrie, Rev. William, D.D., Presbyterian Mission, Tokyo.
Haeslett, Rev. S., Church Missionary Society, Tokyo.
Hodges, Miss Olive I., Methodist Protestant Mission, Yokohama.
Buchanan, Rev. W. C., Presbyterian Church in U.S.A., (South) Mission, Nagoya.

2.—ELECTED BY THE FEDERATION OF CHURCHES.

Term Expiring in 1916.

Ishikawa, Rev. K., Churches of Christ, Tokyo.
Kaifu, C., Friends' Mission, Tokyo.
Kozaki, Rev. H., D.D., Kumiai, Tokyo.
Miyagawa, Rev. T., Kumiai, Osaka.
Ogata, Rev. S., D.D., Nihon Methodist Kyokwai, Tokyo.

Term Expiring in 1917.

Okazaki, Rev. Y., United Brethren in Christ, Tokyo.
Tada, Rev. S., Nippon Kirisuto Kyokwai, Kochi.
Takagi, Rev. M., D.D., Nihon Methodist Kyokwai, Tokyo.
Tayama, Rev. M., Evangelical Association, Tokyo.
Uemura, Rev. M., Nippon Kirisuto Kyokwai, Tokyo.

Term Expiring in 1918.

Chiba, Rev. Y., LL.D., Baptist. Tokyo.
Harada, Rev. T., D.D., Kumiai, Kyoto.
Hiraiwa, Rev. Bishop Y., D.D., Nihon Methodist Kyokwai, Tokyo.
Ibuka, Rev. K., D.D., Nippon Kirisuto Kyokwai, Tokyo.
Inanuma, Rev. I., Methodist Protestant, Yokohama.

3.—CO-OPTED MEMBERS.

Term Expiring in 1916.

Cecil, Rt. Rev. Bishop, D.D., S.P.G. & C.M.S. Missions, Tokyo.
Ebara, Hon. S., Nihon Methodist Kyokwai, Tokyo.
Imai, Rev. H., D.D., Nippon Sei Kokwai, Tokyo.
Macdonald, Miss A. Caroline, Young Woman's Christian Association, Tokyo.
Matsuno, Rev. K., Christian Church, Tokyo.

Term Expiring in 1917.

Motoda, Rev. S., Ph.D., Nippon Sei Kokwai, Tokyo.
Takagi, Mr. S., Kumiai, Osaka.
Tsuda, Miss Ume, Nippon Sei Kokwai, Tokyo.
Tucker, Rt. Rev. Bishop H. St. George, D.D., American Episcopal Mission, Kyoto.
Uzawa, Hon. F. Nippon Kirisuto Kyokwai, Tokyo.

Term Expiring in 1917.

Wainright, Rev. S. H., D.D., Christian Literature Society, Tokyo.
Yamamuro, Col. G., Salvation Army, Tokyo.

III—OFFICERS AND COMMITTEE OF JAPAN CONTINUATION COMMITTEE

Ibuka, Rev. K., D.D., Chairman.
McKenzie, Rev. D. R., D.D., Vice-Chairman.
Bowles, Mr. Gilbert, Foreign Treasurer.
Matsuno, Rev. K., Japanese Secretary.
Dearing, Rev. John L., D.D., Foreign Secretary.

EXECUTIVE COMMITTEE

Bowles, Mr. Gilbert.
Dearing, Rev. John L., D.D.
Fulton, Rev. G. W., D.D.
Hiraiwa, Rev. Bishop Y., D.D.
Ibuka, Rev. K., D.D.
Matsuno, Rev. K.
McKenzie, Rev. D. R., D.D.
Miyagawa, Rev. T.
Uemura, Rev. M.
Wainright, Rev. S. H., D.D.

COMMITTEES

On Constitution and Scope and Methods of Work.

Drs. S. Takagi, Imbrie, McKenzie, Mr. Fisher and Mr. Matsuno.

Christian Education.

Drs. McKenzie (Chairman), Reischauer, Ibuka, Hon. S. Ebara, Miss Ume Tsuda.

Social Conditions.

Hon. S. Ebara (Chairman) Messrs. Masutomi, Yamamuro, G. M. Fisher, J. C. Robinson, Miss A. C. Macdonald.
Joint Committee Japanese Christian Year Book, Messrs. Matsuno, Dearing, Bowles.

APPENDIX III

EVANGELISTIC CAMPAIGN COMMITTEE

Chairman of the full Committee, Rev. K. Ibuka, D.D., Vice-Chairman, Rev. Bishop Y. Hiraiwa, D.D.
Japanese Secretary, Rev. K. Matsuno.
Foreign Secretary, Rev. John L. Dearing., D.D.
Japanese Treasurer, Mr. A. Kikuchi.
Foreign Treasurer, Rev. John L. Dearing., D.D.
Kwanto or Eastern Committee. Rev. M. Uemura, (Chairman), Messrs. Hiraiwa, Kozaki, Ibuka, Matsuno, Kikuchi, Yuasa, Buncombe, Draper, McKenzie, Wainright, Dearing.
Kwansei or Western Committee.—Rev. T. Miyagawa, (Chairman), Messrs. Fukada, Hori, Kuwada, Makino, Nakamura, Shimidzu, Takagi, Hager, G. W. Fulton.

FINANCE COMMITTEE OF EVANGELISTIC COMMITTEE

Rev. H. Kozaki, D.D., (Chairman), Messrs. Matsuno, Nakamura, Kikuchi, Shimidzu, S. Takagi, Yuasa, Uemura, Miyagawa, Buncombe, Dearing, Fulton, McKenzie, Pedley.

APPENDIX IV

ELEEMOSYNARY INSTITUTIONS UNDER CHRISTIAN DIRECTION*

I—ORPHANAGES

By JAMES H. PETTEE

Sumire Gakko (Violet School) 83 Bluff, Yokohama, 1873. Mother St. Lutgarde s. 186 girls. Rom. Cath.

Girls' Orphanage, Sarugaku-cho, Kanda, Tokyo, 1881. Sister Joseph s. 76 girls. Rom. Cath.

Seibo Gakko (Holy Mother School) Dai-machi, Koishikawa, Tokyo, 1887. Father Demangelle s. 67 boys. Rom. Cath.

Okayama *Kojiin* (Orphanage), Head Office, Kadota-yashiki, Okayama. Branch offices, Deiri-bashi, Kitaku, Osaka, Chausubara, Hyuga. Founded 1887 by J. Ishii who died Jan. 30, 1914. Mrs. Ishii Sup. of farm colony. 587 children (of whom 236 under full care). Aided by *Christian Herald* readers. *Kumiai* (Congl.)

Hakuaisha, 11 Kamitsu Mura aza Mitsumuro, Nishinari Gun, Osaka Fu. Founded Jan. 1, 1889. Mr. Jitsunosuke Kobashi s. 130 children, Epis.

Kobe Orphanage, Bangai No. 94 It-chome, Nakayamate-dori, Kobe, May 23, 1890. Mr. Y. Yano s. 126 children (54 boys 72 girls) *Kumiai* (Congl.)

Jomo *Kojiin*, 149 Iwagami cho, Maebashi. June 30, 1892. Mr. Hisao Kaneko s. 68 children (49 boys 19 girls). Farm colony in Hokkaido. *Kumiai* (Congl.)

Takinogawa *Gaku-en* 126 Koshinzuka, Sugamo, Tokyo, 1896, R. Ashii s. 58 feeble minded children, Epis.

Nagasaka (Azabu) Orphanage, 5 Nagasaka, Azabu, Tokyo, 1893. Miss I. S. Blackmore s. 22 children (W. M. S. of M. C. C.)

---

* It is requested by the committee that errors and omissions be reported to Rev. James H. Pettee. Okayama.

Kwassui Jo-En, Omura, 1893, Miss Elizabeth Russell s. 35 girls. W. F. M. S. of M. E. Church.

Matsue *Ikujiin*, 48 Kitada, Matsue, Feb. 5, 1896. Mr. Heiji Fukuda s. 45 children (23 boys 22 girls.) Epis.

Blackmer Girls' Home, 50 Takata, Oimatsu-cho, Koishikawa, Tokyo, 1896. Miss C. M. Osborne s. Supported girls 10, Univer. Mission.

Nihon Ikujiin, formerly *Nohi* (Mino and Hida) *Ikujiin* 1905, Head office, Kano-Machi suburb of Gifu. Branches at Kofu Yamanashi *ken*, and Tokachi, Hokkaido. Mr. (Yoshihiro) Igarashi. 160 children. (Presbyt.)

Kanazawa *Ikujiin*, 27 Kami-takajo-machi, Kanazawa July 1, 1905, Rev. J. W. Saunby s. 99 children. Canad. Meth.

Tottori *Ikujiin*, No. 1 of 94 Higashi Machi, Tottori. Jan. 13, 1906. Mr. Shintaro Osaki s. 70 children (51 boys 19 girls) *Kumiai* (Congl.)

Sendai Christian Orphanage, 160 Kita Yobancho, Sendai Feb. 1906. Miss Louisa Imhof s. 128 children. Interdenominational Aided *Christian Herald* subscribers.

Shizuoka Home, 183, Azainomiya, Shizuoka, Apr. 5, 1907. Rev. A. T. Wilkinson s. 54 children (29 boys 25 girls) Canad. Meth.

Tamba *Ikujiin*, 18 Sannomiya Mura aza Mizunomi Nishida, Tamba, Kyoto Fu. June 27, 1907. Mr. Mitsuji Tsujihara s. 12 children and 6 others apprenticed. *Kumiai* (Congl.)

Hoku-sei-en (North Star Farm) Hitomi, Kamikawa-cho, Tokachi, Hokkaido, Aug. 1.1910. 23 children. Interdenom.

Seisekai Yojoin, 11 Nakanocho, Azabu, Tokyo. Miss L. Neville and K. Suenaga s. 9 girls. Eng. Epis.

Eight Orphanages for girls in Diocese of Nagasaki. Rom. Cath. Sisters, 248 girls.

II—SCHOOLS FOR THE POOR

Matsuyama *Ya-gakko* (Night School) 27 Nagaki Cho, Matsuyama, Jan. 1891. Mr. Kiyoo Nishimura s. 77 boys. *Kumiai* (Congl.)

Okayama *Hakuaikwai* (Philanthropic Society) 37 Hanabatake, Okayama. Miss A.P. Adams, Congl. Prim. schl. 1896. 31 boys 38 girls. Sewing schl. 1896, 25 girls. Day Nursery, 1910. Daily average, 10 children.

Nippon Rikko-kwai (Soc. to help poor young men and women to secure an education) 51 Kago-machi, Koishikawa, Tokyo.

Tel. No. 1248 P.O. Exch. No. 6881. Founded 1897. Dr. H. Shimanuki s. 100 students. Independent.

Jiei Kan (Self Help Soc.) Bazu Machi, Sendai, Nov. 26, 1899. Rev. C. H. Ross s. 9 (Sendai Missionary Com.) Interdenom.

Katei Gakko, Sugamo Mura, Tokyo Fu. Nov. 3, 1899. Mr. Kosuke Tomeoka s. 50 boys. *Kumiai* (Congl.)

Hachimanyato Poor School, Yokohama 1901. Miss R. J. Watson s. 40, Meth.

Joshi Jijo Gakkwan, Higashi Sanban Cho, Sendai, 1899. Miss G. J. Hewett s. 36 girls. Meth.

Kochi *Jo Gakkai* (Industrial school for poor girls) Kochi Tosa. Miss A. Dowd s. 38 girls. Presbyt.

Futaba Yochien (Kindergarten) 66 Motomachi, Yotsuya, Tokyo, 1900. Miss Yuka Noguchi s. 250 children and 10 teachers. Independ.

Shiba Keimo Prim. Schl. 14 Atago Cho, 2 Chome 1880. Mrs. J. K. McCauley s. 111, Presbyt.

Shiba Keimo Kindergarten 1904, Mrs. J. K. McCauley s. 150, Presbyt.

Tsukiji Keimo Prim, School, 5 Shinsakae-cho 5 chome 1879. Mrs. McCauley s. 108 children, Presbyt.

Tsukiji Keimo Kindergarten, 1913. Mrs. McCauley s. 50 children.

Airin Jojuku (Night school for poor girls) No. 14 Reinanzaka, Akasaka-ku, Tokyo, 1903. Mrs. C. Kozaki s. 15 girls. *Kumiai* (Congl.)

Shin-ai Yochien, Kindergarten for poor children, 39 Shimo Kurumazakacho, Shitaya, Tokyo, 1907. K. Goto s. 90 children. Epis.

Midori Kindergarten, 50 Takata, Oimatsu-cho, Koishikawa, Tokyo, 1908. 76, Univ.

Boys' Industrial School, Nagasaki. 20 boys. Rom. Cath.

Aizawa Day Nursery, 3188 Negishi-cho, Yokohama. 70, M.E.C.

III—SCHOOLS FOR THE BLIND

Yokohama Christian Blind School, 105 Horai-cho, Yokohama. The School Dormitory, 3260 Negishi-cho, Yokohama, Oct. 1891. Miss R. J. Watson s. 30 inmates. Meth.

Gifu *Kumno-in*, Umegae-cho, Gifu, March 9, 1893. Mr. Kenjiro Kosakai s. 40 inmates. Epis.

Sakonjo Home for the Blind, Okuhirano, Kobe, 1901. Mrs. Sakonjo (widow of founder) s. 26 inmates. *Kumiai* (Congl.)

Doai Kummo-In, Higashi Mitsugi-cho, Asakusa, Tokyo, 1904. Leigh Layman s. 45 inmates. Meth. Prot.

Hyuga *Kummo-in*, Miyazaki, Hyuga 1910. Kenji Sekimoto s. 10, teach Braille points, massage and music. *Kumiai* (Congl.)

Tohoku *Mojin Gakko*, Mr. Orii, Undenom. 13.

IV—HOSPITALS AND DISPENSARIES

St. Barnabas Hospital, 7 and 8 Kawaguchi-cho, Osaka, 1883. H. Laning M.D., s. 4 physicians (2 foreign, 2 Japanese) 2 apothecaries, 4 nurses, 7 other employees, in-patients 9, and out-patients 40 daily, Amer. Epis.

The Akasaka Hospital, 17 Hikawa-cho, Akasaka, Tokyo, 1883. Dr. William R. Watson s. In-patients 8 (4 charity). Out-patients 66 (50 free) (Friends').

Women's Dispensary and Hospital, Nagasaki Sept. 1893. Mary A. Suganuma M.D. Foreigners from Manila or China mostly (Meth.)

St. Luke's Hospital, 37 Tsukiji, Tokyo, 1901. Dr. R. B. Teusler. 60 In-patients, Dispensary Dept. 100 to 150 daily, 35 nurses, 30 foreign doctors, 10 Japanese doctors. (Amer. Epis.)

Okayama *Hakuai-kwai Seryo-in*, (Free Dispensary) 37 Hanabatake, Okayama, Feb., 1908. Miss A. P. Adams (J. H. Pettee temporarily) Dr. Ofuji in charge. 3 In, patients. Daily average out-patients 50. *Kumiai* (Congl.)

The *Ho-on-Kwai* (Soc. in aid of indigent consumptives) 34 Shimoshibuya Tokyo, Jan. 1, 1909. Rev. K. Matsuno s. 20 members at present (Interdenom.)

Salvation Army Hospital and Free Dispensary, 45, 3 chome, Mitono-cho, Shitaya-ku, Tokyo. 1912. Out-patients 21,721.

Day Nursery & Nurses' Training Home. 3188 Negishi-machi Yokohama, 70, M.E.C.

V—LEPER ASYLUMS

Fukasei (Leper Asylum) Koyama, Shizuoka ken, 1887. Father Bertram s. 76 patients. Rom. Cath.

Ihai-en, 956 Shimo-meguro, Ebara-gun, Tokyo Fu, Oct. 1893. Mr. M. Otsuka s. 93 (74 men 19 women). The Mission to Lepers in India and the East.

Kwaishun Byoin, (Resurrection of Hope Hospital) Fujioka Mura, Kumamoto, 1895. Post Exch. No. Tokyo 7190. Miss H. Riddell s. 68 inmates s. of whom 4 are American. Eng. Epis.

Biwasaki Leper Hospital near Kumamoto. 32 Inmates. Rom. Cath.

VI—HOMES FOR EX-CONVICTS

Airin-kwan, 133 Kusutani-cho, Hirano, Kobe, Jan. 1897. Mr. A. Muramatsu s. 39 at present. *Kumiai* (Congl.)

Home for Ex-convicts, 30 Moto Yanagiwara-cho, Kanda-ku, Tokyo. Post Exch. No. 1 Tokyo, 1897. Mr. Taneaki Hara s. Inmates 16, *Kumiai* (Congl.)

Prison Gate Home, Ushigome, Tokyo, 1909. Staff-Captain Yamada s. 259 during 1914, Salvation Army.

VII—RESCUE HOMES

Jiai-kan, (Florence Crittenden Rescue Home) 356 Naka Hyakunin Machi, Okubo, Tokyo, 1888. Miss C. T. Penrod s. 24, W.C.T.U.

Fujin Home, 6 Rokuchome, Nakanoshima, Osaka. For Women seeking employment, 20, W.C.T.U.

Old Women's Home, *Yoro-In*, Ryudocho, Azabu, Tokyo, 1891. Hisa Oda s. 14, Episcopal.

Dojo-kan (Matsuyama Factory Girls' Home) Kasaya-cho, Matsuyama, 1901. Sinjiro Omoto s. 25, *Kumiai* (Congl.)

Dalny Rescue Home, (For women and orphanage for children), Dalny, 1904. Mrs. Adj. Taguchi s. 23 women and children Salv. Army.

Tokyo Rescue Home, Azabu, Tokyo, 1909. Mrs. Capt. Muramatsu. 14. Salv. Army. (294 women aided during 1914).

Traveler's Aid, 24. Itchome Yashimatenjincho, Hongo, Tokyo. Aid Girls found by Matron, Y.W.C.A.

VIII—WORKMEN'S HOMES ETC.

Kanda Workmen's Home, Kanda, Tokyo, 1904. Envoy Nikki s. 58. Salv. Army.

Asakusa Workmen's Home, Tsukijima, Tokyo, 1910. Capt. Morikiyo s. 30. Salv. Army.

Tsukiji Workmen's Home, Tsukijima, Tokyo, 1911. Capt. Aoki s. 90.

In these 3 S.A. Workmen's Homes during 1914, 53,565 beds supplied, of which 1544 were free. 40,383 meals, of

which 2,569 were free, 30730 applicants sent to daily employment, and 9,481 were sent to situations. Salv. Army.

Workmen's Home, No. 4, Dalny, 1911. Adjutant Taguchi s. 18, Salv. Army.

Kyurei-dan, Kita Hon-machi, 2 chome, Kobe, 1911. Mr. T. Kagawa s. Befriends the poor in various ways (Presbyt.)

Yurin-En Settlement Work, Tenjin Shrine, Yodobashi, Tokyo, 1911. Mr. Omiri s. Kindgtn. 14, Boys' Club 16, Young Men's Club 7. Interdenom. Union work of Christians, Buddhists and others.

Kinro Kwai (Saving Bank for the Poor) Branches in Hongo, Fukagawa and Iriya, Tokyo, S. Kishida s. Day labourers put in few *sen* weekly for emergencies. Interdenom.

APPENDIX V

WORK AMONG THE INDUSTRIAL CLASSES

Transportation Employees

Mission

C. C. —Rev. C. F. McCall, Akita—Shinjo R. R. One evangelist's whole time.

P.C.U.S.A.—Kenji Nakamura (Rev. J. E. Detweiler. R. R., Maibara to Noetsu—230 miles).

O. M.—Maibara, Otsu. A special secretary full time.

Railway Mission—Miss E. R. Gillett and Japanese co-labourers. Eleven branches, 17 evangelists, 200 stations with monthly meeting.

R. C. A.—R. R. Stations, Oita Ken.

P. C. S.—Rev. Mr. Hirota, 23 stations on Tokushima R. R.

S. B. C.—Moji, Nagasaki. One evangelist. Missionary, Mr. E. O. Mills. Monthly Meetings at each station. Average monthly attendance, 800.

Luth.—Kumamoto, Rev. J. M. T. Winther, Railway Men.

P.C.U.S.A.—Kyoto, Wakayama—Rev. Mr. Hidaka, Railway Men.

Mission	Factory Kind	No. of Factories	Meetings	Attendance	Place
C. C.	Silk	22	22		Kofu
P. C. S.	Silk	1	10	60	Kamojima
P. C. S.	Silk	1	40	50	Tokushima
P. C. S.	Cotton	1	10	100	Sakaide
M. P. C.	Silk	1			
M. P. C.	Paper	1			
M. P. C.	Cotton Spinning	2			
R. C. A.	Cotton Cloth	1	12	70	Kagoshima
E. A.	„ Spinning	1	72	40-500	Tokyo
Y. W. C. A.	„ „	1			
P.C.U.S.A.	„ „	1	50	70	Kuoze, Osaka-Fu
P.C.U.S.A.	Paper	1	52	50	„ „
J. E. B.	Cotton	1			Dembo, „
J. E. B.	„	1			Sumiyoshi „
P.C.U.S.A.	Cotton	1		70	Tsu, Ise
P. C. S.	„	1		100	Sanuki
P. C. S.	Silk	1		60	Kamojima Tokushima
P. C. S.	Silk	1		50	Tokushima
M. E. S.	Cotton	1			Kobe

Chapels, Preaching-Places, and Gospel Halls Among the Industrial Classes.

J. E. B.	Kobe	1	
J. E. B.	Tokyo, Asakusa	3	
J. E. B.	Yokohama	2	
J. E. B.	Ashio, amongst miners	4	
S. B. C.	Yawata „ Steel works	1	
S. B. C.	„ Mining districts	1	
N. S. K. (A.E.C.)	Hongo & Fukagawa, Tokyo	1	Shinko Church
„	Asakusa, Tokyo	1	St. John's Church
„	Shitaya district, Tokyo	1	Sei-ai Church
A. B. C. F. M.	Matsuyama	1	connected with working girl's home
A. B. C. F. M.	Kobayashi, Hyuga	1	in lumber camp
A. B. C. F. M.	Kyoto	1	Nishijin weavers
A. B. C. F. M.	Kyoto	1	near Kanegafuchi mill
A. B. C. F. M.	Okayama	1	Hanabatake Chapel
C. C.	Miyagi Ken	5	preaching-places in farming districts
C. C.	Tochigi Ken	2	„ „ „ „ „
C. C.	Ken	1	„ „ „ „ „
S. A.	Tokyo	7	points of regular preaching and work Kyobashi, Shitaya, Honjo, Tsuki jima, Kanda, Fukagawa
S. A.		7	points outside of Tokyo: Omiya, Ashikaga, Iwasaki, Kiriju, Oshi, Yokosuka, Hamamatsu, Kure, Osaka
M. E. C. S.	Kanegafuchi Boseki, Kobe		
C. C.		2	Churches among the unskilled working classes
O. M. S.		30	stations among business and working-men
M. P. C.		22	Farming villages
M. P. C.		9	Factory districts
M. P. C.		4	Fishing villages
P.C.U.S.A.		1	Dyers and silk weavers, Nishijin,
P.C.U.S.A.		1	Chapel, small trades and factory hands, Nishi Noda, Osaka
P.C.U.S.A.		1	Chapel, cotton bleachers, lantern makers and farmers, Kashiwa, Osaka-Fu

Settlement Work

Omi Mission	Farm Settlement
Y. W. C. A.	Neighbourhood House, Tokyo
A. B. C. F. M.	*Hakuaikwai* Hanabatake, Okayama Founded by Miss A. P. Adams, Primary and Sewing Schools, Day Nursery, Free Dispensary and Hospital

APPENDIX VI

KOREA

OFFICERS OF THE COUNCIL 1914-15

Chairman	C. F. Bernheisel.
Vice-Chairman	A. F. Robb.
Secretary	Hugh Miller.
Treasurer	S. A. Beck.
Statistician	F. K. Gamble.

COMMITTEES

Executive.—N. C. Whittemore, J. N. McKenzie, W. C. Swearer, Robt. Knox, R. A. Hardie, A. R. Ross.

Arrangements.—E. W. Koons, D. A. Bunker, Hugh Miller.

Rules and By-Laws.—

1915. J. N. McKenzie, J. F. Preston.
1916. J. D. Van Buskirk; A. R. Ross.
1917. R. E. Winn, J. L. Gerdine.

Publications.—

1915. D. M. Lyall, Robt. Grierson.
1916. W. D. Reynolds, E. H. Miller.
1927. W. G. Cram, C. S. Deming.

Union Hymn Book.—

G. Engel, Chm.
W. F. Bull
A. Pieters
Robt. Grierson
} Representing Presbyterian Council.

J. D. Van Buskirk
W. C. Swearer
} Representing M. E. Mission.

W. T. Reid, representing Southern Meth. Mission.

Legal.—

1915. W. R. Foote, D. M. Lyall.
1916. H. G. Underwood, S. A. Moffett.
1917. D. A. Bunker, L. O. McCutchen.

Audit—J. F. Genso, Hugh Miller.

Language School.—J. S. Gale, W. D. Reynolds, C. F. Bernheisel, A. L. Becker, R. A. Hardie.

Fraternal Delegates to Tokyo.—W. D. Reynolds, J. L. Gerdine.

Business Manager of Publications.—Gerald Bonwick.

Editor of Korea Mission Field.—A. F. De Camp.

Editor of Prayer Calendar.—Gerald Bonwick.

Associate Editor "Christian Movement."—W. G. Gram.

Committee on Bible Conference at Wonsan.—

R. A. Hardie.
A. F. Robb.
D. M. Lyall.
L. O. McCutcheon.
W. A. Noble.
W. L. Swallen.

Council's Representative on the Executive Committee of the Sunday School Association.—Gerald Bonwick.

APPENDIX VII

LIST OF CHRISTIAN WORKERS AMONG THE JAPANESE IN KOREA

Inoguchi Yasuo	Nihon Kirisuto Kyokwai	Keijyo.
Akimoto Shigeo	"	Fusan.
Rev. and Mrs. F. S. Curtis	"	Taiden.
Hisanaga Shigeo	"	Taikyu.
Ito Harukichi	"	Ryuzan.
Takenouchi Konari	"	Mokpo.
Suzuki Takayuki	"	Kunsan.
Miyazawa Kumazo	Sei Kokwai	Keijyo.
Rev. J. B. Simpson	"	"
Miss Pooley	"	"
Shiozaki Shinkichi	"	Fusan.
Miss Elrington	"	"
Miss Kurose Fumi	"	"
Miss Grosjean	"	Taikyu.
Fujioka Kiyoshi	Nihon Mesojisuto Kyokwai	Keijyo.
Rev. and Mrs. F. Herron Smith.	"	"
Nakayama Chujo	"	Fusan.
Sekita Toranosuke	"	Jinsen.
Shirato Ryosaku	"	Heijyo.
Kamiya Tamanosuke	"	Chinnampo.
Oishi Mitsuji	"	Kaishu.
Nakamura Kinsho	"	Kongju.
Norisue Kan	"	Genzan.
Okumura Chutaro	"	Ranan.
Niwa Seitaro	Y.M.C.A.	Keijyo.
Capt. Ishijima	Salvation Army	"
Yamomoto Chubi	Kumiai	Keijyo.
Kuribara Yotaro	"	Heijyo.
Ishida Teizo	"	Chinnampo.
Watase Tsuneyoshi	"	Keijyo.
Takahashi Takazo	"	Heijyo.

APPENDIX VIII

STATISTICS OF JAPANESE WORK IN KOREA

	Nihon Kirisuto Kyokwai. (Presbyterian.)	Kumiai Kyokwai. (Congregational,)	Nihon Mesojisuto Kyokwai. (Methodist)	Sei Kokwai. (Episcopal.)
Japanese Preachers ...	6	3	9	3
Missionaries	2	—	2	4
Church Organizations...	8	4	6	5
Church Buildings ...	3	2	3	4
Full Members	664	450	555	339
Catechumens	—	65	80	22
Total Membership ...	664	515	635	361
Gain	133	117	132	28
Self-Support	¥7,080.	¥1,806.97	¥5,040.81	¥¥1,309.59
Building and Ground...	¥5,240.	¥52.50	¥1,942.50	¥120.
Total Contributed ...	¥12,320.	¥1,859.47	¥6,983.31	¥1,429.59

APPENDIX IX

THE OLD RELIGIONS OF JAPAN*

The freedom of faith is safe-guarded in the Constitution. Equally important is the fact that religion is strictly kept apart from politics and education. Priests of all descriptions are not eligible to the membership of local and national assemblies, and no religious ceremonies can be held in a school when it wishes to obtain certain official privileges.

Shintoism

Shintoism has apparently acquired greater importance since the War in consequence of the solemn ceremony carried out by the late Emperor in person at the Great Shrine of Ise for the purpose of proclaiming to the Imperial ancestors the happy termination of the War. The visit to the Great Shrine by distinguished personages has become quite fashionable, and these occurrences cannot but exercise a powerful influence on the minds of the general populace who regard the Great Shrine as fountain head of Shintoism.

Shinto shrines are classified into twelve grades as to official status. The Great Shrine of Ise of course heads the list, while "village shrines" and "shrines with no fixed parish to guard over" occupy the bottom. All shrines of higher grades are dedicated to deities said to have lived in mythical ages, while shrines dedicated to the memory of distinguished patriots occupy middle rank. The recent deification of note was that of Prince Kitashirakawa who died of disease in 1895 in Formosa where he was sent at the head of an army to subjugate the rebellious aborigines refusing to submit to the new rule. A shrine of the first grade was also established in Saghalien as late as July 1910, dedicated to certain three deities of the Age of Gods, and is therefore the latest Shinto dedication of the kind.

Shinto Ministers

These number about 15,000 throughout the country, but excepting the ministers of the State shrines, who are appointed by the Government, all others are ordained as hereditary office. There is no regular rule as regards ordination, and naturally only a very small portion of the number are intellectually qualified for the post. It was in 1908 that the Home Office entrusted National Rite Institutes with the business of giving training to sons and brothers of Shinto ministers, while graduates of the two National Literature Institutes, in Tokyo and Yamada, Ise, are qualified to become Shinto ministers. At end of 1910 only 1,364, i.e. less than one tenth of the total number in the service, were qualified, so far as regards education, to act as ministers.

Shinto Sects

Thirteen officially recognized sects exist, and they all profess as a

---

* Reprinted from the Japan Year Book for 1814 by kind permission of the Editor.

cardinal article of faith, reverence to deities, and to observe precepts handed down by the "divine ancestors." The established sects are these:—

Sinto Sect.—Principal deities worshipped in this sect almost cover the whole of "divine race" of the mythical age. There are three or four subjects.

Jingukyo Sect.—Originated in '89, this sect worships as principal deity the Sun-Goddess enshrined in the Great Shrine of Ise. Ministers of this sect undertake marriage, funeral and similar rites and ceremonies according to the "national rituals indigenous to the Imperial realm."

Taishakyo Sect.—This sect is based on the Great Shine of Izumo, popularly known as a Deity of Love and Marriage, but really dedicated to six of the Mythical Deities.

Fuso Sect.—The sect was found by Fujiwara Sumiyuki about middle of the 16th century. Sumiyuki "obtained a revelation" after a prolonged penance on the summit of Mt. Fuji, hence this sect, though primarily dedicated to the "Three Deities of Creation" and four other deities, is inseparably associated with that mount.

Daiseikyo Sect.—This is dedicated to the "million deities" of the heaven and earth, to the Imperial ancestors, and professes to "uphold the divine precepts and to maintain national polity." The sect embraces several pseudo sects.

Jikko Sect.—The believers of this sect believe that "Mt. Fuji is the heart of the globe," and vow to pray for the eternity of the Imperial family and of national existence, and to be diligent in pursuit of occupation, and so on. Though the "Three Deities of Creation" and the holy sanctuary at the Imperial Court are worshipped, Mt. Fuji is a prominent feature in this sect.

Kurozumi Sect.—The sect was founded by Kurozumi Munetada who died in 1849. It vows to uphold the divine precepts and observe the august commands of the Imperial ancestors. The Sun-Goddess is a principal object of worship. Regarding Sun as primary source of all life and nature, the believers hold it with divine veneration. That healthy practice of deep respiration is an article of faith among Kurozumi adherents.

Shuseiha Sect.—This was founded in 1874 by Nitta Kunimatsu who professed having discovered a happy medium between the tenets of Shintoism and Buddhism. It is dedicated to the "Three Deities of Creation."

Jisshukyo Sect.—The sect was officially acknowledged as late as 1880 by the Government, the founder being Yoshimura who, having been "profoundly perturbed to find the pernicious teachings of Buddhism and Christianity" enslaving the minds of the people, travelled far and wide over remote mountain districts in search of the "true doctrine." He at last "obtained it through the revelation of the Sun Goddess." The sect vows to uphold the divine precepts and national polity, worships the Three Deities of Creation and minor deities, and is specially zealous to minister divination, exorcising, and similar practices.

Mitakekyo Sect.—Though dedicated to the Three of Deities, the tenet aims at cleanliness of mind and body, and the votaries of this minor sect make it a regular practice to visit high mountains and by this hardy process of devotion try to propitiate the divine favor and to secure prosperity and long life. This may therefore be called a Mountaineers' sect.

Miharaikyo Sect.—The tenet of this sect is to reverence the deities, offer devoted respect to the Imperial family, to reject the "tempting heretical doctrines" of foreign religions, to pursue occupation with diligence the better to fulfil one's duties as loyal subjects, and so on. The sect was founded a little over half a century ago, and regards "cleanliness" as a primary source of duty and obligation.

Shinrikyo Sect.—This sect is the latest addition to Shintoism, its founder Sano Tsunehiko, being still alive. Chief feature of distinction lies in the fact that a special stress is laid on the importance and efficacy of divination, prayer and such processes for attaining prosperity and success.

SHRINES AND MINISTERS

		Total No.	Great Shrine of Ise	State Shrine	National Shrine	Provincial Shrine	Communal Shrine	Village Shrine	Ungraded Shrine
Shrines	1907	176,740	1	95	75	580	3,463	51,052	121,474
	1908	162,442	1	95	75	580	3,461	49,058	108,722
	1909	147,441	1	95	75	580	3,463	47,988	95,239
	1910	137,134	1	95	75	583	3,449	47,081	85,850
	1911	130,258	1	95	75	587	3,446	46,455	79,599
Ministers	1907	15,008	72	354	230	923	3,608	8,660	1,161
	1908	14,836	73	360	230	912	3,588	8,549	1,124
	1909	14,821	73	356	234	910	3,604	8,543	1,101
	1910	14,527	73	377	214	908	3,575	8,485	895
	1911	14,498	73	371	224	902	3,532	8,513	883

BUDDHISM

Amidst general inertness and stagnancy of Buddhism, two things have recently stood out prominent. One was an active part the two Hongwanji temples played during the War in ministering spiritual consolation to the soldiers at the front, and the other was an adventurous exploration undertaken by three Japanese priests to Tibet with the object of studying the Lamainic branch of the Northern School of Buddhism to which Japan belongs. Rev. Yekai Kakawami's return in 1903 from his successful exploration is well known. There were two other priests who started on a similar self-assigned task, and one, Rev. Teramoto, returned home in Oct. '05 after having stayed in Tibet for some while. The other, Rev. Nokai, is believed to have been murdered by Tibetans at some unknown date in '04.

Japanese Buddhism is divided into 12 sects and sub-sects of which Shin, Zen and Shingon sects each claims 10 sub-sects, and Nichiren 9 sects.

Hosso Sect.—The oldest sect now extant was introduced from China about 653 A.D. Its headquarters is the Kofuku-ju Temple, Nara, one of the seven "Head Monasteries of Nara," and is the family temple of the great aristocratic family of Fujiwara.

Kegon Sect.—Another oldest sect, which was introduced in 735 A.D. The Todai-ji temple of Nara, famous for the Great Bronze image of Buddha, is the headquarters of the sect.

Tendai Sect.—Introduced in 805 A.D. from China by Saicho, it was the first Buddhist sect in Japan that based its doctrines on the "Greater Vehicle" (mahayata) scriptures, a first advance towards popularization of the religion. It principally aimed at attaining salvation by the practice

of the "cardinal virtues" or moral and religious observances. The Enryakuji temple on Mount Hiyei, Omi, is the headquarters of the sect.

Shingon Sect.—The sect was also introduced from China, and that was in 806 A.D. Kukai, the inventor of the Japanese *kana* syllabary which has done immense service for popularizing learning, was the introducer. One conspicuous feature of this sect is that it is given excessively to mystic rites and prayers. The Gokoku-ji (or To-ji) in Kyoto is the general headquarters of the sect, while the Kongobu-ji on Mount Koya is the headquarters for the older sub-sect.

Yuzu Nembutsu Sect.—It was founded by Ryonin who died in 1132, and though it has lost much of its popularity it still exercises a great influence over the masses. Chanting prayers in company is a peculiar feature of this sect.

Jodo Sect.—Established by Genku (Honen) in 1175, the Buddhist doctrines were first made very easily accessible to popular ears by this sect, for by it was first distinctly drawn up a line between doctrines for mass, and those for initiated, the former called doctrines of the Holy Path and the latter those of Pure Land. The Chion-in temple in Kyoto is the general headquarters of the Jodo Sect.

Zen Sect.—The sect was introduced from China by Eisai and Dogen early in the 13th century. It is the most abstruse of all the sects and aims at salvation, by meditation and introspection, and is the principle representative of the self-power school. The doctrines of the sect appeal especially to the initiated and the intellectual, and as they were embraced in former warlike days by warrior classes, they even now hold a powerful sway over the intellectual class. Meditations are required of the followers as a regular means for attaining true wisdom. The three main sub-sects are Rinzai, Soto, Obaku, of which the first enjoyed greater prosperity at one time, but afterward it was eclipsed by the second, though theologically there is little to distinguish them. The Yeihei-ji in Echizen and the Soji-ji at Tsurumi, near Tokyo, are the two headquarters of the Soto division.

Shin (True) Sect.—This is the most popular and widely-spread of all Buddhist sects, and was founded by Shinran Shonin who was a disciple of the founder of Jodo sect. The tenets of the Shin sect are based on the three scriptures of the Greater Sûtra (Amitayus), Sûtra of Meditation, and Lesser Sûtra. The sect does not impose "Prohibition" on its followers; they are allowed to eat flesh and take wives. The salvation is to be attained by faith only, by depending on the power of Amitâpha Buddha i.e. by chanting and praising the name of Buddha. The believers of the sect are ordered merely to repeat the motto, "Nam Amida," which means "to take refuge in Buddha's behest" or to invoke Him.

The founder of the sect first established his temple at Inaba, Hitachi, in the year 1224. He next removed to Kyoto and his remains were buried at Otani, the present site of the Nishi (West) or Hompa Hongwan-ji. Tha other headquarters are the Senshu-ji Isshinden, Ise, and the Higashi (East) Hongwan-ji, the latter established in 1602 in Kyoto. This last owes its inception to the political motive of Iyeyasu who in that way split up the power held by the sect and, by engendering rivalry between the two main branches, rendered it comparatively harmless, as a secular power.

This sect presents other features that are more commonly seen among the laity and less among ministers of religion. The Lord Abbots of the

two Hongwan-ji, for instance, have been granted the patent of nobility of Count, while the Lord Abbot of the Senshu-ji has been created a Baron. The two Hongwan-ji temples have carried the parallel still further, for the excessive indulgences of their chiefs and subordinates and general mismanagement have reduced them nearly to insolvency.

Nichiren or Hokke Sect.—The sect was founded by Nichiren in 1252. Its doctrine is to attain Nirvana by chanting the motto "Myoho-rengekyo" and is therefore one easily appealing to popular ears as that of the Shin Sect. Unlike the latter the sect is almost fanatical in its denunciation of other older sects. The religious performances are quite noisy, as the chanting is to be made with the accompaniment of drum-beating. Disturbance and nuisance complained of by non-Nichiren neighbors not unfrequently give rise to troubles which are often amusing. The Kyu-en-ji on Mount Minobu, Kai, is the general headquarters of the sect.

Ji sect.—This Sect was founded by Ippen Shonin in 1275 and is noteworthy as being the latest sect created in Japan. Apparently the ground had been too fully occupied by the older sects, notably Shin, Zen, and Nichiren, to allow this sect to attain any great prosperity. This sect teaches a doctrine which may be said to be somewhat of a compromise between the Holy Path and Pure Land schools. The Seijoko-ji at Fujisawa is the headquarters.

Shinshoji Sect (*Narita-san*).—This was originally an off-shoot of the Shingon sect, and its tenets are still practically identical with those of Koya-san. It was for the express purpose of invoking divine help for frustrating the rebellion of Masakado (killed in 940) that Kwancho, of the Hensho-ji temple, Kyoto, was ordered by the Emperor of the day, to perform the mystic rite of damnation at a place not far from the residential seat of the rebel chief. The temple, from its origin, is believed to exercise potent influence on all matters of contention, whether warlike or of peaceful character, and attracts countless throngs of visitors in time of trouble, as on the occasion of the late war. Public entertainers, as actors etc., are also zealous votaries of the temple.

Buddhist Temples and Priests

Sects possessing over 1,000 temples are as follows:

		Tendai	Shingon	Jodo	Rinzai	Soto	Shinshu	Nichiren	Total including others
Temples	1907	4,655	12,629	8,371	6,136	14,225	19,497	5,065	72,068
	1908	4,632	12,547	8,372	6,124	14,220	19,522	5,038	71,927
	1909	4,616	12,493	8,363	6,109	14,215	19,531	5,036	71,831
	1910	4,601	12,444	8,360	6,103	14,211	19,556	5,031	71,770
	1911	4'581	12,390	8,359	6,082	14,222	19,607	5,031	71,734
Priests	1907	2,798	7,969	6,184	4,523	9,570	15,036	3,927	50,936
	1908	2,790	7,999	6,131	4,612	9,734	15,130	3,942	51,268
	1909	2,789	7,522	5,950	4,594	9,890	15,195	4,573	51,444
	1910	2,801	7,617	6,152	4,718	10,228	15,720	4,573	52,721
	1911	2,801	7,658	6,490	4,728	10,318	15,992	4,467	53,042

Collection of Contributions

Buddhist sects, especially those of the Shin denomination, have been conspicuous in their zeal for collecting contributions, generally from

middle and lower classes. So repeatedly has this collection been resorted to recently that it is even regarded to materially affect the prosperity of the provinces. In view of this, all organized attempts of levy have lately been placed under the strict control of the Central Government.

Such intended levies now awaiting the sanction of the authorities amount to ¥ 20,000,000 of which ¥ 6,400,000 is by the Nishi Hongwanji, ¥ 7,000,000 by the Higashi Hongwanji, ¥ 3,000,000 by the Sojiji, ¥ 2,000,000 by the Koyasan, ¥ 1,000,000 by the Zojoji, ¥ 500,000 by the Buzan sect and ¥ 300,000 by the Nichiren sect.

APPENDIX X

LAST ALLIANCE BETWEEN JAPAN AND ENGLAND

(3rd) *Alliance Treaty concluded July 13th*, 1911

The Japanese Government being well satisfied that the Anglo Japanese Alliance will render in future, as in the past, conspicuous service in the cause of general peace and tranquility, have considered it necessary at the proper moment to extend the terms of the Alliance, in order to assure lasting security in the East. They have found it desirable at the same time to introduce into the existing agreement of 1905 suitable modifications, which will respond to the important changes brought about in the situation since the conclusion of that Agreement, and which will also facilitate more perfect consummation of the peaceful purpose of the Alliance. Having regard to the foregoing consideration, the Japanese Government recently entered into an exchange of views with Great Britain, and the two Governments having come to a complete understanding, a revised Agreement has now been concluded between Japan and Great Britain.

Preamble

The Government of Japan and the Government of Great Britain having in view the important changes which have taken place in the situation since the conclusion of the Anglo-Japanese Agreement of the 12th August, 1905, and believing that the revision of that Agreement responding to such changes would contribute to general stability and repose, have agreed upon the following stipulations to replace the Agreement above mentioned, such stipulations having the same object as the said Agreement, namely :—

A.—The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India.

B.—The preservation of the common interests of all Powers in China by insuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China.

C.—The maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India and the defence of their special interests in the said regions :—

Art. I.—It is agreed that whenever, in the opinion of either Japan or Great Britain, any of the rights and interests referred to in the preamble of this Agreement are in jeopardy, the two Governments will communicate with one another fully and frankly, and will consider in common the measures which should be taken to safeguard these menaced rights and interests.

ART. II.—If by reason of an unprovoked attack or aggressive action, wherever arising, on the part of any other Power or Powers, either of the High Contracting Parties should be involved in war in defence of its territorial rights or special interests mentioned in the preamble of this Agreement, the other High Contracting Party will at once come to the assistance of its Ally and will conduct the war in common, and make peace in mutual agreement with it.

ART. III.—The High Contracting Parties agree that neither of them will, without consulting the other, enter into separate arrangement with another Power to the prejudice of the objects described in the preamble of this Agreement.

ART. IV.—Should either of the High Contracting Parties conclude a treaty of general arbitration with a third Power, it is agreed that nothing in this Agreement shall impose upon such Contracting Party an obligation to go to war with the Power with whom such arbitration treaty is in force.

ART. V.—The conditions under which armed assistance shall be afforded by either Power to the other in circumstances entered into in the present Agreement, and the means by which such assistance is to be made available, will be arranged by the Naval and Military authorities of the High Contracting Parties, who will from time to time consult one another fully and frankly upon all questions of mutual interest.

ART. VI.—The present Agreement shall come into effect immediately after the date of its signature, and remain in force for ten years from that date. In case either of the High Contracting Parties should have notified twelve months before the expiration of the said ten years its intention of termination, it shall remain binding until the expiration of one year from the day on which either of the High Contracting Parties shall have denounced it. But if when the date fixed for its expiration arrives either Ally is actually engaged in war, the Alliance shall, *ipso facto*, continue until peace is concluded.

In faith whereof the Undersigned, duly authorized by their respective Governments, have signed this Agreement and have affixed their seals there to.

Done in duplicate at London, the 13th day of July, 1911.

T. KATO, the Ambassador of His Majesty the Emperor of Japan at the Court of St. James.

EDWARD GREY, H. B. M.'s Secretary of State for Foreign Affairs.

APPENDIX XI

THE ANGLO-JAPANESE UNDERSTANDING

Note from the Japanese Ambassador to the Secretary of State

"Japanese Embassy,
"Washington, Nov. 30, 1908.

"SIR:—

"The exchange of views between us, which has taken place at the several interviews which I have recently had the honor of holding with you, has shown that Japan and the United States holding important outlying insular possessions in the region of the Pacific Ocean, the Governments of the two countries are animated by a common aim, policy and intention in that region.

"Believing that a frank avowal of that aim, policy, and intention would not only tend to strengthen the relations of friendship and good neighbourhood which have immemorially existed between Japan and the United States, but would materially contribute to the preservation of the general peace, the Imperial Government have authorized me to present to you an outline of their understanding of the common aim, policy and intention:

"1. It is the wish of the two Governments to encourage the free and peaceful development of their commerce on the Pacific Ocean;

"2. The policy of both Governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing *status quo* in the region above mentioned and to the defence of the principle of equal opportunity for commerce and industry in China;

"3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said region;

"4. They are also determined to preserve the common interests of all Powers in China, by supporting, by all pacific means at their disposal, the independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that Empire;

"5. Should any event occur threatening the *status quo* as above described, or the principle of equal opportunity as above defined, it remains for the two Governments to communicate with each other, in order to arrive at an understanding as to what measures they may consider it useful to take.

"If the foregoing outline accords with the view of the Government of the United States, I shall be gratified to receive confirmation.

"K. Takahira."

Note from the Secretary of State to the Japanese Ambassador

"Department of State
Washington, November, 30, 1908.

"Excellency:

I have the honor to acknowledge the receipt of your Note to-day, setting forth the result of the exchange of views between us in our recent interviews, defining the understanding of the two Governments in regard to their policy in the region of the Pacific Ocean.

"It is a pleasure to inform you that this expression of mutual understanding is welcome to the Government of the United States as appropriate to the happy relations of the two countries and the occasion for a concise, mutual affirmation of that accordant policy respecting the Far East, which the two Governments have so frequently declared in the past.

"I am happy to be able to confirm to Your Excellency, on behalf of the United States, the declaration of the two Governments embodied in the following words:"

Here follows, a declaration identical to that given by Baron Takahira and the signature of Mr. Elihu Root.

APPENDIX XII

THE NEW SINO-JAPANESE TREATIES

As Ratified in Tokyo on Tuesday, June 8th, 1915

TREATY RESPECTING THE PROVINCE OF SHANTUNG

(*Signed at Peking, May 25th*)

Article I.—The Chinese Government engage to recognize all matters that may be agreed upon between the Japanese Government and the German Government respecting the disposition of all the rights, interests and concessions, which, in virtue of treaties or otherwise, Germany possesses *vis-a-vis* China in relation to the Province of Shantung.

Article II.—The Chinese Government engage that, in case they undertake the construction of a railway connecting Chefoo or Lungkou with the Kiaochow-Tainan Railway, they shall, in the event of Germany's surrendering her right of providing capital for the Chefoo-Wehsien railway line, enter into negotiations with Japanese capitalists for the purpose of financing the said undertaking.

Article III.—The Chinese Government engage to open, of their accord, as early as possible, suitable cities and towns in the Province of Shantung for the residence and trade of foreigners.

Article IV.—The present Treaty shall take effect on the day of its signature.

The present Treaty shall be ratified by His Majesty the Emperor of Japan and by His Excellency the President of the Republic of China, and the ratifications thereof shall be exchanged at Tokyo as soon as possible.

In witness whereof, the respective Plenipotentiaries have signed this Treaty made in duplicate, in Japanese and in Chinese, and have hereunto affixed their seals.

Done at Peking the 25th day of the 5th month of the 4th year of Taisho, corresponding to the 25th day of the 5th month of the 4th year of the inauguration of the Republic of China.

(Signed) Eki Hioki. (Seal)
&c., &c., &c.

(Signed) Lu Cheng Hsieng. (Seal)
&c., &c., &c.

TREATY RESPECTING SOUTH MANCHURIA AND EASTERN INNER MONGOLIA

(*Signed at Peking, May 25th,* 1915)

Article I.—The High Contracting Parties mutually agree to extend the term of the lease of Port Arthur and Dairen, and the term relating to the Sonth Manchurian Railway and the Antung-Mukden Railway, to a period of ninety-nine years respectively.

Article II.—The subjects of Japan shall be permitted in South Manchuria to lease land necessary either for erecting buildings for various commercial and industrial uses or for agricultural purposes.

Article III.—The subjects of Japan shall have liberty to enter, travel and reside in South Manchuria and to carry on business of various kinds—commercial, industrial and otherwise.

Article IV.—The Government of China shall permit joint undertakings, in Eastern Inner Mongolia, of the subjects of Japan and citizens of China, in agriculture and industries auxiliary thereto.

Article V.—With respect to the three preceding Articles, the subjects of Japan shall produce before the local authorities the passports duly issued for the purpose of registration, and shall also submit themselves to the police laws and regulations and taxes of China.

In civil and criminal suits, the Japanese consular officer, where a Japanese subject is the defendant, and the Chinese official, where a Chinese citizen is the defendant, shall respectively try and decide the case, both the Japanese consular officer and the Chinese official being permitted each to send his agent to attend the trial of the other to watch the proceedings ; provided that in civil suits arising out of land disputes between Japanese subjects and Chinese citizens, the cases shall be tried and decided by the joint tribunal composed of the properly authorized officials of the two countries, in accordance with the laws and local usages of China.

In the future when the judicial system in the said regions shall have been completely formed, all civil and criminal suits involving Japanese subjects shall be wholly tried and decided by the law-courts of China.

Article VI.—The Government of China engage to open of their own accord, as early as possible, suitable cities and towns in Eastern Inner Mongolia, for the residence and trade of foreigners.

Article VII.—The Government of China agree to a speedy fundamental revision of various agreements and contracts relating to the Kirin-Changchun Railway, on the basis of the terms embodied in railway loan agreements which China has heretofore entered into with various foreign capitalists.

If, in future, the Chinese Government grant to foreign capitalists, in matters that relate to railway loans, more advantageous terms than those in the various existing railway loan agreements, the above-mentioned Kirin-Changchun Railway Loan Agreement shall, if so desired by Japan, be further revised.

Article VIII.—Except as otherwise provided in this Treaty, all existing treaties between Japan and China with respect to Manchuria shall remain in force.

Article IX.—The present Treaty shall take effect on the day of its signature.

The present Treaty shall be ratified by His Majesty the Emperor of

Japan and by His Excellency the President of the Republic of China, and the ratifications thereof shall be exchanged at Tokyo as soon as possible.

In witness whereof, the respective Plenipotentiaries have signed this Treaty made in duplicate, in Japanese and in Chinese, and have hereunto affixed their seals.

Done at Peking the 25th day of the 5th month of the 4th year of Taisho, corresponding to the 25th day of the 5th month of the 4th year of the inauguration of the Republic of China.

(Signed) EKI HIOKI. (Seal)
&c., &c., &c.

(Signed) LU CHENG HSIENG. (Seal)
&c., &c., &c,

JAPAN MISSIONARY DIRECTORY
June, 1915

All communications concerning the Directory should be addressed to the Editor of Directory, 75 Bluff, Yokohama, Japan

LIST OF MISSION BOARDS AND CHURCHES

With names of Secretaries on the Field

JAPAN

1.—A.B.F.M.S. —American Baptist Foreign Mission Society, C. H. Ross.

2.—A.B.C.F.M. —American Board of Commissioners for Foreign Missions, Otis Cary.

3.— A.B.M. —Australian Board of Missions, (Anglican).

4.— A.C.C. —American Christian Convention, E. K. McCord.

5.— A.E.C. —Episcopal Church, U.S.A.
North Tokyo Diocese, Bishop McKim.
Kyoto Diocese, Bishop Tucker.

6.— B.S. —Bible Societies.

A.B.S. —American Bible Society, Dr. H. W. Schwartz.

B.B.S. {—British and Foreign Bible Society
—National Bible Society, Scotland} F. Parrott.

7.— C.C. —Church of Christ (Disciples), W. H. Erskine.

8.— C. of E. —Church of England. (No Mission Board).

9.— C.M.A. —Christian Missionary Alliance, A. E. Lucas.

10.— C.M.S. —Church Missionary Society :—
Hokkaido Mission, D. M. Lang.
Central Japan Mission, S. Heaslett.
Kyushu Mission, J. Hind.

11.— E.A. —Evangelical Association, Paul S. Mayer.

12.— F.M.C. —Free Methodist Church, Mrs. A. M. Youngren.

13.— G.E.P.M. —General Evangelical Protestant Missionary Society, (German and Swiss), E. Schroeder.

14.— H.F.M. —Hepzibah Faith Mission, Miss A. Glenn.

15.— J.E.B. —Japan Evangelistic Band, Paget Wilkes.

16.— J.B.T.S. —Japan Book and Tract Society, Geo. Braithwaite.

17.— K. —Kumiai Kyokwai.

18.—Luth. (A.) —Evangelical Lutheran Mission, including (1) Evangelical Lutheran Church, United Synod, South (U.S.A.); (2) United Danish Evangelical Lutheran Church of America ; (3) General Council (U.S.A.), F. D. Smith.

(B.) —Finnish Lutheran Gospel Association of Finland, D. Minkkinen.

19.— M.C.C. —Methodist Church of Canada, H. W. Outerbridge.

20.— M.E.C. —Methodist Episcopal Church, East Japan Mission, C. W. Iglehart, West Japan Mission, F. N. Scott.

21.— M.E.C.S. —Methodist Episcopal Church, South, W. K. Matthews.

22.— M.P.C. —Methodist Protestant Church, E. I. Obee.

23.— M.S.C.E.C. —Missionary Society of Church of England, Canada, Bishop H. J. Hamilton.

24.— N.C. —Nazarene Church, Miss C. G. Snider.

25.— N.K.K. —Nippon Kirisuto Kyokwai; (P.C.U.S.A., P.C.S., R.C.A., R.C.U.S.A., W.U.M.), K. Mori.

26.— N.M.K. —Nihon Methodist Kyokwai (M.C.C., M.E.C., M.E.C.S.), Bishop Hiraiwa.

27.— N.S.K. —Nippon Sei Kokwai (A.E.C., C.M.S., S.P.G., C. of E., A.B.M.)

28.— O.M. —Omi Mission, E. V. Yoshida.

29.— O.M.S. —Oriental Missionary Society, E. A. Kilbourne.

30.—P.C.U.S.A. —Presbyterian Church in the United States of America, H. Brokaw.

31.— P.C.S. —Presbyterian Church, U.S.A., South. C. A. Logan.

32.— R.C. —Roman Catholic Church, F. Evrard.

33.— R.C.A. —Reformed Churches in America, (Dutch).
North Japan Mission, W. E. Hoffsommer.
South Japan Mission, Albertus Pieters.

34.—R.C.U.S.A. —Reformed Church in the U.S., (German) E. H. Guinther

35.— R.O.C. —Russian Orthodox Church, Bishop Sergie.

36.— S.A. —Salvation Army, J. W. Beaumont.

37.— S.B.C. —Southern Baptist Convention, C. T. Willingham.

38.— S.V.A. —Seventh Day Adventists.

39.— S.F. —Society of Friends, Miss Alice G. Lewis.

40.— S.All. —Scandinavian Japan Alliance, Joel Anderson.

41.— S.P.G. —Society for the Propagation of the Gospel.
S. Tokyo Diocese, Ven A. King.
Osaka Diocese, C. J. Foxley.

42.— Unc. —Unconnected with any Mission Board.

43.— U.B.C. —United Brethren in Christ, B. F. Shively.

44.— Unit. —Unitarian Mission, Clay MacCauley.

45.— Univ. M. —Universalist Mission, Miss M. A. Hathaway.

46.— W.U.M. —Woman's Union Mission, Mrs. F. S. Bronson.

47.— Y.M.C.A. —Young Men's Christian Association, (American International Committee), G. M. Fisher.

48.—Y.M.C.A.T.—Young Men's Christian Association Teachers.
49.— Y.W.C.A. —Young Women's Christian Association, Miss Macdonald.

FORMOSA

50.— C.P. —Canadian Presbyterian, Duncan MacLeod.
51.— E.P. —English Presbyterian, D. Ferguson.

ALPHABETICAL LIST

A

Abel, Mr. Fred & W., 1914, Unconnected, 2124 Minami Ota, Yokohama.
Acock, Miss Amy A., 1905, A.B.F.M.S., 2 Nakajima Cho, Sendai.
Adair, Miss Lily, 1913, C.P., Taihoku, Formosa.
Adams, Miss Alice P., 1891, A.B.F.M. (A).
Adams, Mr. Frank C., 1913, Y.M.C.A.T., Yamaguchi.
Ague, Miss Pearl E., 1902, C.M.A., 22 Shimanaka, Hiroshima.
Alcorn, Miss E.H., 1896, M.C.C., 324 Hyaku Koku Machi, Kofu.
Aldrich, Miss Martha, 1888, A.E.C., Bishamon Cho, Tonodan, Imadagawa, Kyoto.
Alexander, Miss S., 1894, P.C.U.S.A., Wilmena Jo Gakko, Osaka.
Alexander, Miss Bessie, 1899, M.E.C., 9 Naka Kawarage Cho, Hirosaki.
Alexander, Rev. R.P., & W., 1893, M.E.C., 2 Aoyama Gakuin, Tokyo. (F.C. Tokyo 13,801).
Allchin, Rev. Geo., & W., 1882, A.B.F.M., 31, Kawaguchi Cho, Osaka.
Allen, Miss A.W., 1905, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Alvares, Prefet Apostolique, R.C., Tokushima.
Ambler, Rev. J.C., (& W., A.), 1889, A.E.C., Shimbori, Minami Cho, Wakayama.
Anchen, L'Abbe P., 1903, R.C., Hakodate.
Anderson, Ensign Antonia, 1913, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Anderson, Rev. Joel, & W., 1900, S. All. 920 Nakano, Tokyo Fu.
Andrews, Rev. R.W., & W., 1899, A.E.C., Maebashi.
Andrews, Mr. K.L., 1913, Y.M.C.A.T., 22 Kawaguchi Cho, Osaka.
Andrews, Rev. E.L., 1913, C. of E., Abashiri, Hokkaido.
Andrews, Rt. Rev. Bishop W., D.D., & W., 1878, C. of E., 43 Yachigashira Machi, Hakodate.
Andrien, L'Abbe, 1911, R.C., Tokyo.
Ankeney, Rev. Alfred, 1914, R.C.U.S.A., 61 Kwozenji Dori, Sendai.
Antrim, Miss Myrtle, Unconnected, 2124 Minami Ota, Yokohama.
Archer, Miss A.L., 1899, M.S.C.E.C., Ichinomiya, Owari.
Argall, Mr. C.B.K., & W., J.E.B, (A).
Armbruster, Miss Rose T., 1903, C.C. (A).
Armstrong, Miss M.E., 1903, M.C.C., 274, Sowaga, Toyama.
Armstrong, Rev. R.C., & W., 1903, M.C.C., Kwansei Gakuin, Kobe.
Ashbaugh, Miss A.M., 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
Asbury, Miss Jessie J., 1901, C.C., 11 Geki Cho, Sendai.
Ashmore, Mrs. Wm., 1873, A.B.F.M.S., 211 Bluff, Yokohama
Atchinson, Rev. R., & W., 1905, Unconnected, 274 Bathurst St., Toronto (A).
Atkinson, Miss M.J., 1899, P.C.S., Takamatsu, Shikoku.
Auger, Rev., 1908, R.C., Sendai.

Aurell, Rev. K.E., & W., 1899, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Aurientis, L'Abbé P., Vicar Gen., 1878, R.C., Kyoto.
Austen, Rev. W.T., & W., 1873, C. of E., 60c Bluff, Yokohama.
Axling, Rev. William, & W., 1901, A.B.F.M.S., Tokyo (A).
Ayres, Rev. J.B., & W., 1888, P.C.U.S.A., Maruyama Cho, Shimonoseki. (F.C. Osaka 21,950).

B

Babcock, Miss B.R., 1897, A.E.C., 7 Shimo Ishibeki Cho, Kanazawa.
Baker, Miss Mary, 1913, Y.W.C.A., Yokohama.
Balderston, Miss Esther A., 1914, S. F., 30 Koun Cho, Mita, Tokyo.
Baldwin, Rev. J.M., & W., 1899, M.S.C.E.C., Nagoya, (A).
Balette, L'Abbé Justin, 1877, R.C., Tokyo.
Ballagh, Mr. J.C., & W., 1875, P.C.U.S.A., Meiji Gakuin, Tokyo.
Ballagh, Rev. J.H., D.D., 1861, R.C.A., 48c Bluff, Yokohama.
Ballard, Miss S., 1892, S.P.G., care of S. P. G. House, Tufton St., London, Tokyo (A).
Band, Rev. E., 1912, E.P., Tainan, Formosa.
Bangs, Miss Louise, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Barclay, Mr. Gurney, & W., 1907, C.M.S., Matsue.
Barclay, Rev. T., 1875, E.P., Tainan, Formosa.
Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
Barrows, Miss M.J., 1876, A.B.C.F.M., 59 Rokuchome, Nakayamate Dori, Kobe.
Barnum, Clifton, Mr. 1915, Y.M.C.A.T., Kofu.
Batchelor, Ven. Archdeacon J., D.D., F.R.G.S., & W., 1879, C.M.S., 1, Kita Sanjo, Nishi Shichichome, Sapporo.
Bates, Rev. C.J.L., & W., 1902, M.C.C., Kwansei Gakuin, Kobe.
Bates, Miss R.C., 1909, A.B.C.F.M. (A).
Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Beath, Mr. S.S., 1913, Y.M.C.A.T., 31 Kawaguchi Cho, Osaka.
Beatty, Miss Rose, 1907, M.C.C., (A), Parry Sound, Ontario.
Beaumont, Major John W., & W., 1909, S.A., 618 Shimo Shibuya, Toyotama Gori, Tokyo Fu.
Beecher, Mr. John, Y.M.C.A.T., 718 Noda, Yamaguchi.
Bennett, Miss Nellie, 1910, M.E.C.S., 35 Shichome, Nakayamate Dori, Kobe.
Bennett, Rev. H.J., & W., 1901, A.B.C.F.M., Higashi Cho, Tottori.
Benninghoff, Rev. H.B., & W., 1907, A.B.F.M.S., (A), Valparaiso, Ind., U.S.A.
Benson, Mr. H.F., & W., S.D.A., 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo.
Berlioz, Rt. Rev. Bishop, 1875, R.C., Hakodate.
Bernauer, Mrs. Estella A., Assembly of God, 43 Oyama Machi, Kanda, Tokyo.
Berner, Miss Natalia, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Bernsten, Lieut. Arnold, 1913, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Berry, Rev. Arthur D., 1902, M.E.C., 9 Aoyawa Gakuin, Tokyo.
Bertrand, L'Abbé Fr., 1890, R.C., Kokura.
Bertrand, L'Abbé J., 1890, R.C., Leper Hospital, Fujioka Mura, Koyama, Gotemba, Shizuoka Ken.

Biannic, L'Abbé Jean, 1897, R.C., Sambongi Machi, Aomori Ken.
Bickel, Capt. Luke W., & W., 1898, A.B.F.M.S., 120 Goken Yashiki, Himeji.
Bickersteth, Mrs. Edw., 1890, S.P.G., Tokyo (A).
Bigelow, Miss G.S., 1886, P.C.U.S.A., (A).
Bigelow, Miss F.J., 1907, P.C.U.S.A., (A).
Billing, L'Abbé, L., 1895, R.C., Numazu (A).
Binford, Mr. Gurney, & W., 1899, S.F., 26, Bizen Machi, Mito.
Bird, Miss F., M.C.C., Ueda, Shinshiu.
Birraux, L'Abbé, J., 1890, R.C., Tsu, Ise.
Bishop, Rev. Charles, 1876, M.E.C., 15, Tsukiji, Tokyo.
Bixby, Miss Alice, 1914, A.B.F. M.S., 101 Hara Machi, Koishikawa, Tokyo.
Blackmore, Miss I.S., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Boehrer, L'Abbé J.F., R.C., Fukuoka.
Bois, Rev. J.F., 1900, R.C., Hibosashi Mura, Hirado, Nagasaki Ken.
Bois, L'Abbé F.L.J., R.C., Nagasaki.
Bonnell, Miss Maud, 1899, M.P.C., 35 Shichome, Nakayamate Dori, Kobe.
Bonnet, Rev. F., 1893, R.C., Oshima, Kagoshima Ken.
Booth, Rev. P.S., & W., 1879, R.C.A., 178 Bluff, Yokohama.
Booth, H., St. L., Mr., 1915, Y.M.C.A.T., Tokuyama.
Bosanquet, Miss A.C., 1892, C.M.S., 145 Kokutaiji Mura, Hiroshima.
Bosanquet, Miss N.M., 1908, S.P.G., 337 Okuhirano Mura, Kobe.
Bopes, Chas. F., Mr., 1915, Y.M.C.A.T., Himeji.
Bouldin, Rev. G.W., & W., 1906, S.B.C., 334 Hyakunin Machi, Okubo, Tokyo.
Bouige, Rev. L.H., 1894, R C., Oshima, Kagoshima Ken.
Boulton, Miss P.D., 1883, C.M.S., 6 Chome Uehon Machi, Osaka.
Bousquet, L'Abbé M.J., R.C., Osaka.
Boutflower, Rt. Rev. C.H., D.D., (Bishop Cecil), 1909, 11 Sakae Cho, Shiba, Tokyo.
Boutflower, Miss M.M., 1909, C. of E., 11 Sakae Cho, Shiba, Tokyo.
Bowles, Mr. Gilbert, 1901, & W., 1893, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
Bowers, Miss Mary L., Evan. Luth., 23 Reinanzaka, Akasaka, Tokyo.
Bowman, Miss N.F.J., 1907, M.S.C.E.C., Arigasaki, Matsumoto.
Boyd, Miss, S.P.C., 16, Hirakawacho, Rokuchome, Kojimachi, Tokyo.
Boyd, Miss L.H., 1902, A.E.C., 21 Iidamachi, 6 Chome, Kojimachi, Tokyo.
Bradshaw, Miss A.H., 1889, A.B.C.F.M., 6 Minami Rokken Cho, Sendai.
Braithwaite, Mr. Geo., & W., 1886, J.B.T.S., 5 Hikawa Cho, Akasaka, Tokyo.
Brand, Mr. Herbert G., & W., Unconnected, 22 Naka Rokuban Cho, Kojimachi, Tokyo.
Brand, Rev. J.C., 1890, A.B.F.M.S., 2 Kotohira Cho, Shiba, Tokyo.
Brenguier, Rev. L., 1894, R.C., Hitoyoshi, Kumamoto Ken.
Breton, Rev. M.J., 1899, R.C., Kuroshima, Nagasaki Ken.
Brick, Miss Ollie A., 1911, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
Briggs, Rev. F.C., & W., 1895, A.B.F.M.S., 120, Goken Yashiki, Himeji. (F.C. Osaka 16,722).
Briggs, Mr. Fred J., 1913, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Bristowe, Miss L.M., 1899, A.E.C., Aomori.

Brokaw, Rev. Harvey, D.D., & W., 1896, P.C.U.S.A. (A).
Bronson, Mrs. Julia K., W.U.M., 212 Bluff, Yokohama.
Brown, Rev. C.L.., D.D., & W., 1898, Luth., 388 Shin Yashiki, Kumamoto.
Brown, Mr. F.K., & W., 1913, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Brown, Miss Winnifred, 1913, C.C., 354 Nakazato, Takinogawa Mura, Tokyo Fu.
Bryan, Rev. A.V., & W., 1882, P.C.U.S.A., Port Arthur (A).
Buchanan, Rev. W.C., (& W., absent), 1891, P.C.S., 64 Shirakabe Cho, Itchome, Nagoya.
Buchanan, Rev. W.McS., D.D., & W., 1895, P.C.S., Kamachi, Kobe.
Buchanan, D.C., Mr., 1914, Y.M.C.A.T., Hagi.
Bull, Rev. Earl R., & W., 1911, M.E.C., Fukuoka.
Bull, Miss Leila, 1888, A.E.C., 27, Kawaguchi, Osaka.
Bullen, Rev. W.B., & W., 1904, A.B.F.M.S. (A).
Bullis, Miss Edith M., M.E.C., Seiryu Jo Gakko, Chikusa Machi, Nagoya,
Bullock, Miss, J.E.B., Kobe.
Buncombe, Rev. W.P., & W., 1888, C.M.S., (A).
Burden, Rev. W.D., & W., 1898, S.D.A., 846 Sendagaya, Toyotama Gun, Tokyo Fu.
Butler, Miss A.E., 1885, E.P., Shoka, Formosa.
Buxbaum, Mr. Chas. H. & W., Unc., 48 Naka no Maru, 3 Yarai Cho, Ushigome, Tokyo.
Buxton, Rev. B.F., & W., J.E.B., 112, Shichome, Yamamoto Dori Kobe.
Buxton, Mr. Murray B., 1913, (A).
Buzzell, Miss A.S., 1892, A.B.F.M.S., 2 Nakajima Cho, Sendai.

C

Cadilhac, L'Abbé H., 1882, R.C., 13 Matsugamine, Utsunomiya.
Callahan, Rev. W.J., & W., 1891, M.E.C.S. (A).
Caloin, Rev. E., 1897, R.C., Kofu, Yamanashi Ken.
Campbell, Rev. W.A.F., & W., M.C.C., Tokyo.
Campbell, Rev. Wm., & W., 1871, E.P., Tainan, Formosa.
Campbell, Miss Edith, 1909, M.C.C., Kofu, Yamanashi Ken.
Carlsen, Miss V.D., 1909, A.E.C., Hirosaki.
Carlson, Rev. C.E., & W., S.J.A., 920 Nakano, Tokyo Fu.
Carlyle, Miss E.A., C.M.S., 89, Harajiku, Tokyo Fu.
Carpenter, Miss M.M., 1895, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo.
Cary, Rev. Otis, D.D., & W., 1878, A.B.C.F.M., Karasumaru Dori, Ichijo sagaru, Kyoto.
Castanier, L'Abbé B., 1899, R.C., Osaka.
Cavaignac, L'Abbé Ed., 1901, R.C., Kagoshima.
Cecil, Bishop, 11, Sakae Cho, Shiba, Tokyo.
Cesca, Rev. Father, R.C., Niigata.
Cesselin, L'Abbé C., 1907, R.C., Kesennuma Machi, Miyagi Ken.
Cesselin, L'Abbé G., 1894, 8, R.C., Kita Fukashi, Matsumoto, Shinshiu.
Cettour, L'Abbé J., 1885, R.C., Yamaguchi.
Chabagno, L'Abbé J., 1906, R.C., 9 Wakaba Cho, Yokohama.
Chambon, L'Abbé J.A., 1900, R.C., Hakodate.
Chandler, Miss A.B., 1899, Unc., 5 Jodori, 10 Chome, Asashigawa.

Chapdelaine, L'Abbé, R.C., (A).
Chapin, Mr. L.G., & W., 1910, (A).
Chapman, Rev. G., & W., 1884, C.M.S., (A).
Chapman, Rev. J.J., & W., 1899, A.E.C., Tenma, Nara.
Chappell, Rev. J., & W., 1895, A.E.C., Naka Machi, Mito.
Chappell, Rev. B., D.D., 1890, M.E.C., 1 Aoyama Gakuin, Aoyama, Tokyo.
Chappell, Miss Constance S., 1912, M.C.C., 8 Torii Zaka Azabu, Tokyo.
Chappell, Miss Mary H., 1912, M.E.C., 1 Aoyama Gakuin, Aoyama, Tokyo.
Charron, L'Abbé T., 1891, R.C., Himeji.
Chatron, Rt. Rev. Bishop J., 1873, R.C., Osaka.
Chelault, Rev. J.A., & W., N.C., (A).
Cherel, Rev. J.M., 1892, R.C., Sarugaku Cho, Kanda, Tokyo.
Cholmondeley, Rev. L.B., 1887, S.P.G., 25 Iwate Cho, Ushigome, Tokyo.
Clagett, Miss M.A., 1887, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo.
Clark, Rev. C.A., & W., 1887, A.B.C.F.M. (A).
Clark, Mr. Chas., 1912, O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
Clarke, Rev. W.H., & W., 1899, S.B.C., (A).
Clawson, Miss Bertha, 1898, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu-ka.
Clazie, Miss Mabel, C.P., Tamsui, Formosa.
Coates, Rev. H.H., D.D., & W., 1890, M.C.C., Aoyama Gakuin, Tokyo.
Coates, Miss A.L., 1895, M.P.C., 10 Motoshiro Cho, Hamamatsu.
Cobb, Rev. E.S., & W., 1904, A.B.C.F.M., Karasumaru Dori, Imadegawa Agaru, Kyoto.
Cockram, Miss H.C., 1893, C.M.S., (A).
Coe, Miss Estelle, 1911, A.B.C.F.M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Colborne, Mrs., 1897, C. of E., Yawata, Boshu.
Colby, Miss A.M., 1879, A.B.C.F.M., 18, Hamadera Koen, Osaka Fu.
Coleman, Mr. H.E., & W., 1907, S.F., 53, Isarago Cho, Tokyo.
Coles, Miss A.M.M., 1910, J.E.B., Shitaya Ku, Tokyo.
Collins, Mr. Harrison, 1913, Y.M.C.A.T., Keiryu Bashi Higashi, Kyoto.
Combaz, Rt. Rev. J.C., 1889, R.C., Nagasaki.
Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
Connolly, Rev. W.G., & W., 1907, M.C.C. (A).
Converse, Miss C.A., 1889, A.B.F.M.S. 3131, Kanagawa Machi, Yokohama (A).
Cook, Rev. H.H., & W., 1902, R.C.U.S.A. Chitose-en, Shinchiku, Yamagata.
Cook, Miss M.M., 1905, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Cooke, Rev. A.W., & W., 1899, A.E.C., Shingakuin, Ikebukuro, Tokyo.
Cooke, Miss M.S., 1913, M.S.C.E.C., Shirakabe Cho, Nagoya.
Cooper, Rev. S.E., & W., 1906, F.M.C. (A).
Cornier, L'Abbé A., 1900, R.C., Koriyama.
Corgier, L'Abbé F., 1897, R.C., Wakamatsu.
Cornish, Miss Etta, 1909, S.D.A., 30 Oiwake Cho, Hongo, Tokyo.
Cornwall-Leigh, Miss M.H., C. of E., 2121 Minami Ota Machi, Yokohama.
Correll, Rev. I.H., D.D., & W., 1872, A.E.C., 211, Atago Cho, Tsu, Ise.
Correll, Miss Ethel, 1908, A.E.C., Sendai.
Cosand, Rev. Joseph, & W., 1885, U.B.C., 1929 Shimo Shibuya, Tokyo.

Cotrel, L'Abbé, 1902, R.C., Nakatsu, Oita Ken.
Couch, Miss S.M., 1892, R.C.A., Sturges Seminary, Nagasaki.
Courtice, Miss Lois K., M.E.C., Aoyama Jo Gakuin, Tokyo.
Courtice, Miss Sybil, 1906, M.C.C., (A).
Cowl, Mr. John & W., Kitabatake, Sumiyoshi Mura, Osaka. Unc.
Cowman, Rev. C.E., & W., 1901, O.M.S. (A).
Cox, Miss A.M., 1900, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken.
Cozad, Miss Gertrude, 1888, A.B.C.F.M., 59 Rokuchome, Naka Yamate Dori, Kobe.
Cragg, Rev. W.J.M., & W., 1911, M.C.C., Kwansei Gakuin, Kobe.
Craig, Mr. Engene B. & W., 79 Aoyama Minami Cho, Gochome, Akasaka, Tokyo.
Craig, Miss M., 1903, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Cribb, Miss, E.R., J.E.B., 37, Denbo Cho, Kita Nichome, Nishinari Gun, Osaka Fu.
Crombie, Miss E., M.C.C., Eiwa Jo Gakko, Shizuoka.
Cronise, Miss Florence, 1913, M.P.C. 330, Ura Monzen Cho, Nagoya.
Crosby, Miss Amy R., 1913, A.B.F.M.S., 101 Hara Machi, Koishikawa, Tokyo.
Crosby, Miss Julia, N., W.U.M.. 212 Bluff, Yokohama.
Cumming, Rev. A.K., (& W, absent), 1889, P.C.S., Toyohashi.
Cunningham, Rev. W.D., & W., Unc. 6 Naka Cho, Yotsuya, Tokyo.
Curd, Miss, Lillian, 1912, P.C.S., Tera Machi, Tokushima.
Curtis, Miss Edith, 1912, A.B.C.F.M., Niigata.
Curtis, Rev. F.S., & W., P.C.U.S.A., Taiden, Chosen.
Curtis, Rev. W.L., A.B.C.F.M., Kyoto.
Cuthbertson, Mr. James, & W., 1905, J.E.B., (A).

D

Dalidert, L'Abbé Desiré, 1884, R.C., Yamagata.
Damson, Mr. W.J., 1906, S.M., Nagasaki.
Danielson, Miss Mary, 1902, A.B.F.M.S., 11 Kami Dori, Shichome, Minami Horie, Nishi Ku, Osaka.
Daridon, Rev. H., 1886, R.C., Tottori.
Daughaday, Miss M.A., 1883, A.B.C.F.M., Kita Sanjo, Higashi Shichome, Sapporo.
Davey, Rev. P.A., & W., 1899, C.C., 72 Myogodani Machi, Koishikawa, Tokyo.
Davidson, Miss F.E., P.C.U.S.A., 33 Kami Niban Cho, Kojimachi, Tokyo.
Davis, Mrs J.D., 1883, A.B.C.F.M., 60 Yamamoto Dori, Shichome, Kobe.
Davis, Mr. J. Merle, & W., 1905, Y.M.C.A., 22 Fujimi Cho, Gochome, Kojimachi, Tokyo.
Davis, Rev. W.A., & W., 1891, M.E.C.S., (A).
Davison, Rev. J.C., D.D., 1873, M.E.C.S., 435 Furushinyashiki, Kumamoto.
Davison, Rev. C.S., & W., M.E.C., 3 Aoyama Gakuin, Aoyama, Tokyo.
Dawson, Miss Elizabeth, M.P.C., 330 Ura Monzen Cho, Nagoya.
Dearing, Rev. J.L., D.D., and W., 1889, A.B.F.M.S., 75 Bluff, Yokohama. (F.C., Tokyo 23, 264).
Deffrenes, Rev. Jos., 1892, R.C., Sendai.
DeForest, Miss C.B., 1903, A.B.C.F.M., Kobe College, Kobe.
DeForest, Mrs. J.H., 1874, A.B.C.F.M., 7 Minami Rokken Cho, Sendai.

Delabaye, L'Abbe, 1909, R..C., Maebashi.
Demangelle, Rev. A.H., 1892, R.C., 19 Sekiguchi Daimachi, Koishikawa, Tokyo.
Demaree, Rev. T.W.B., & W., 1889, M.E.C.S. (A).
Demarest, Miss May B., 1912, R.C.A. (A).
Denton, Miss Mary F., 1888, A.B.C.F.M., Doshisha Jo Gakko, Kyoto.
Deruy, L'Abbé, 1909, R.C., Matsuye.
Detweiler, Rev. J.E., & W., 1910, P.C.U.S.A., 51 Hoeikami Cho, Fukui.
De Vinney, Rev. F.H., S.D.A., 291 Sanya Yoyogi, Tokyo.
De Wolfe, Miss H.E., 1904, M.C.C., 14 Shintari zaka, Kanazawa.
Dick, Miss Florence E., 1912, R.C.A., 178 Bluff, Yokohama.
Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
Dickinson, Miss Emma E., 1897, M.E.C., 37 Bluff, Yokohama. (F.C. Tokyo 15,403).
Dithridge, Miss H.L., 1910, A.B.F.M.S., 101 Hara Machi, Koishikawa Ku, Tokyo.
Dixon, Miss E.M., 1906, A.E.C., Takasaki.
Dooman, Rev. Isaac, & W., 1887, A.E.C. (A).
Dorsey, Mr. F.L., 1913, Y.M.C.A.T., Higher Commercial School, Kobe.
Dossier, L'Abbé R., 1901, R.C., Morioka.
Dowd, Miss Annie, 1888, P.C.S., 180, Takajo Machi, Kochi.
Dowie, Mr. Kenneth W., 1913, C.P., Tamsui, Formosa.
Dozier, Rev. C.K., & W., 1906, S.B.C., 105 Daimyo Machi, Fukuoka.
Drake, Miss Katherine L., 1909, M.C.C. (A).
Draper, Rev. G.F., S.T.D., & W., 1880, M.E.C. (A).
Draper, Miss Winifred F., 1912, M.E.C., Higashi Shichome, Kita Ichijo, Sapporo.
Drouart de Lezey, L'Abbé F.L., 1873, R.C., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
Drouet, L'Abbé, 1910, R.C., Nagasaki.
Duke, Rev. M.O.M., C.M.S., Naka Yanagi Cho, Oita.
Dunlop, Rev. J.G., D.D., & W., 1887, P.C.U.S.A., Kanazawa.
Dunning, Rev. M.D., & W., 1902, A.B.C.F.M., Karasumaru Dori, Ichijo Agaru, Kyoto.
Durand, Rev. J.E., 1885, R.C., Iwojima, Nagasaki Ken.
Duthu, L'Abbé J.B., 1885, R.C., Okayama.
Dyer, Mr. A.L., & W., 1905, J.E.B., 58 Goken Yashiki, Himeji.

E

Edmeades, Miss E., 1904, J.E.B., 31 Bankburn Road., The Brook, Liverpool (A).
Elliot, Miss M., Unc. (A).
Elliot, Miss Isabel, 1913, C.P., Taihoku, Formosa.
Ellis, Mrs. Charles, 1913, P.C.S., 180 Takajo Machi, Kochi.
Ellis, Miss Sarah, 1902, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Elwin, Rev. W.H., & W., 1907, C.M.S., c/o C.M.S. Salisbury Square, London (A).
Ensor, Miss E.V., C.M.S., c/o C.M.S., Salisbury Square, London (A).
Erffmeyer, Miss Edna, 1906, E.A., 15 Yojo Dori, 2 Chome, Nishiku, Osaka.
Erffmeyer, Miss Florence, 1911, E.A., 15 Yojo Dori, 2 Chome, Nishiku, Osaka.
Erickson, Rev. S.M., & W., 1905, P.C.S., 127Hamano Cho, Takamatsu.

Erskine, Rev. W.H., & W., 1904, C.C., 2395 Minami Kawahori Cho, Minami Ku, Osaka.
Evans, Miss A., 1901, C.M.S., Hope Cottage, Llanfallteg, South Wales, (A).
Evans, Rev. Chas. H., & W., 1894, A.E.C., Hodono Naka Cho, Akita.
Evans, Miss E., 1913, P.C.U.S.A., Sapporo.
Evans, Miss Sala, 1893, P.C.S., Susaki.
Evrard, L'Abbé F., Vicar Gen., 1867, R.C., 44 Bluff, Yokohama.

F

Fage, L'Abbé F., 1883, R.C., Kobe.
Faurie, L'Abbé U., 1873, R.C. (A).
Fanning, Miss K.F., 1914, A.B.F.M., 22 Nakayamate Dori, Rokuchome, Kobe.
Faust, Rev. A.K., Ph. D., & W., 1900, R.C.U.S.A., 162 Higashi Samban Cho, Sendai.
Ferguson, Rev. D., & W., 1889, E.P., Tainan, Formosa.
Ferguson, Rev. J.Y., M.D., & W., 1905, C., P., Formosa, (A).
Ferrand, Rev. P.C., 1890, R.C., Taiku, Korea.
Ferrie, Rev. J. B., R.C., (A).
Finlay, Miss L. Alice, 1905, M.E.C., 224 Yamashita Cho, Kagoshima.
Fisher, Rev. C.H.D., & W., 1882, A.B.F.M.S., 58 Bluff, Yokohama.
Fisher, Mr. Galen M., & W., 1898, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo.
Fisher, Rev. R. H., & W., 1914, A.B.F.M.S., 30, Akashi Cho, Tsukiji, Tokyo.
Fisher, Mr. J.E., 1914, Y.M.C.A.T., Nobeoka, Hyuga.
Flaujac, L'Abbé, 1909, R.C., Tsukiji Cathedral, Tokyo.
Foote, Rev. J.A., & W., 1912, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka.
Forester, Rev. and Hon. O. St. M., & W., C. of E., Chinese Mission, Sasugaya Cho, Koishikawa, Tokyo.
Foss, Rt. Rev. Bishop H.J., D.D., & W., 1876, C. of E., Shi no Miya, Kobe.
Foster, Mr. Godfrey, J.E.B., 9 Fukuro Machi, Kanda, Tokyo.
Foxley, Rev. C.I., & W., 1909, S.P.G., Himeji (A).
France, Rev. W.F., 1909, S.P.G., Numazu.
Francis, Miss R.M., C.M.A., Shiobara, Hiroshima Ken.
Francis, Rev. T.R., & W., 1913, C.M.A., 24 Shimo Naka Machi, Hiroshima.
Frank, Rev. J. W., & W., M.E.C.S., Nakatsu, Buzen.
Freeth, Miss F.M., 1896, C.M.S., 2 Choanji Cho, Kumamoto.
French, Miss R.D., 1910, A.B.F.M.S., 3131, Kanagawa Machi, Yokohama.
Fressenon, L'Abbé M., 1903, R.C., Oshima, Kagoshima Ken.
Fretts, Miss Milicent N., 1911, M.E.C., Higashi Shichome, Kita Ichijo, Sapporo.
Fry, Rev. E.C., & W., 1894, A.C.C., No. 7 Nijo Machi, Utsunomiya.
Fryer, Rev. W.O., & W., 1911, M.C.C., 319, Hyakkoku Machi, Kofu.
Fryklund, Capt. Marie, 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Fugill, Miss E.M., 1893, C.M.S., Yonago, Hoki.
Fullerton, Miss, E.P., Tainan, Formosa.
Fulton, Rev. G.W., D.D., & W., 1889, P.C.U.S.A., 22 Kawaguchi Machi, Osaka. (F.C. Osaka 13, 828).

Fulton, Miss Jane, 1912, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Fulton, Rev. S.P., D.D., & W., 1888, P.C.S., 135 Sanchome, Kitano Cho, Kobe.

G

Gaines, Miss N.B., 1887, M.E.C.S., Hiroshima.
Gaines, Miss Rachel, M.E.C.S., Hiroshima.
Gale, Rev. W.H., 1912, M.S.C.E.C., Shinta Cho, Matsumoto.
Galgey, Miss L.A., 1899, C.M.S., 52, Tsukiji, Tokyo.
Gardener, Miss F., 1907, C.M.S., Tokushima.
Gardiner, Mr. J.M., & W., 1880, A.E.C., 32 Dote Samban Cho, Kojimachi, Tokyo.
Gardiner, Miss Hasu, 1915, A.E.C., Heian Jogakko, Kyoto.
Gardner, Miss Minnie, 1913, M.E.C., Aoyama Jo Gakuin, Akasaka, Tokyo.
Gargnier, Rev. L.F., 1885, R.C., Sakitsu, Amakusa, Nagasaki Ken.
Garman, Rev. C.P., & W., 1906, A.C.C., Tokyo.
Garst, Miss Gretchen, 1912, C.C., Akita.
Garvin, Miss A.E., 1882, P.C.U.S.A., Onomichi.
Gauld, Rev. William, & W., C.P., Taihoku, Formosa.
Gauntlett, Prof. G.E.L., & W., Yamaguchi, (F.C., Osaka 27974)
Geley, Rev. J.B., 1895, R.C., Wakayama.
Gemmill, Rev. W.C., 1895, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Gerhard, Miss Mary E., R.C.U.S.A., 60 Kwozenji Dori,, Sendai.
Gerhard, Prof. Paul L., & W., 1897, R.C.U.S.A., 60 Kwozenji Dori, Sendai.
German, Miss C.E., 1913, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Gibbons, Miss K.A., 1903, P.C.U.S.A., Kanazawa.
Gifford, Miss Alice C., 1911, S.F., 30, Koun Machi, Mita, Shiba, Tokyo.
Gillespy, Miss J.C., 1902, C.M.S., 108 Nobori Cho, Kure.
Gillett, Miss E.R., 1896, Unc., 125 Kashiwagi, Yodobashi Machi, Tokyo Fu.
Giraudias, L'Abbé, 1903, R.C., Odawara, Kanagawa Ken.
Gleason, Mr. Geo., & W., (absent), 1901, Y.M.C.A., Sumiyoshi, Hyogo Ken.
Glenn, Miss Agnes, 1901, H.F., 105 Take Cho, Koya, Choshi, Shimosa.
Gorbold, Rev. R.P., D.D., 1905, & W., 1892, P.C.U.S.A., Ichijo Dori, Muro Machi, Nishi ye Iru, Kyoto.
Gordon, Mrs. M.L., 1872, A.B.C.F.M, Tera Machi Dori, Nashinoki Cho, Kyoto.
Govenlock, Miss Isabel, M.C.C., 14 Shiritarizaka, Kanazawa.
Gracy, L'Abbé L., 1897, R.C., Nagasaki.
Graham, Miss K.E., 1915, P.C.U.S.A., Kanazawa.
Grant, Mr. J.P., 1913, Y.M.C.A.T., Kagoshima.
Gray, A.A., M.D., & W., 1913, C.P., Taihoku, Formosa.
Gray, Mr. F. H., & W., Assembly of God, 897 Nakano, Tokyo Fu.
Gray, Rev. W.R., & W., 1886, C.M.S., (A). care of C.M.S. Salisbury Square, London.
Gregson, Miss D., S.P.G., Okayama.
Gressitt, Mr. J.F., & W., 1907, A.B.F.M.S., (absent), 2410 Linden Ave., Baltimore, Md., U.S.A.
Grey, Rev. Wm. T., & W., 1905, S.P.G., Christ Church Parsonage, 234 Bluff, Yokohama.

Griffin, Miss A., 1902, C.M.S., care of C.M.S., Salisbury Square, London, (A).
Griffiths, Miss Mary B., 1889, M.E.C., (A).
Grinand, L'Abbé, A., 1902, R.C., Kyoto.
Griswold, Miss Fannie E., 1889, A.B.C.F.M., 132 Iwagami Mura, Maebashi.
Grover, Mr. Dana I., & W., 1904, A.B.C.F.M., Karasumaru Dori, Imadegawa sagaru, Kyoto. (A).
Guinther, Rev. E.H., & W., 1914, R.C.U.S.A., 61 Kwozenji Dori, Sendai.
Gulick, Rev. Sidney L., D.D., & W., 1888, A.B.C.F.M., (A).
Gundert, Rev. W., & W., 1906, Unc., Muramatsu, Niigata Ken.
Guppy, Miss Mabel, A.E.C., Heian Jogakko, Kyoto.
Gushne-Taylor, Dr. G., & W., 1911, E.P., Tainan, Formosa.
Gutelius, Rev. Stanley F., 1912, Unc., 55 Kitano Cho, Shichome, Kobe.
Gymer, Miss M.H., 1913, J.E.B., Yokohama.

H

Haden, Rev. T.H., & W., 1896, M.E.C.S., Kwansei Gakuin, Kobe.
Hager, Rev. S.E., D.D., & W., M.E.C., 2 of 135 Shichome, Kitano Cho, Kobe.
Hagin, Rev. F.E., (& W., A.), 1900, C.C., 65 Miyashita Cho Sugamo Koishikawa Tokyo.
Hail, Rev. A.D., 1878, P.C.U.S.A., 33 Kawaguchi Cho, Osaka.
Hail, Rev. J.B., D.D., & W., 1877, P.C.U.S.A., Wakayama.
Hail, Mrs. J.E., P.C.U.S.A., 33 Kawaguchi Cho, Osaka.
Halbout, Rev., A. 1888, R.C., Akaogi Mura, Oshima, Kagoshima Ken.
Halsey, Miss L.S., 1904, P.C.U.S.A., Joshi Gakuin, Kojimachi, Tokyo.
Hamblen, Rev. S.W., & W., 1889, A.B.F.M.S., (A)., Granville, Ohio, U.S.A.
Hamilton, Rt. Rev. Bishop H.J., D.D., & W., 1892, M.S.C.E.C., Higashi Katahacho, Nagoya.
Hamilton, Miss F., M.S.C.E.C., Matsumoto.
Hamilton, Miss L.C., 1887, C. of E., 12 Kawaguchi Cho, Osaka.
Hampton, Miss Mary S., 1881, M.E.C., Iai Jo Gakko, Hakodate.
Hansee, Miss Martha, 1907, Unc., 30 Koun Machi, Mita, Shiba, Tokyo.
Hansen, Miss Kate I., 1907, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
Hansen, Lieut. Marie Louise, S.A., Yokohama.
Hargrave, Miss I.M., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Harrington, Rev. C.K., D.D., & (W., A.), 1886, A.B.F.M.S., 29 Sanai Cho, Ushigome, Tokyo.
Harris, Miss Bertha L., 1913, R.C.U.S.A., 33 Kami Niban Cho, Kojimachi, Tokyo.
Harris, Rt. Rev. Bishop M.C., D.D., LL.D., M.E.C., Seoul, Korea.
Harris, Mr. Richard W., & W., 1909, J.E.B., 13 of 105 Oku Hirano Machi, Kobe.
Hart, Miss C.E., 1889, M.C.C., Uyeda, Shinshu.
Harrison, Rev. E.R., & W., 1914, A.B.M., Fujimi Cho, Kojimachi, Tokyo.
Hartshorne, Miss A.C., 1893, Unc., Gobancho, Kojimachi, Tokyo.
Hassell, Rev. Woodrow, & W., P.C.S., Takamatsu.
Hassell, Rev. A.P., & W., P.C.S., Takamatsu.
Hathaway, Miss M.R.A., 1905, U.M., 50 Oimatsu Cho, Koishikawa, Tokyo.
Hayes, Mr. C.D., & W., Y.M.C.A., 10 Kita Jimbo Cho, Kanda, Tokyo.
Heaslett, Rev. S., & W., 1900, C.M.S., Shin Gakuin, Ikebukuro, Tokyo.

Heaton, Miss C.A., 1893, M.E.C., 2 Samban Cho, Sendai.
Hebert, L'Abbé E.J., R.C., Shimonoseki.
Hennigar, Rev. E.C., & W., 1905, M.C.C., 216 Sengoku Machi, Toyama.
Henty, Miss A.M., 1905, C.M.S., Kyomachi, Gifu.
Hepner, Rev. C.W., 1913, Luth, 4 Shiken Cho, Kumamoto.
Herboltzheimer, Mr. J.N., & W., S.D.A., 2180 Minami Ota Machi, Yokohama.
Hereford, Rev. W.F., & W., 1902, P.C.U.S.A., 189 Kokutaiji Mura, Hiroshima.
Hermann, Rev. Father, R.C., Toyama.
Hertzler, Miss Verna S., 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Hervé, L'Abbé, 1897, R.C., Ichinoseki, Iwate Ken.
Hessler, Miss Minnie, K., 1907, F.M.C., Sumoto, Awaji.
Heuzet, Rev. A.E., 1895, R.C., Kirinoura, Goto, Nagasaki Ken.
Heywood, Miss G., 1904, A.E.C. Rikkyo Jo Gakko, 26 Tsukiji, Tokyo.
Hewett, Miss E.J., 1884, M.E.C., 2 Samban Cho, Sendai.
Hibbard, Mr. C.V., & W., 1802, Y.M.C.A., Dairen.
Hill, Rev. G.W., & W., 1895, A.B.F.M.S., c/o Pacific Bapt. Theol. Sem., Berkeley, Cal., U.S.A.
Hill, Miss Anna L., A.B.C.F.M., Doshisha Jo Gakko, Kyoto.
Hind, Rev. J., & W., 1890, C.M.S., 107 Higashi Kajimachi, Kokura. (F.C. Fukuoka 5,899).
Hodges, Miss Olive I., 1902, M.P.C., 244 Bluff, Yokohama.
Hoekje, Rev. W.G., & W., 1907, R.C.A., Nagasaki (A).
Hoffman, Rev. B.P., & W., S.D.A., 180 Sanya, Yoyogi, Tokyo Fu.
Hoffsommer, Rev. W.E., & W., 1907, R.C.A., 3228 17th St. Hamiburg Penn., U.S.A. (A).
Hogan, Miss F.M.F., 1892, S.P.G., (A).
Holland, Miss J.M., 1888, C. of E., Ind. Chikko, Osaka.
Holmes, Rev. C.P., & W., 1906, M.C.C., Fukui.
Holmes, Rev. Jerome C., & W., 1913, A.B.C.F.M., 12 Honmura Cho, Azabu, Tokyo.
Holtom, Rev. D.C., & W., 1910, A.B.F.M.S., Tokyo Gakuin, 29 Sanai Zaka Machi, Ushigome, Tokyo.
Horn, Rev. E.T., & W., Luth., 434 Shinyashiki, Kumamoto.
Horne, Miss A.C.J., 1906, C.M.S., Byoin Dori, Nogata Machi, Kurata Gun, Fukuoka Ken.
Hospers, Miss Hendrine, 1913, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima.
Howard, Miss E., S.P.G., 5 Sanchome, Nakayamate Dori, Kobe.
Howard, Miss R.D., 1891, C.M.S., Westleigh, Bickley, Kent., England, (A).
Howe, Miss Annie L., 1887, A.B.C.F.M., (A).
Howe, Rev. J.W., & W., 1910, M.C.C., (A).
Howie, Miss, J.L., 1900, M.C.C., Yamanashi Jo Gakko, Kofu.
Hoyer, Mr. T.R., 1913, Y.M.C.A.T., Hiroshima.
Hoyt, Miss O.S., 1902, A.B.C.F.M., 51, 2 Bancho, Matsuyama.
Hughes, Miss A.M., 1897, C.M.S., (A).
Hughes, Miss E., S.P.G., 15 Rokuchome, Nakayamate Dori, Kobe.
Hughes, Miss E.E., C.M.S., (A).
Humphrey, Rev. L. H. & W., 1915, N.C., Sosui Hama, Hiromach, Kyoto.

Hunriker, Pfarrer Jakob, G.E.P.M.S., Tokyo.
Hurd, Miss Helen R., 1911, M.C.C., Kofu.
Hutchings, Miss A.M., 1908, Unc., Nikko.
Hutchinson, Ven. Archdeacon A.B., & W., 1881, C.M.S., 9 Deshima, Nagasaki.
Hutchinson, Rev. A.C., & W., 1909, C.M.S., 95 Yamanoguchi Machi, Kagoshima.
Hutt, L'Abbé Alfred, 1898, R.C., Hakodate.
Hytoenen, Miss R., 1912, Luth., (A) Iida Machi, Shinshu.
Iglehart, Rev. C.W., & W., 1909, M.E.C., 5 Aoyama Gakuin, Aoyama, Tokyo.
Iglehart, Rev. E.T., & W., 1904, M.E.C., Aoyama Gakuin, Tokyo.
Imbrie, Rev. Wm., DD., & W., 1875, P.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Ikuji-In, 160, Kita Yoban Cho, Sendai.

J

Jack, Rev. Milton, & W., C.P., Taihoku, Formosa.
Jacquet, L'Abbé, Vicar Gen't, R.C., 1887, R.C., Shimizu Koji, Sendai.
Jacobson, E.L., Y.M.C.A.T., Mitajiri.
Jesse, Miss M.D., 1911, A.B.F.M.S., 27, Nakajima Cho, Sendai.
Jex-Blake, Miss M.B., 1898, C.M.S., Hon Machi, Muroran, Hokkaido.
Johan, Rev. Father, R.C., Matsuyama.
Johnson, Miss Kate V., 1886, C.C., 262, Hayashi Cho, Dangozaka-ue, Sendagi, Hongo, Tokyo.
Johnson, Rev. W.T., 1902, P.C.U.S.A., Sapporo.
Johnstone, Miss J.M., 1905, P.C.U.S.A., Kanazawa.
Joly, Rev. E.C., 1885, R.C., Miyazaki, Miyazaki Ken.
Jones, Rev. E.H., & W., 1884, A.B.F.M.S., 462 Minami Machi, Mito.
Jones, Rev. H.P., & W., M.E.C.S., 53 Kami Nagarekawa Cho, Hiroshima.
Jones, Rev. J.I., & W., 1909, M.E.C., (A).
Jorgensen, Mr. Arthur, & W., 1912, Y.M.C.A., 91 Benten Cho, Ushigome, Tokyo.
Jost, Miss H.J., 1908, M.C.C., 14 Shiritari Zaka, Kanazawa.
Joynt, Miss Dorcas, C.M.S., Chinese Mission, Sasugaya Cho, Koishikawa, Tokyo.
Judson, Miss Cornelia, 1887, A.B.C.F.M. (A)
Juergensen, Mr. C.F., & W., Assembly of God, 55 Morikawa Cho, Hongo, Tokyo.
Julius, Miss O., C. of E., Ind., Shinome Cho, Tamatsukuri, Osaka.

K

Kaufman, Miss Emma T., 1913, Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Keagey, Miss M.D., 1908, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Keen, Miss E.M., 1896, C.M.S., 7, Shindaiku Machi, Nagasaki.
Keirn, Rev. G.I., D.D., & W., 1899, Univ., 15 Dote Samban Cho, Kojimachi, Tokyo.
Kent, Miss A.E., A.E.C., (A).
Ketchum, Miss Edith L., M.E.C., Fukuoka.
Kettlewell, Rev. F., & W., 1905, S.P.G., Kobe.
Kidwell, Miss L.M., 1894, M.E.C., Nagasaki.
Kilbourne, Rev. E. A., & W., 1902, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.

Kilbourne, Mr. E.L., 1912, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Killam, Miss Ada B., 1902, M.C.C., (A).
Kimball, Miss J., A.E.C., Noborioji, Nara.
King, Ven Archdeacon A.F., 1888, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Kingsbury, Rev. W. de L., & W., 1907, Unc., Tsukimi Zaka, Akatsuka-Kyoku, Nagoya.
Kinney, Miss J.M., 1905, C.P., Tamsui, Formosa.
Kirtland, Miss Leila, 1910, P.C.S., Kinjo Jo Gakko, Shichome Shirakabe Cho, Nagoya.
Klein, Rev. Matthias, & W., 1906, F.M.C. (A).
Knight, Rev. O.H., & W., 1899, C.M.S., Rapkyns, Horsham, England (A).
Knipp, Rev. J. Edgar, & W., U.B.C., 18 Miyano-Waki, Okazaki Cho, Kyoto.
Koskenniemi, Rev. E., & W., Finn. Luth. (A).
Kriete, Rev. C.D., & W., 1912, R.C.U.S.A., 1016 Muyuka Machi, Yamagata.
Kurtz, Mr. J.K., 1913, Y.M.C.A.T., 100 Yamashita Cho, Yokohama.
Kuyper, Rev. Hubert, 1911, R.C.A., 71 Osawakawara Koji, Morioka.
Kuyper, Miss Jennie M., 1905, R.C.A., 178 Bluff, Yokohama.

L

Lafon, L'Abbé H., 1881, R.C., Fukushima.
Laisné, L'Abbé T., R.C. (A).
Landis, Rev. H.M., & W., 1888, P.C.U.S.A., Meiji Gakuin, Tokyo.
Landsborough, D., M.D., & W., 1895, E.P., Shoka, Formosa.
Lane, Miss E.A., 1912, C.M.S., Kagoshima.
Lang, Rev. D.M., 1880, C.M.S., 55 Moto Machi, Hakodate.
Langlais, Rev. J., R.C., (A).
Langley, Mr. Hubert, Y.M.C.A.T., Hyogo Ken.
Langman, Mr. P.J., Y.M.C.A.T., Hakodate.
Laning, George, M.D., & W., 1910, A.E.C., 16 Harima Machi, Kobe.
Laning, Henry, M.D., 1873, A.E.C. (A).
Laning, Miss Mary E., 1908, A.E.C., Nara.
Lansing, Miss H.M., 1893, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima.
Lassen, Mr. L., O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Larson, Lieut. Anders, 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Lawrence, Mr. A., & W., B.B.S., 95 Yedo Machi, Kobe.
Layman, Rev. L., .D.D., & W., 1895, M.P.C., 83 Hinode Cho, Yokohama (A).
Lea, Rt. Rev. Bishop A., D.D., & W., 1897, C., of E. (A).
Leader, Miss M.J., 1911, R.C.U.S.A., 166 Higashi Samban Cho, Sendai.
Learned, Rev. D.W., D.D., & W., 1875, A.B.C.F.M., Imadegawa Dori, Kyoto.
Learned, Miss G.W., 1900, A.B.C.F.M., Imadegawa, Dori, Kyoto.
Leavitt, Miss Julia, 1881, P.C.U.S.A., Tanabe, Wakayama Ken. (F.C. Osaka, 11,034).
Lebarbey, L'Abbé, R.C. (A).
Lebel, Rev. E., 1892, R.C., Shimazaki Mura, Kumamoto Shi-gai.
Lediard, Miss Mary F., 1906, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu.
Lee, Miss Bessie, M.E.C., Fukuoka.

Lee, Miss Mabel, 1903, M.E.C., Seiryu Jo Gakko, Chikusa Machi, Nagoya.
Lemarié, Rev. F.P.M., 1898, R.C., Yatsushiro, Kumamoto Ken.
Lemoine, Rev. J.C., 1894, R.C., Nagoya.
Lennox, Miss, M.S.C.E.C., Matsumoto (A).
Lewis, Miss Alice G., 1905, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Lindsay, Miss C.C., M.C.C., Eiwa Jo Gakko, Shizuoka.
Lindsey, Miss Lydia A., 1907, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
Lindstrom, Rev. H., & W., 1891, C.M.A., 24 Shimonaka Machi, Hiroshima.
Lippard, Rev. C.K., D.D., & W., 1900, Luth., (A).
Lissarrague, L'Abbé, 1901, R.C. (A).
Livingstone, Miss A., 1913, E.P., Shoka, Formosa.
Lloyd, Miss J., 1903, E.P., Tainan, Formosa.
Lloyd, Rev. J.H., 1908, A.E.C., 9 Tsukiji, Tokyo.
Lobdell, Rev. N.L., & W., 1905, U.M., Shizuoka, 32 Nichome, Higashi, Kusabuka Cho.
Logan, Rev. C.A., D.D., & W., 1902, P.C.S., Tokushima. (F.C. Osaka 22,937).
Lombard, Rev. F.A., & W., 1900, A.B.C.F.M., Muro Machi Dori, Imadegawa Agaru, Kyoto.
London, Miss M.H., Kojimachi, 1907, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Tokyo.
Loomis, Miss C.D., 1901, W.U.M., 223 Bluff, Yokohama (A).
Loomis, Rev. H., & W., 1872, Unc., Yokohama (A).
Lucas, Rev. A.E., & W., 1913, C.M.A., 24 Shimo Naka Machi, Hiroshima.
Lumpkin, Miss Estelle, 1911, P.C.S., 106 Tsunohazu, Tokyo.
Luther, Miss I.R., 1898, P.C.U.S.A., Hokuriku Jo Gakko, Kanazawa.

M

MacCauley, Rev. Clay, Shikoku Mita, Shiba, Tokyo.
Macdonald, Miss A.C., 1904 Y.W.C.A., 12, Tamachi, Sanchome, Ushigome, Tokyo.
MacKay, Mr. G.W., & W., C.P., Tamsui, Formosa.
MacNair, Rev. T.M., & W., 1883, R.C.U.S.A. 2 Nishi Machi, Nihonenoki, Shiba, Tokyo.
Madden, Rev. M.B., & W., 1895, C.C., (A).
Madeley, Rev. W.F., & W., 1889, A.E.C., 9 Motokaji Cho, Sendai.
Maguet, Miss Evelyn 1907, P.M., Wilmina Jo Gakko, Osaka.
Makeham, Miss S.E., 1968, M.S.C.E.C., (A).
Mallett, Miss Gertrude, 1909, M.P.C., (A). Port Jervis, New York, U.S.A.
Mann, Miss Irene P., 1895, A.E.C., Utsunomiya.
Mann, Rev. J.C., & W., C.M.S., Okayama, Matsuye,
Mapp, Commissioner Henry W., & W., 1914, S.A., Tokyo.
Marie, L'Abbé L.C., 1888, R.C., Hiroshima.
Marion, L'Abbé P., R.C., 1895, Fukushima.
Marmonier. L'Abbé P.C.H., 1900, R.C., Tamatsukuri, Osaka.
Martin, Rev. Wm., & W., 1914, Union Church, 67 Bluff, Yokohama.
Martin, L'Abbé, 1910, R.C., Miyazaki.
Mathon, L'Abbé Remy, R.C., (A).
Matrat, Rev. J.Fr., 1881, R.C., Hirosashi, Hirado, Nagasaki Ken.
Matson, Rev. Aug., & W., 1901, S., All. Ito, Izu.

Matthew, Miss Margaret L., 1908, Y.W.C.A. 12 Tamachi Sanchome, Ushigome, Tokyo.
Matthews, Rev. W.K., & W., 1902, M.E.C.S., Kwansei Gakuin, Kobe.
Mauk, Miss Laura, E.A. 84 Sasugaya Cho, Koishikawa, Tokyo.
Maxwell, Rev. J.L., M.D., & W., 1901, E.P., Formosa. (A).
Mayer, Rev. P.S., & W., 1909, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Mayrand, Rev. P.A., 1889, R.C., Hachioji.
McAlpine, Rev. R.E., D.D., & W., 1885, P.C.S., 64 Shirakabe Cho, Iichome, Nagoya.
MaCaleb, Rev. J.M., (& W., absent) 1892, Unc., Zoshigaya Mura, Koishikawa, Tokyo.
McCall, Rev. C.F., & W., 1908, C.C., Akita.
McCauley, Mrs. J.K., 1880, P.C.U.S.A., Tokyo. (A).
McCord, Rev. E.K., & W., 1900, A.C.C., 41 Karahori Cho, (F.C., Tokyo 18,007,) Sendai.
McCoy, Rev. R.D., & W., 1904, C.C., Sei Gakuin, Takinogawa, Tokyo Fu.
McCrory, Miss Cora, 1912, P.C.U.S. Hokusei Jo Gakko, Sapporo.
McDonald, Miss M.D., 1912, P.C.U.S.A. Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
McDowell, Miss Jessie, 1912, M.E.C., Kwassui Jo Gakko, Nagasaki.
McIlwaine, Rev. W.E., & W., 1889, P.C.S., 188, Sanchome, Tori Cho, Kochi.
McKenzie, Rev. D.R., D.D., & W., 1891, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo. (F.C., Tokyo, 24,908).
McKim, Rt. Rev. Bishop John, D.D., & W., 1880, A.E.C., 38 Tsukiji, Tokyo.
McKim, Miss Bessie, 1905, A.E.C., 472 Nishi Okubo, Tokyo Fu.
McKim, Miss Nellie, 1914, A.E.C., 472 Nishi Okubo, Tokyo Fu.
McKim, Rev. J. Cole, & W., 1912, A.E.C., Wakamatsu.
McKinnon, Mr.D.B., 1914, Y.M.C.A.T., Chofu.
McKowan, Miss Amy E., 1911, A.B.C.F.M., Baikwa Jo Gakko Osaka.
McLeod, Miss Anna, 1910, M.C.C., (A).
McLeod, Rev. D.W., 1907, C.P., Tamsui, Formosa.
Mead, Miss Bessie, 1904, A.E.C., Yamagata.
Mead, Miss Lavinia, 1887, A.B.F.M.S., (A).
Medling Rev. P.P., & W., 1907, S.B.C., Richmond, Va., U.S.A. (A).
Meikle, Rev. W.L., & W., 1908, F.M.C., Sumoto, Awaji.
Melton, Miss M.E., 1889, M.E.C., Kwassui Jo Gakko, Nagasaki.
Meredith, Rev. F.G., 1912, A.E.C., c/o 281. 4th Avenue, New York, (A).
Meyers, Rev. J.T., & W., 1893, M.E.C.S., 133 Kami Nobori Cho, Hiroshima.
Milan, Rev. Father, R.C., Uwajima.
Miles, Rev. B.N., & W., 1909, S.P.G., Dzushi.
Miller, Rev. E. Rothesay, 1872, R.C.A., Bryn Mawr, Penn: U.S.A. (A).
Miller, Rev. H.K., & W., 1892, R.C.U.S.A., 9 Tsukiji, Tokyo. (F.C., Tokyo 20,029).
Miller, Rev. L.S.C.W., 1907, Luth, (A).
Miller, Miss Janet, M.E.C.S., Hiroshima.
Millican, Rev. R.W., 1911, F.M.C., Akashi.
Milliken, Miss E.P., 1884, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Millman, Rev. R.M., & W., 1909, M.S.C.EC., Toyohashi.
Mills, Mr. E.O., & W., 1908, S.P.C., 257 Arato Machi, Fukuoka.

Minkkinen, Rev. D., & W., 1905, Kami Suwa, Shinshu.
Mintle, Miss Rosa, 1908, H.F., Glenwood, Iowa, U.S.A., (A).
Misener, Mrs E.W., M.C.C., Kwansei Gakuin, Kobe.
Mohr, Rev. Father, R.C., Yamagata.
Moncrieff, Rev. H., & W., 1898, E.P., Shoka, Formosa., (A).
Monday, Miss L.B., 1912, P.M., Hokuriku Jo Gakko, Kanazawa.
Monk, Miss A.M., 1904, P.C.U.S.A., Hokusei Jo Gakko, Sapporo.
Montagu, L'Abbé L., 1902, R.E., Fukushima.
Montgomery, Ensign Miss Sarah. 1906, S.A., (A).
Montgomery, Rev. W.E., & W., 1909, E.P., (A).
Moody, Rev. Campbell N. & W., E.P., Formosa.
Moore, Rev. P.S., & W., 1915, Unc., Motomachi, Yokohama.
Moore, Miss Ellen, 1909, Unc.. 1929, Shimoshibuya, Tokyo Fu.
Moore, Rev. J.P., D.D., & W., 1883, R.C.U.S.A., 125, Tsuchidoi, Sendai.
Moore, Rev. J.W., & W., 1890, P.C.S., Susaki Machi, Kochi Ken.
Moore. Rev. D.H., & W., 1914, C. of E., Mejiro, Tokyo Fu.
Morgan, Miss A.E., 1889, P.C.U.S.A., Wilmena Jo Gakko, Osaka.
Moseley, Rev. C.B., D.D., & W., 1887, M.E.C.S., (A).
Moulton, Miss Julia, 1891, R.C.A., 178 Bluff, Yokohama.
Müller, Mr. Frank, & W., Unc., 1766 Nakano, Kashiwagi Station, Tokyo Fu. (F.C., Tokyo 24, 999).
Munroe, Rev. H.H., & W., 1906, P.C.S., 602 Eikokuji Machi, Kochi.
Murphy, Rev. U.G., & W., 1893, M.P., Bible House, Seattle, Wash., U.S.A., (A).
Murray, Rev. D.A., D.D., & W., A. 1902, P.C.U.S.A., Tsu.
Myers, Rev. H.W., D.D., & W., 1897, P.C.S., (A).
Myers, Miss Louisa B., 1914, A.E.C., Heian Jo Gakko, Kyoto.
Mylander, Miss Ruth, 1910, F.M.C., 1921, Hidein Cho Tennoji, Osaka.

N

Nash, Miss E., 1891, C.M.S., Matsuye.
Neely, Miss C.J., A.E.C., Shintera Machi, Gojo sagaru, Kyoto.
Nevile, Miss C.L., 1905 S.P.G., Sanko Cho, Shirokane, Shiba, Tokyo.
Newbold, Miss E.G., 1907, A.E.C., Fukushima.
Newcomb, Miss Ethel, 1913, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Newell, Rev. H.B., D.D., & W., 1887, A.B.E.F.M., care of Congregational House, Boston, Mass., U.S.A., (A).
Newton, Rev. J.C.C., D.D., & W., 1888, M.E.C.S., Kwansei Gakuin, Kobe.
Nichols, Rev. S.H., 1911, A.E.C., 127, Azabashi moto Uramachi, Aomori.
Nicodemus, Mr. F.B., & W., Y.M.A.A.T., Taihoku, Formosa.
Nielson, Rev. A.B., 1895, E.P., Tainan, Formosa.
Nielsen, Rev. J.P., & W., 1909, Luth., 53 Nichome, Hiyoshi Cho, Kurume.
Noailles, L'Abbé Olivier de, 1883, R.C., 80 Honmura, Yamashita Cho, Yokohama.
Noordhoff, Miss Jeane, R.C.A., Shimonoseki.
Norman, Rev. D., & W., 1897, M.C.C., 12 Agata Machi, Nagano.
Norman, Miss L., 1913, M.C.C., Kwansei Gakuin, Kobe.
Norton, Miss E.L.B., 1900, C. of E., Sapporo.
Noss, Rev. Christopher, D.D., & W., 1895, R.C.U.S.A., Wakamatsu, Iwashiro.

Nyman, Capt. Ingeborg, 1914, S.A., Nagoya.
Nylund, Miss J., Luth. Finn., (A).

O

Obee, Rev. E.I., & W., 1904, M.P.C., Tamanoe Cho, Atsuta, Nagoya.
Ogburn, Rev. N.S., 1912, M.E.C.S., 10 Ichiban Cho, Matsuyama.
Oldham, Miss Lavinia, 1892, C.C., 35 Nakano Cho, Ichigaya, Tokyo.
Olds, Rev. C.B., & W., 1903, A.B.E. F.M., Nichome, Gakko Cho, Niigata.
Oliphant, L.D., & W., 1914, C.C., Akita.
Oltmans, Rev. A., D.D., & W., R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Oltmans, Miss C.J., 1914, R.C.A., Meiji Gakuin, Tokyo.
Oltmans, Miss F.E., 1914, R.C.A., Meiji Gakuin, Tokyo.
Oney, Mr. Edward, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Osborne, Miss C.M., 1895, U.M., Care Rev. Samuel B. Ayers, Woonsocket, R.I., U.S.A., (A).
Osgood, Miss Marion, 1914, Y.W.C.A., 41, Samban Cho, Kojimachi, Tokyo.
Ostrom, Rev. H.C., & W., 1911, P.C.S., Tokushima.
Outerbridge, Rev. H.W., & W., 1910, M.C.C., Kwansei Gakuin, Kobe.
Oxford, Mr. J.S., & W., 1910, M.E.C.S., 23 Shichome, Kita Nagasa Dori, Kobe.

P

Page, Miss Mary, 1912, Y.W.C.A., 41 Samban Cho, Kojimachi, Tokyo.
Painter, Rev. S., & W., 1896, C.M.S., Omuta, Fukuoka Ken.
Palmer, Miss A., P.C.U.S.A., Wilmina Jo Gakko, Osaka.
Parker, Miss A., 1901, S.P.G., 337, Okuhirano Mura, Kobe.
Parker, Miss Edith, 1909, C.C., (A).
Parmelee, Miss H.F., 1877, A.B.C.M., 15 Teppo Cho, Matsuyama.
Parrott, Mr. Fred., & W., 1890, British Bible Societies, Bible House, 95 Yedo Machi, Kobe.
Pasley, Miss M.L., 1903, C.M.S., Yonago, Hoki.
Pastfield, Rev. J.L.R., S.P.G., 5 Goban Cho, Okayama.
Patterson, Rev. G.S., & W., 1912, M.C.C., 23 Kami Tomizaka Cho, Koishikawa, Tokyo.
Patton, Miss A.V., 1900, P.C.S., Okazaki, Mikawa.
Patton, Miss F.D., 1895, P.C.S., Okazaki, Mikawa.
Payne, Miss E.C., 1892, C.M.S., Otaru.
Pearce, Miss E.A., 1908, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Peatross, Rev. L.A., 1913, A.E.C., Marutamachi, Okazaki Cho, Kyoto.
Peck, Miss Sally P., 1901, A.E.C., Kyoto.
Pedley, Rev. Hilton, & W., 1889, A.B.E.F.M., 132 Iwagami Mura, Maebashi.
Peeke, Rev. H.V.S., D.D., & W., 1888 R.C.A., Saga, (F.C., Fukuoka, 810).
Pelu, Rev. A.C.A., 1872, R.C., Dozaki, Goto, Nagasaki Ken.
Pennick, Capt. Henry R., & W., 1913, S.A., 182 Higashi Okubo, Tokyo.
Penrod, Miss C.T., 1892, J.E.B., 356, Naka Hyakunin Machi, Okubo, Tokyo Fu.
Perrin, Rev. H.O., 1884, R.C., Kobe.
Peterson, Miss A.J., 1891. S. All. Chiba, Shimosa.
Pettee, Rev. J.H., D.D., & W., 1878, A.B.P.F.M., Kadota Yashiki, Okayama. (F.C., Osaka 25, 228).
Pettier, L'Abbé A.E., 1868, R.E., 44 Bluff, Yokohama.

Phelps, Mr. G.S., & W., 1902, Y.M.C.A., Muro Machi, Demizu Agaru, Kyoto.
Philips, Miss E.G., 1901, S.P.C., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Pickard-Cambridge, Rev. C. O., M.A., & W., C. of E. Saseho.
Pider, Miss Myrtle Z., 1911, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Pierson. Rev. G.P., D.D., & W., P.C.U.S.A., Nokkeushi, Hokkaido.
Pieters. Rev. Albertus, & W., 1891, R.C.A., 1697 Nishi Shinmachi, Oita. (F.C., Fukuoka 3322).
Pieters, Miss Johanna A., 1904, R.C.A., Shimonoseki.
Pifer, Miss B. Catherine, 1901, R.C.U.S.,A., 6 Maruyama Cho, Koishikawa, Tokyo.
Pinsent, Mrs. A.M., 1905, M.C.C., 8 Torii Zaka Machi, Azabu, Tokyo.
Poole, Miss Carrie M., 1914, M.E.C., Kumamoto.
Pool, Miss Lillian, 1906, N.C., Sosui Hama, Hiromachi, Kyoto.
Porter, Miss F.E., P.C.U.S.A., 1010 Yamamura Machi, Fukakusa Mura, Kyoto Fu.
Pouget, L'Abbé A., 1893, R.D., Morioka.
Pratt, Miss S.A., 1892, W.U.M., 212 Bluff, Yokohama (A).
Preston, Miss E.D., 1908, C.M.S., care of C.M.S., Salisbury Sq., London, E.C., (A).
Price, Rev. P.G., & W., 1912, M.C.C., Kanazawa.
Pringle, Miss F.C., 1900, S.P.G., (A).
Puissant, Rev. M., 1888, R.C., Kishiwada, Osaka Fu.
Purinton, Mr. R.E., & W., Y.M.C.A.T., 19 Kawaguchi Machi, Osaka.

R

Ragan, Miss Ruth, Y.W.C.A., 12 Tamachi, Sanchome, Ushigome, Tokyo.
Raguet, L'Abbé E., R.C., Urakami, Nagasaki Ken.
Ranck, Miss Elmina, 1906 E.A., Koriyama, Fukushima Ken.
Ransom, Miss Mary H., 1901, P.C.U.S.A., Wilmina Jo Gakko, Osaka.
Ranson, Miss A.L., 1904, A.E.C., 11 Higashi Ichiban Cho, Sendai.
Raoult, Rev. C.E., 1896, R.C., Hitoyoshi, Kumamoto Ken.
Rawlings, Rev. G.W., & E., 1900, C.M.S., care of C.M.S., Salisbury Square, London.
Ray, Rev. J.F., & W., 1904, S.B.C., Tanaka-Machi, Shimonoseki.
Rees, Miss Sarah J., A.E.C., 11 Higashi Ichibancho, Sendai.
Reeves, Miss M.P. 1915, C.M.S., 52, Tsukiji, Tokyo.
Reifsnider, Rev. C.S., L.H.D., & W., 1901, A.E.C., 56, Tsukiji, Tokyo.
Reifsnider, Mr. John, & W., 1902, A.E.C., 6, Tsukiji, Tokyo.
Reiners, Prefet Apostlique, R.C., Kanazawa.
Reischauer, Rev. A.K., D.D., & W., 1905, P.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Reive, Miss A.D., E.P., 1913, Tainan, Formosa.
Relave, L'Abbé T.L., 1885, R.E., Miyazu, Tango.
Rey, Rt. Rev. Archbishop, J.P., 1882, R.C., Tsukiji Cathedral, Tokyo.
Rey, L'Abbé A., 1889, R.E., Tamashima, Okayama Ken.
Reynaud, L'Abbé Jules, 1896, R.E., Sendai.
Richards, Rev. W.A., S.P.G., Odawara. (A).
Richardson, Miss C.M., 1911, C.M.S., (A).
Riddell, Miss H., 1890, C., of E., 436 Furu Shin Yashiki, Kumamoto.
Ridley, Miss A.C., Unc. 3 of 20, Shichome, Yamamoto Dori, Kobe.
Riker, Miss Jessie, 1903, P.C.U.S.A., Yamada, Ise.

Rioch, Miss M.M.,,1892, C.C., 35 Nakano Cho, Ushigome, Tokyo.
Ritson, Miss E., 1891, C.M.S., 298 Tomida Ura Machi, Nakano Cho, Tokushima.
Roberts, Miss A., 1897, C.M.S., 89, Harajuku Tokyo.
Robertson, Miss M.A., 1891, M.C.C., Kofu.
Robinson, Rev. C.E., & W., 1907, C.C., 69 Kwozenji Dori, Sendai, (A).
Robinson, Rev. J. C., & W., 1888, M.S.C.E.C., 6, Shirakabe Cho, Nagoya.
Robinson, Miss Hilda, 1913, M.S.C.E.C., 6, Shirakabe Cho, Nagoya.
Robson, Ensign, Miss Florence, S.A., (A).
Rollstin, Mr. W.P., Unc., Osaka, (A).
Ross, Rev. C.H., & W., 1910, A.B.F.M.S., 27 Nakajima Cho, Sendai.
Rowe, Rev. J.H., & W., 1906, S.B.C., Sakura Baba, Nagasaki.
Rowland, Rev. G.M., D.D., & W., A.B.P.F.M., Kita Ichijo, Higashi Shichome, Sapporo.
Rowland, Prof. Paul, Unc., Sapporo.
Rowland, Miss J.M., 1906, S.P.G., Kami Waka Dori, Sanchome, Kobe.
Rowland, Rev. F.W., & W., C. of E. 42 Yohano Cho, Fukuoka.
Ruigh, Rev. D.C., & W., 1905, R.C.A., 450, Sanko Cho, Shirokane, Shiba, Tokyo, (F.C., Tokyo 15,367).
Rumsey, Miss F.M., 1907, A.B.F.M.S., 7 North St., Batavia, N.Y., U.S.A. (A).
Rupert, Miss N.L., 1913, A.B.P.F.M., 30 Koun Cho, Mita, Shiba, Tokyo.
Russell, Miss E., 1879, M.E.C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss May, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Ryan, Miss Esther, M.C.C., Kofu.
Ryder, Rev. Stephen W., & W., 1913, R.C.A., Kurume.
Ryder, Miss G.E., 1908, A.B.F.M.S., 51 Tenma Cho, Yotsuya, Tokyo.
Ryerson, Rev. G.E., & W., 1905, S.P.G., Kobe.

S

Salmon, Right Rev. M.A., Vic. Gen., 1868, R.C., Nagasaki.
Salmon, Rev. K., & W., Finn. Luth., Iida Machi, Shinshu.
Sander, Miss M., 1890, C.M.S., (A).
Sanders, Mr. T.H., & W., 1912, Unc., Yamaguchi.
Santee, Miss Helen C., M.E.C., (A).
Saunby, Rev. J.W., & W., 1910, M.C.C., 14 Nakatakajo Machi, Kanazawa.
Sauret, Rev. M., 1870, R.C., Kurume.
Savolainen, Mr. V., & W., Evan. Luth., (A).
Schereschewsky, Miss C. E., 1910, A.E.C., 32 Dote Samban Cho, Kojimachi, Tokyo.
Schiller, Supt. Dr. Emil, & W., 1895, G.E.P.M.S., 10 Shogoin Cho, Noboribata, Kyoto.
Schlegelmilch, Miss Donna, 1909, M.P.C., 244 Bluff, Yokohama (A).
Schneder, Rev. D.B., D.D., & W., 1887, R.C.U.S.A,, Sendai (A). 1313 North Patterson Park Ave., Baltimore.
Schroeder, Pfarrer E., & W., 1908, G.E.P.M.S., 23 Kami Tomi Zaka Machi, Koishikawa, Tokyo.
Schwab, Rev. B.T., & W., E.A., 1 Hatchome, Tamachi, Shiba, Tokyo.
Schwartz, Rev. H.W., M.D., & W., 1885, A.B. S., Yokohama.
Schwartz, Rev. H.B., D.D., & W., M.E.C., (A).
Schweitzer, Miss Edna, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.

Scott, C.J., Mr. Y.M.C.A.T., Fukuchiyama.
Scott, Rev. F.N., & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki (F.C., Fukuoka, 4060).
Scott, Rev. J. H., 1892, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka, (F.C., Osaka, 15,202).
Scott, Rev. J.J., 1911, C.M.S., Hiratsuka Cho, Hiroshima.
Scott, Miss Mary, 1911, M.C.C., 12 Agata Machi, Nagano.
Searle, Miss S.A., 1883, A.B.B.F.M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Seeds, Miss Mabel K., 1901, M.E.C., (A).
Seeds, Miss Leonora, M.E.C., (A).
Seiple, Rev. W.G., Ph. D., & W., 1905, R.C.U.S.A., 125 Tsuchidori, Sendai.
Sells, Miss E.A.P., 1893, C.M.S., 41, Kajiya Cho, Kagoshima.
Sergie, Archbishop, 1908, R.O.C.. 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
Shafer, Rev. L.J., & W., 1912, R.C.A., 37 Kome, Machi, Aomori.
Shannon, Miss Katherine, 1908, M.E.C.S., (A).
Shannon, Miss I.L., 1904, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Sharpless, Miss Edith F., 1910, S.F., (A).
Shaw, Miss L., M.S.C.E.C., 12 Kawaguchi Cho, Osaka.
Shaw, Rev. R.D., & W., 1901, S.P.G., Shizuoka.
Shepherd, Miss K.M., 1910, S.P.G., Tokyo (A).
Sherman, Miss M.B., 1902, P.C.U.S.A., Matsuyama.
Sheppard, Miss E., Unc., 3 of 20, Shichome, Yamamoto Dori, Kobe.
Shively, Rev. B.F., & W., 1907, U.B.C., Nashinoki Cho, Kyoto.
Shortt, Rev.C.H., 1900, M.S.C.E.C., Takata, (A).
Sifton, Miss I. A., 1897, Unc. (A).
Silhol, L'Abbé L.J., R.C., Osaka.
Simeon, Miss R., 1915, S.P.G., Sanko Cho, Shirokane, Shiba, Tokyo.
Simpson, Rev. J.B., 1910, S.P.G. (A).
Sims, Mr. J.G., & W., 1914, M.E.C.S., Kobe.
Singer, Miss Florence E., 1894, M.E.C., Iai Jo Gakko, Hakodate.
Slate, Miss Anna B., 1912, M.E.C., 221 Bluff, Yokohama.
Smelser, Mr. F.L., & (W., absent), 1895, Unc., 2124 Minami Otamachi, Yokohama.
Smith, Rev. Frisby D., & W., 1908, Luth., 139 Higashi Kita Machi, Hongo, Tokyo.
Smith, Rev. F.H., & W., 1905, M.E.C., Nandaimon, Seoul, Chosen.
Smith, Rev. P.A., & W., 1903, A.E.C., Fukui.
Smith, Mr. Roy, & W., 1908, Y.M.C.A.T., Higher Commercial School, Kobe.
Smith, Miss S.C., 1880, P.C.U.S.A., Sapporo.
Smith, Miss A., S.P.G., Kobe.
Smith, Prof. W.G., & W., Unc., Shirokane, Shiba, Tokyo.
Smyth, Ensign Annie, 1905, S.A., Yokohama.
Smythe, Rev.L.C.M., 1913, P.C.S., Toyôhashi.
Sneyd, Mr. H.S., & W., 1913, Y.M.C.A., 223 Bluff, Yokohama.
Snider, Miss Cora G., 1912, N.C., Fukuchiyama.
Soubitez, L'Abbé, 1911, R.C., Utsunomiya.
Spencer, Rev. D.S., D.D., & W., 1883, M.E.C., 5 Hisaya Cho, Hatchome, Nagoya.
Spackman, Rev. H. C., C. of E. Ikebukuro, Tokyo.

Spencer, Rev. V.C., 1913, M.S.C.E.C., Gifu.
Spencer, Miss Florence, 1913, M.S.C.E.C., Gifu.
Sprowles, Miss Alberta B., 1905, M.E.C., Iai Jo Gakko, Hakodate.
Stacey, Mr. H., & W., S.D.A., 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo.
Stanford, Rev. A.W., &W., 1886, A.B.C.F.M., 53 Gochome, Yamamoto Dori, Kobe.
Staples, Mr. L.B., & W., 1915, N.C., Komatsubara 207, Kumamoto.
Starkey, Miss Bertha, 1910, M.E.C., Kwassui Jo Gakko, Nagasaki.
Stauffacher, Rev. A.D., & W., 1912, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Steadman, Rev. F.W., & W., 1901, A.B.F.M.S., 43 Uchimaru, Morioka.
Steck, Mr., J.M. 1914, Y.M.C.A.T., Miyakonojo.
Steele, Rev. H.T., & W., 1906, S.P.G., Goban Cho, Okayama.
Steele, Miss Harriett, 1914, M.P.C., 244 Bluff, Yokohama.
Steichen, L'Abbé Michel, 1886, R.C., 35 Tsukiji, Tokyo.
Steiner, Rev. J.F., & W., 1905, R.C.U.S.A. (A).
Stevenson, Miss G.S., 1898, C.M.S., 2 Nishi Shichichome, Kita Sanjo, Sapporo.
Stewart, Rev. S.A., & W., 1906, M.E.C.S. (A).
Stirewalt, Rev. A.J., 1906, Luth., Nakamono Hashi Koji, Saga.
Stowe, Miss Grace H., 1908, A.B.C.F.M., Kobe College, 60 Yamamoto Dori, Shichome, Kobe.
Stowe, Miss Mary E., 1908, A.B.C.F.M., Kobe College, 60 Yamamoto Dori, Shichome, Kobe.
Strickland, Mr., J.L., 1913, Y.M.C.A.T., Osaka.
Strothard, Miss Alice, 1914, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Stuart, Miss J., 1885, E.P., Shoka, Formosa.
Suthon, Miss G., 1889, A.E.C., Karasumaru Dori, Kamichoja Machi Kado, Kyoto.
Swan, Mr. Geo. D., & W., Y.M.C.A., 7 of 97 Yamamoto Dori Shichome, Kobe.
Swann, Miss Annabel, 1910, M.C.C., Shizuoka Eiwa Jo Gakko, Nishi Kusabuka, Shizuoka.
Sweet, Rev. C.F., & W., 1898, A.E.C., 54 Tsukiji, Tokyo.

T

Tammio, Rev. K., & W., Finn. Luth., Shimo Suwa, Shinshu.
Tanner, Miss K., C.M.S., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Tapson, Miss A.M., 1888, C.M.S., Odawara.
Tarver, Miss J.M., 1914, W.U.M., 212 Bluff, Yokohama.
Taylor, Miss Erma M., 1913, M.E.C., Hiroshima.
Taylor, Miss Minnie, 1909, R.C.A., Steele Academy, Nagasaki.
Taylor, Mr. Wm. T., & W., Pentecostal Miss. Union, 18 Minami Yamate, Nagasaki.
Teague, Miss Carolyn, 1912, M.E.C., Karakata, Kumamoto.
Tenny, Rev. C.B., & W., 1900, A.B.F.M.S., 45 Hisakata Cho, Koishikawa, Tokyo.
Teusler, R.B., M.D., & W., 1900, A.E.C., 27 Tsukiji, Tokyo.
Thayer, Mr., R.H., Y.M.C.A.T., Miyazaki.
Thiry, L'Abbé F.T., R.C., Nagasaki.
Thomas, Rev. Father, R.C., Kochi.
Thomas, Miss Hettie A., 1908, M.E.C., Nagasaki.

Thompson, Miss Charlotte, 1908, P.C.S., Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
Thompson, Rev. David, D.D., & W., 1863, P.C.U.S.A., Tsunohazu, Toyotama Gun, Tokyo Fu.
Thompson, Miss F.L., 1906, C.M.S., 41 Kajiya Cho, Kagoshima.
Thompson, Rev. J.W., & W., 1913, Nazarene Ch., 45 Bishamon Cho, Matsuwara agaru, Hiromichi, Kyoto.
Thomson, Rev. R.A., F.R.G.S., & W., 1888, A.B.F.M.S., 39 Nichome, Kitano Cho, Kobe.
Thornton, Rev. Jesse B., & W., J.E.B., Waki no Hama, Kobe.
Tindale, Major J.H., & W., & W., 1907, S.A., 618 Shimo Shibuya, Toyotama Gun, Tokyo Fu.
Todd, Miss Ethel N., 1913, P.C.U.S.A., 33 Kami Niban Cho, Kojimachi, Tokyo.
Topping, Rev. Henry, & W., 1895, A.B.F.M.S., Morioka.
Topping, Miss Helen, 1911, A.B.F.M.S., 221 S. Euclid Ave., Pasadena, Calif., U.S.A. (A).
Tracy, Miss Mary E., 1903, W.U.M., 212, Bluff, Yokohama.
Trent, Miss E.M., 1894, M.S.C.E.C., Nagoya, (A).
Trieschman, Miss Katherine, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
Tristram, Miss K., 1888, C.M.S., 12 Kawaguchi Cho, Osaka.
Trott, Miss D., 1910, S.P.G., Hirakawa Cho, Kojimachi, Tokyo.
True, Miss Alice, 1898, A.C.C., (A)
Trueman, Mr. G.E., & W.. 1910, Y.M.C.A., (A).
Tucker, Right Rev. Bishop H. St. G., D.D., & W., 1899, A.E.C., Karasumaru Dori, Okakuen Machi, Kyoto.
Tucker, Mr. F. Bland, Y.M.C.A.T., Kyoto.
Tulpin, Rev. E.A., 1877, R.C., 21 Kasumi Cho, Azabu, Tokyo.
Tuxbury, Mrs. Nina, 1907, A.B.F.M.S., Box 41, Boston, Mass., U.S.A. (A).,
Tweedie, Miss E.G., 1903, M.C.C., (A).

U

Unsitalo, Miss S., 1903, Luth. Finnish, 438 Sendagaya Machi, Akasaka, Tokyo.
Umbreit, Rev. S.J., & W., 1905, E.A.. (A).
Upton, Miss E.F., P.C.U.S.A., (A).

V

Vagner, L'Abbé A., 1890, R.C., Nara.
Vail, Rev. M.S., & W., M.E.C., (A).
Vail, Miss J.S., 1881, M.E.C., 6 Aoyama Gakuin, Aoyama, Tokyo, (A).
Van Dyke, Rev. E.H., D.D., & W., M.P.C., 47, Chokuji Cho, Nagoya.
Van Horn, Rev. G.W., & W., 1888, P.C.U.S.A., 32, Kawaguchi Cho, Osaka. (F.C., Osaka 11,072).
Van Petten, Mrs. C.W., 1881, M.E.C., 221, Bluff, Yokohama.
Van Strien, Rev. D., 1912, R.C.A., 46 Hanasaki Cho, Nagano, Shinshu.
Veazey, Miss M.A., 1892, M.C.C., Eiwa Jo Gakko, Shizuoka.
Veillon, Rev., 1908, R.C., Miyazaki.
Verbeck, Miss Eleanor, 1914, A.E.C., Akita.
Veryard, Mr. R.K., & W., 1911, Y.M.C.A., (Chinese), (A).

Villion, Rev. A., 1871, R.C., Hagi, Yamaguchi Ken.
Vincent, Rev. C.G., & W., 1911, Unc., 73 Myogodani Machi, Koishikawa, Tokyo.
Vogel, Mr. J.H., & W., 1913, O.M., Hachiman, Omi.
Vories, Mr. John, & W., 1914, O.M., Hachiman, Omi.
Vories, Mr. W.M., 1905, O.M., Hachiman, Omi, (F.C., Osaka 17158).
Voules, Miss J.E., 1913, S.P.G., 27 Nibancho, Okayama.

W

Wagner, Miss D.M., 1913, M.E.C., Aoyama Jo Gakuin, Tokyo.
Wainwright, Miss M.E., 1887, A.B.C.F.M., 5 Nodaya Cho, Okayama.
Wainright, Rev. S.H., D.D., & W., M.E.C.S., Tsukiji, Tokyo, (A)
Walke, Rev. R.A., & W., 1904, A.E.C., care of 281, 4th Avenue, New York, (A).
Walker, Mr. F.B., & W., 1903, S.P.G., 5 Sanchome, Naka Yamate Dori, Kobe.
Walker, Rev. H.E., & W., 1911, M.C.C., 105 Takamachi, Hamamatsu.
Wallace, Rev. Geo., & W., 1899, A.E.C., (A).
Waller, Rev. J.G., & W., 1890, M.S.C.E.C., Nagano.
Walne, Rev. E.N., D.D., & W., 1892), S.B.C., 8, Tsukiji, Tokyo.
Walsh, Rev. G., & W., C.M.S., Tokushima.
Walton, Rev. H.B., & W., 1906, S.P.G., 2082, Minami Ota Machi, Yokohama.
Walvoord, Mr. Anthony, & W., 1905, R.C.A., Steele Academy, Nagasaki.
Ward, Rev. J.T., D.D., Y.M.C.A.T., Iwakuni.
Ward, Miss Elizabeth, 1905, A.B.C.F.M., Baikwa Jo Gakko, Osaka Fu.
Ward, Miss I.M., 1901, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Warren, Mrs. C.F., 1890, C.M.S., Tokushima.
Warren, Rev. C.M., & W., 1899, A.B.C.F.M., Miyazaki.
Wassereau, L'Abbé, 1911, R.C., Tokyo.
Waterhouse, Rev. Paul B., & W., 1912, O.M., Hachiman, Omi.
Watson, Dr. Wm. R., 1913, S.F., Akasaka Hospital, 17 Hikawa Cho, Akasaka, Tokyo.
Watson, Miss Rebecca J., 1883, M.E.C., 221 Bluff, Yokohama.
Weakley, Rev. W.R., & W., 1895, M.E.C.S., 14 Kawaguchi Cho, Osaka. (F.C., Osaka 12,122).
Weaver, Miss Georgiana, 1902, M.E.C., 15 Sanchome, Takaoka Cho, Nagoya.
Webb, Rev. A.E., 1894, S.P.G., Sankawa, Chiba.
Webber, Mr. P.A., & W., 1913, S.D.A., 293 Sanya, Yoyogi, Tokyo Fu.
Welbourn, Rev. J.A., & W., 1899, A.E.C., 3 Yayoi Cho, Hongo, Tokyo.
Wells, Miss Lillian A., 1900, P.C.U.S.A., Tokuyama, Yamaguchi Ken.
West, Miss A.B., 1885, P.C.U.S.A., 2 Nishi Machi, Nihonenoki, Shiba, Tokyo.
Weston, Miss M.D., 1895, S.P.G., (A) c/o S.P.G., Tufton St., Westminster, Eng.
Wharton, Mrs. R.G., Unc., 19 Ippon Matsu Machi, Azabu, Tokyo.
Wheeler, Mr. H.A., & W., 1910, M.E.C., 12 Higashi Yamate, Nagasaki.
White, Miss Anna L., 1911, M.E.C., Aoyama Joshi Shugei Gakko, Aoyama, Tokyo.

White, Rev. S.S., 1890, (& W., absent) A.B.C.F.M., Tsuyama.
Whitener, Rev. H.C., 1912, P.C.U.S.A., Yamaguchi.
Whiting, Rev. M.M., & W., 1912, M.C.C., Nagano.
Whitman, Miss M.A., 1883, A.B.F.M.S., 10 Fukuro Machi, Kanda Ku, Tokyo.
Whitney, Mr. J.P., & W., Unc., 5, Nakamura Cho, Yokohama.
Wiberg, Brig. Sven., & W., 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Wilcox, Miss E.F., 1904, A.B.F.M.S., 47 Shimotera Machi, Himeji.
Wilkes, Mr. Paget., & W., J.E.B., (A).
Wilkinson, Mr. Cecil S., J.E.B., 9 Fukuro Machi, Kanda, Tokyo.
Wilkinson, Rev. A.T., & W., 1905, M.C.C., Nishi Kusabuka Cho, Shizuoka.
Wilkinson, Dr. J.R., & W., 1914, A.E.C., 46 Minami Cho, Itchome, Aoyama, Tokyo.
Williams, Miss T., S.P.G., Sanko Cho, Shirokane, Tokyo.
Williams, Miss Mary E., 1880, M.P.C., (A).
Williams, Miss A.B., 1910, M.E.S., 83 Niage Machi, Oita, Bungo.
Williams, Miss Lula, 1914, Sosui Hama, Hiromachi, Kyoto.
Willingham, Rev. C.T., & W., 1902, S.B.C., 141 Koya Machi, Kokura.
Wilson, Rev. W.A., & W., 1880, M.E.C.S., Okayama.
Wilson, Adjt. T., & W., 1906, S.A., 618 Shimo Shibuya, Tokyo Fu.
Winn, Miss M.L., 1881, R.C.A., Sanchome, Omachi, Aomori.
Winn, Rev. T.C., D.D., 1878, P.C.U.S.A., Taikyu, Chosen.
Winther, Rev. J.M.T., & W., 1898, Luth., 412 Shinyashiki, Kumamoto.
Wolf, Mr. G.W., 1913, Y.M.C.A.T., 463 Rokumantai Cho, Tennoji, Osaka.
Woodsworth, Rev. H.F., & W., 1911, M.C.C., 7 of 97 Shichome, Yamamoto Dori, Kobe.
Woodworth, Rev. A.D., D.D., & W., 1892, A.C.C., 26 Kasumi Cho, Azabu, Tokyo.
Wordsworth, Miss R.M., 1910 S.P.G., Tokyo, (A).
Woolley, Miss K., S.P.G., Hirakawa Cho, Kojimachi, Tokyo.
Worley, Rev. J.C., D.D. & W., P.C.U.S.A., Matsuyama.
Worth, Miss Ida M., 1895, M.E.C.S., 83 Niage Machi, Oita, Bungo.
Worthington, Miss H.J., 1899, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken.
Wright, Miss Ada H., 1897, A.E.C., Mito.
Wyckoff, Mrs. M.N., 1811, R.C.A., 886 Toijiri Cho, Matsumoto.
Wylie, Miss M.L., 1905, C.M.A., Shiobara, Bingo.
Wynd, Rev. William, & W., 1894, A.B.F.M.S., 30 Tsukiji, Tokyo.
Wythe, Miss Grace K., 1909, M.E.C., 9 Naka Kawarage Cho, Hirosaki.

Y

Young, Miss D., S.P.G., Sanko Cho, Shirokane, Shiba, Tokyo.
Young, Miss Mariana, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Young, Miss M.M., 1895, M.S.C.E.C., 5 Shirakabe Cho, Itchome, Nagoya.
Young, Rev.T. A., & W., 1912, C.C., Fukushima.
Youngren, Rev. August, & W., 1903, F.M.C., 1921 Hidein Cho, Tennoji, Osaka.

Z

Zaugg, Rev. E.H., & W., 1906, R.C.U.S.A., Sendai, (A).

LIST BY MISSIONS*

American Baptist Foreign Mission Society

Acock, Miss Amy A., Sendai.
Ashmore, Mrs. Wm., Yokohama.
Axling, Rev. William, & W., (A).
Benninghoff, Rev. H. B., & W., (A).
Bickel, Capt. Luke W., & W., Himeji.
Bixby, Miss Alice, Tokyo.
Brand, Rev. J. C., Tokyo.
Briggs, Rev. F. C., & W., Himeji.
Bullen, Rev. W. B., & W., (A).
Buzzell, Miss A. S., Sendai.
Carpenter, Miss M. M., Tokyo.
Clagett, Miss M. A., Tokyo.
Converse, Miss C. A., (A).
Crosby, Miss Amy R., Tokyo.
Danielson, Miss Mary, Osaka.
Dearing, Rev. J. L., D. D., & W., Yokohama.
Dithridge, Miss H. L., Tokyo.
Fisher, Rev. C. H. D., & W., Yokohama.
Fisher, Rev. R. H., & W., Tokyo.
Foote, Rev. J. A., & W., Osaka,
French, Miss R. D., Yokohama.
Gressitt, Mr. J. F., & W. (A).
Hamblen, Rev. S. W., & W., (A).
Harrington, Rev. C. K., D. D., & (W., A.) Tokyo.
Hill, Rev. G. W., & W., (A).
Holtom, Rev. D. C., & W., Tokyo.
Jesse, Miss M. D., Sendai.
Jones, Rev. E. H., & W., Mito.
Mead, Miss Lavinia, (A).
Ross, Rev. C. H., & W., Sendai.
Rumsey, Miss F. M., (A).
Ryder, Miss G. E., Tokyo.
Scott, Rev. J. H., Osaka.
Steadman, Rev. F. W., & W., Morioka.
Tenny, Rev. C. B., & W., Tokyo.
Thomson, Rev. R. A., F.R.G.S., & W., Kobe.
Topping, Rev. Henry, & W., Morioka.
Topping, Miss Helen, (A).
Tuxbury, Mrs. Nina, (A).
Whitman, Miss M. A., Tokyo.
Wilcox, Miss E. F., Himeji.
Wynd, Rev. William, & W., Tokyo.

American Board Commissioners for Foreign Missions

Adams, Miss Alice P., (A).
Allchin, Rev. Geo., & W., Osaka.
Barrows, Miss M. L., Kobe.
Bates, Miss R. C., (A).
Bennett, Rev. H. J., & W., Tottori.
Bradshaw, Miss A. H., Sendai
Clark, Rev. C. A., & W., (A).
Cary, Rev. Otis, D. D., & W., Kyoto.
Cobb, Rev. E. S., & W., Kyoto.
Coe, Miss Estelle, Kobe.
Colby, Miss A. M., Osaka Fu.
Cozad, Miss Gertrude, Kobe.
Curtis, Miss Edith, Niigata.
Curtis, Rev. W. L., Kyoto.
Daughaday, Miss M. A., Sapporo.
Davis, Mrs. J. D., Kobe.
DeForest, Miss C. B., Kobe.
DeForest, Mrs. J. H., Sendai.
Denton, Miss Mary F., Kyoto.
Dunning, Rev. M. D., & W., Kyoto.
Fanning, Miss K. F., Kobe.

* For full address see Alphabetical List.

Gordon, Mrs. M. L., Kyoto.
Griswold, Miss Fannie E., Maebashi.
Grover, Mr. Dana L., & W., Kyoto, (A).
Gulick, Rev. Sidney L., D. D., & W., (A).
Hill, Miss Anna L., Kyoto.
Holmes, Rev. Jerome C., & W., Tokyo.
Howe, Miss Annie L., (A).
Hoyt, Miss O. S., Matsuyama.
Judson, Miss Cornelia, (A).
Learned, Rev. D. W., D.D., & W., Kyoto.
Learned, Miss G. W., Kyoto.
Lombard, Rev. F. A., & W., Kyoto.
McKowan, Miss Amy E., Osaka.
Newell, Rev. H. B., D. D., & W., (A).
Olds, Rev. C. B., & W., Niigata.
Parmelee, Miss H. F., Matsuyama.
Pedley, Rev. Hilton, & W., Maebashi.
Pettee, Rev. J. H., D. D., & W., Okayama.
Rowland, Rev. G. M., D. D., & W., Sapporo.
Rupert, Miss N. L., Tokyo.
Searle, Miss S. A., Kobe.
Stanford, Rev. A. W., & W., Kobe.
Stowe, Miss Grace H., Kobe.
Stowe, Miss Mary E., Kobe.
Wainwright, Miss M. E., Okayama.
Ward, Miss Elizabeth, Osaka Fu.
Warren, Rev. C. M., & W., Miyazaki.
White, Rev. S. S., & W., (A).

American Christian Convention

Fry, Rev. E. C., & W., Utsunomiya.
Garman, Rev. C. P., & W., Tokyo.
McCord, Rev. E. K., & W., Sendai.
True, Miss Alice, (A).
Woodwörth, Rev. A. D., D. D., & W., Tokyo.

Assembly of God

Bernauer, Mrs. Estella A., Tokyo.
Gray, Mr. F. H., & W., Tokyo Fu.
Juergensen, Mr. C. F. & W., Tokyo.
Taylor, Mr. Wm. T., & W., Nagasaki.

American Episcopal Church

Aldrich, Miss Martha, Kyoto.
Ambler, Rev. J. C., (& W., absent), Wakayama.
Andrews, Rev. R. W., & W., Maebashi.
Babcock, Miss B. R., Kanazawa.
Boyd, Miss L. H., Tokyo.
Bristowe, Miss L. M., Aomori.
Bull, Miss Leila, Osaka.
Carlsen, Miss V. D., Hirosaki.
Chapman, Rev. J. J., & W., Nara.
Chappell, Rev. J., & W., Mito.
Cooke, Rev. A. W., & W., Tokyo.
Correll, Rev. I. H., D. D., & W., Tsu, Ise.
Correll, Miss Ethel, Sendai.
Dixon, Miss E. M., Takasaki.
Dooman, Rev. Isaac, & W., (A).
Evans, Rev. Chas. H., & W., Akita.
Gardiner, Mr. J. M., & W., Tokyo.
Gardiner, Miss Hasu, Kyoto.
Guppy, Miss Mabel, Kyoto.
Heywood, Miss G., Tokyo.
Kent, Miss A. E., (A).
Kimball, Miss J., Nara.
Laning, George, M. D., & W., Kobe.
Laning, Henry, M. D., (A).
Laning, Miss Mary E., Nara.
Lloyd, Rev. J. H., Tokyo.
Madeley, Rev. W. F., & W., Sendai.
Mann, Miss Irene P., Utsunomiya.
McKim, Rt. Rev. Bishop John, D. D., Tokyo.
McKim, Miss Bessie, Tokyo Fu.
McKim, Miss Nellie, Tokyo Fu.
McKim, Rev. J. Cole, & W., Wakamatsu.
Mead, Miss Bessie, Yamagata.
Meredith, Rev. F. C., (A).
Myers, Miss Louisa B., Kyoto.
Neely, Miss C. J., Kyoto.
Newbold, Miss E. G., Fukushima.
Nichols, Rev. S. H., Aomori.

Peatross, Rev. L. A., Kyoto.
Peck, Miss Sally P., Kyoto.
Ranson, Miss A. L., Sendai.
Rees, Miss Sarah J., Sendai.
Reifsnider, Rev. C. S., L. H. D., & W., Tokyo.
Reifsnider, Mr. John, & W., Tokyo.
Schereschewsky, Miss C. E., Tokyo.
Smith, Rev. P. A., & W., Fukui.
Suthon, Miss G., Kyoto.
Sweet, Rev. C. F., & W., Tokyo.
Teusler, R. B., M. D., & W., Tokyo.
Tucker, Rt. Rev. Bishop H. St. G., D.D., & W., Kyoto.
Upton, Miss E. F., (A).
Verbeck, Miss Eleanor, Akita.
Walke, Rev. R. A., & W., (A).
Wallace, Rev. Geo., & W., (A).
Welbourn, Rev. J. A., & W., Tokyo.
Wilkinson, Dr. J. R., & W., Tokyo.
Wright, Miss Ada H., Mito.

Bible Societies

Lawrence, Mr. A., & W., Kobe.
Parrott, Mr. Fred., & W., Kobe.
Schwartz, Rev. H. W., M. D., & W., Yokohama.

Canadian Presbyterian

Adair, Miss Lily, Formosa.
Clazie, Miss Mabel, Formosa.
Connell, Miss Hannah, Formosa.
Dowie, Mr. Kenneth W., Formosa.
Elliot, Miss Isabel, Formosa.
Ferguson, Rev. J. Y., M., D., & W., Formosa.
Gauld, Rev. William, & W., Taihoku.
Gray, A. A., M. D., & W., Formosa.
Jack, Rev. Milton, & W., C. P., Taihoku.
Kinney, Miss J. M.,
MacKay, Mr. G. W., & W., Formosa.
McLeod, Rev. D. W., & W., Formosa.

Church of England

Andrews, Rev. E. L., Hokkaido.
Andrews, Rt. Rev. Bishop W., D. D., & W., Hakodate.
Austen, Rev. W. T., & W., Yokohama.
Boutflower, Rt. Rev. Bishop C. H., D. D., Tokyo.
Boutflower, Miss M. M., Tokyo.
Cecil, Bishop, Tokyo.
Colborne, Mrs., Boshu.
Cornwall-Leigh, Miss M. H., Yokohama.
Forester, Rev. & Hon. O. St. M. & W., Tokyo,
Foss, Rt. Rev. Bishop H. J., D. D., Kobe.
Hamilton, Miss L. C., Osaka.
Holland, Miss J. M., Osaka.
Julius, Miss O., Osaka.
Lea, Rt. Rev. Bishop A., D. D., & W., (A).
Moore, Rev. D. H., & W., Tokyo Fu.
Norton, Miss E. L. B., Sapporo.
Pasley, Miss M. L., Hoki.
Pickard-Cambridge, Rev. C. O. M.A., & W., Sasebo.
Riddell, Miss H., Kumamoto.
Rowlands, Rev. F. W., & W., Fukuoka.
Spackman, Rev. H. C., Tokyo.

Christian and Missionary Alliance

Ague, Miss Pearl E., Hiroshima.
Francis, Miss R. M., Hiroshima.
Francis, Rev. T. R., & W., Hiroshima.
Lindstrom, Rev. H., & W., Hiroshima.
Lucas, Rev. A. E., & W., Hiroshima.
Wylie, Miss M. L., Bingo.

Churches of Christ

Armbruster, Miss Rose T., (A).
Asbury, Miss Jessie J., Sendai.
Brown, Miss Winnifred, Tokyo Fu.
Clawson, Miss Bertha, Tokyo Fu.
Davey, Rev. P. A., & W., Tokyo.
Erskine, Rev. W. H., Osaka.
Garst, Miss Gretchen, Akita.
Hagin, Rev. F. E., (& W.,

(absent)., Tokyo.
Johnson, Miss Kate V., Tokyo.
Lediard, Miss Mary F., Tokyo Fu.
Madden, Rev. M.B., & W., (A).
McCall, Rev. C.F., & W., Akita.
McCoy, Rev. R.D., & W., Tokyo Fu.
Oldham, Miss Lavinia, Tokyo.
Oliphant, L.D., & W., Akita.
Parker, Miss Edith, (A.)
Rioch, Miss M.M., Tokyo.
Robinson. Rev. C.E., & W., Sendai, (A).
Young, Rev. T.A., & W., Fukushima.

Church Missionary Society

Barclay, Mr. Gurney, & W., Matsue.
Batchelor, Ven. Archdeacon, J., D.D., F.R.G.S., & W., Sapporo.
Bosanquet, Miss A.C., Hiroshima.
Boulton, Miss E.B., Osaka.
Briggs, Mr. Fred J., Tokyo Fu.
Buncombe, Rev. W.P., & W., (A).
Carlyle, Miss E.A., Tokyo.
Chapman, Rev. G., & W., (A).
Cockram, Miss H.C., (A).
Cox, Miss A.M., Hyogo Ken.
Duke, Rev. M.O.M., Oita.
Elwin, Rev. W.H., & W., (A).
Ensor, Miss E.V., (A).
Evans, Miss A., (A).
Freeth, Miss F.M., Kumamoto.
Fugill, Miss E.M., Hoki.
Galgey, Miss L.A., Tokyo.
Gardener, Miss F., Tokushima.
Gillespy, Miss J.C., Kure.
Gray, Rev. W.R., & W., (A).
Griffin, Miss A., (A.)
Heaslett, Rev. S., & W., Tokyo.
Henty, Miss A.M., Gifu.
Hind, Rev. J., & W., Kokura.
Horne, Miss A.C.J., Fukuoka Ken.
Howard, Miss R.D., (A).
Hughes, Miss A.M., (A).
Hughes, Miss E.E., (A).
Hutchinson, Ven. Archdeacon A.B., & W., Nagasaki.
Hutchinson, Rev. A.C., & W., Kagoshima.
Jex-Blake, Miss M.B., Hokkaido.
Joynt, Miss Dorcas, Tokyo.
Keen, Miss E.M., Nagasaki.
Knight, Rev. O.H., & W. (A.)
Lane, Miss E.A., Kagoshima.
Lang, Rev. D.M., Hakodate.
Mann, Rev. J. C., & W., Matsuye.
Nash, Miss E., Matsuye.
Painter, Rev. S., & W., Fukuoka Ken.
Payne, Miss E.C., Otaru.
Preston, Miss E.D., (A).
Rawlings, Rev. G.W., & W., (A).
Reeves, Miss M.P., Tokyo.
Richardson, Miss C.M., (A).
Ritson, Miss E., Tokushima.
Roberts, Miss A., Tokyo.
Sander, Miss M., (A).
Scott, Rev. J. J., Hiroshima.
Sells, Miss E.A.P., Kagoshima.
Stevenson, Miss G.S., Sapporo.
Tanner, Miss K., Tokyo.
Tapson, Miss A. M., Odawara.
Thompson, Miss F. L. ,Kagoshima.
Tristram, Miss K., Osaka.
Walsh, Rev. G., & W., Tokushima.
Warren, Mrs. C. F., Tokushima.
Worthington. Miss H. J., Hyogo Ken.

English Presbyterian

Band, Rev. E., Formosa.
Barclay, Rev. T., Formosa.
Barnett, Miss Margaret, Formosa.
Butler, Miss A. E., Formosa.
Campbell, Rev. Wm. & W., Formosa.
Ferguson, Rev. D., & W., Formosa.
Fullerton, Miss, Formosa.
Gushne-Taylor, Dr. G., & W., Formosa.
Landsborough, D., M. D., & W., Formosa.
Livingstone, Miss A., Formosa.
Lloyd, Miss J., Formosa.
Maxwell, J. L., M. D., & W., (A)., Formosa.
Moncrieff, Rev. H., & W., (A)., Formosa.
Montgomery, Rev. W. E., & W., (A)., Formosa.
Moody, Rev. Campbell N. & W., Formosa.
Nielson, Rev. A. B., Formosa.
Reive, Miss A. D., Formosa.
Stuart, Miss J., Formosa.

Evangelical Association

Bauernfeind, Miss Susan M., Tokyo.
Berner, Miss Natalia, Tokyo.
Erffmeyer, Miss Edna, Osaka.
Erffmeyer, Miss Florence, Osaka.
Mauk, Miss Laura, Tokyo.
Mayer, Rev. P. S., & W., Tokyo Fu.
Ranck, Miss Elmina, Fukushima Ken.
Schwab, Rev. B. T., & W., Tokyo.
Schweitzer, Miss Edna, Tokyo.
Stauffacher, Rev. A. D., & W., Tokyo Fu.
Umbreit, Rev. S. J., & W., (A).

Free Methodist Church

Cooper, Rev. S. E., & W., (A).
Hessler, Miss Minnie K., Awaji.
Klein, Rev. Matthias, & W., (A).
Meikle, Rev. W. L., & W., Awaji.
Millican, Rev. R. W., & W., Akashi.
Mylander, Miss Ruth, Osaka.
Youngren, Rev. August, & W., Osaka.

General Evangelical Protestant Missionary Society

Hunriker, Pfarrer Jakob, Tokyo.
Schiller, Supt. Dr. Emil, & W., Kyoto.
Schroeder, Pfarrer E., & W., Tokyo.

Hepzibah Faith Mission

Glenn, Miss Agnes, Shimosa.
Mintle, Miss Rosa, (A).

Japan Book and Tract Society

Braithwaite, Mr. Geo., & W., Tokyo.

Japan Evangelistic Band

Argall, Mr. C.B.K., & W., (A).
Buxton, Rev. B.F., & W., Kobe.
Bullock, Miss, Kobe.
Coles, Miss A.M., Tokyo.
Cribb, Miss E.R., Osaka Fu.
Cuthbertson, Mr. James, & W., (A).
Dyer, Mr. A.L., & W., Himeji.
Edmeades, Miss E., (A).
Foster, Mr. Godfrey, Tokyo.
Gymer, Miss M.H., Yokohama.
Harris, Mr. Richard W., & W., Kobe.
Penrod, Miss C.T., Tokyo Fu.
Thornton, Rev. Jesse B., & W., Kobe.
Wilkes, Mr. Paget, & W., (A).
Wilkinson, Mr. Cecil S., Tokyo.

Lutheran Missions

Bowers, Miss Mary L., Tokyo.
Brown, Rev. C.L., D.D., & W., Kumamoto.
Hepner, Rev. C.W., Kumamoto.
Horn, Rev. E.T., & W., Kumamoto.
Hytönen, Miss R., Shinshu.
Koskenniemi, Rev. E. & W., (A).
Lippard, Rev. C.K., D.D., & W., (A).
Miller, Rev. L.S.C., & W., (A).
Minkkinen, Rev. D., & W., Shinshu.
Nielsen, Rev. J.P., & W., Kurume.
Nylund, Miss J., (A).
Salonen, Rev. K., & W., Shinshu.
Savolainen, Mr. V., & W., (A).
Smith, Rev. Frisby D., & W., Tokyo.
Stirewalt, Rev. A.J., Saga.
Tammio, Rev. K., & W., Shinshu.
Unsitalo, Miss Siiri, Tokyo.
Winther, Rev. J.M.T., & W., Kumamoto.

Methodist Church, Canada

Alcorn, Miss E.H., Kofu.
Allen, Miss A.W., Tokyo.
Armstrong, Miss M.E., Toyama.
Armstrong, Rev. R.C., & W., Kobe.
Bates, Rev. C.J.L., & W., Kobe.
Beatty, Miss Rose, (A).

Bird, Miss F., Shinshu.
Blackmore, Miss I.S., Tokyo.
Campbell, Rev. W.A.F., & W., Tokyo.
Campbell, Miss Edith, Yamaguchi Ken.
Chappell, Miss Constance S., Tokyo.
Coates, Rev. H.H., D.D., & W., Tokyo.
Connolly, Rev. W.G., & W., (A).
Courtice, Miss Sybil, (A).
Cragg, Rev. W.J.M., & W., Kobe.
Craig, Miss M., Tokyo.
Crombie, Miss E., Shizuoka.
De Wolfe, Miss H.E., Kanazawa.
Drake, Miss Katherine I., (A).
Fryer, Rev. W.O., & W., Kofu.
German, Miss C.E., Tokyo.
Govenlock, Miss Isabel, Kanazawa.
Hargrave, Miss I.M., Tokyo.
Hart, Miss C.E., Shinshu.
Hennigar, Rev. E.C., & W., Toyama.
Holmes, Rev. C.A., & W., Fukui.
Howe, Rev. J.W., & W.. (A).
Howie, Miss J.L., Kofu.
Hurd, Miss Helen R., Kofu.
Jost, Miss H.J., Kanazawa.
Keagey, Miss M.D., Tokyo.
Killam, Miss Ada B., (A).
Lindsay, Miss O.C., Shizuoka.
McKenzie, Rev. D.R., D.D., & W., Tokyo.
McLeod, Miss Anna, (A).
Misener, Mrs. E.W., Kobe.
Norman, Rev. D., & W., Nagano.
Norman, Miss L., Kobe.
Outerbridge, Rev. H.W., & W., Kobe.
Patterson, Rev. G.S., & W., Tokyo.
Pinsent, Mrs. A.M., Tokyo.
Price, Rev. P.G., & W., Kanazawa.
Robertson, Miss M.A., Kofu.
Ryan, Miss Esther, Kofu.
Saunby, Rev. J.W., & W., Kanazawa.
Scott, Miss Mary, Nagano.
Strothard, Miss Alice, Tokyo.
Swann, Miss Annabel, Shizuoka.
Tweedie, Miss E.G., (A).
Veazey, Miss M.A., Shizuoka.
Walker, Rev. H.E., & W., Hamamatsu.
Whiting, Rev. M.M., & W., Nagano.
Wilkinson, Rev. A.T., & W., Shizuoka.
Woodsworth, Rev. H.F., & W., Kobe.

Methodist Episcopal, East Japan Mission

Alexander, Miss Bessie, Hirosaki.
Alexander, Rev. R.A., & W., Tokyo.
Baucus, Miss Georgiana, Yokohama.
Berry, Rev. Arthur D., Tokyo.
Bishop, Rev. Charles, Tokyo.
Bullis, Miss Edith M., Nagoya.
Chappell, Rev. B., D.D., Tokyo.
Chappell, Miss Mary H., Tokyo.
Courtice, Miss Lois K., Tokyo.
Davison, Rev. C.S., & W., Tokyo.
Dickerson, Miss Augusta, Hakodate.
Dickinson, Miss Emma E., Yokohama.
Draper, Rev. G.F., S.T.D., & W., (A.)
Draper, Miss Winifred F., Sapporo.
Fretts, Miss Milicent M., Sapporo.
Gardner, Miss Minnie, Tokyo.
Griffiths, Miss Mary B., (A).
Hampton, Miss Mary S., Hakodate.
Harris, Rt. Rev. Bishop M.C., D.D., LL.D., Korea.
Heaton, Miss C.A., Sendai.
Hewett, Miss E.J., Sendai.
Iglehart, Rev. C.W., & W., Tokyo
Iglehart, Rev. E.T., & W., Tokyo.
Imhof, Miss Louisa, Sendai.
Lee, Miss Bessie. Fukuoka.
Lee, Miss Mabel, Nagoya.
Rider, Miss Myrtle Z., Tokyo.
Santee, Miss Helen C., (A).
Seeds, Miss Mabel K., (A).
Seeds, Miss Leonora, (A).
Singer, Miss Florence E., Hakodate.
Slate, Miss Anna B., Yokohama.
Spencer, Rev. D.S., D.D., & W., Nagoya.

Sprowles, Miss Alberta B., Hakodate.
Taylor, Miss Erma M., Hiroshima.
Vail, Rev. M.S., & W., (A).
Vail, Miss J.S., (A).
Van Petten, Mrs. C.W., Yokohama.
Wagner, Miss D. M., Tokyo.
Watson, Miss Rebecca J., Yokohama.
Weaver, Miss Georgiana, Nagoya.
White, Miss Anna L., Tokyo.

Methodist Episcopal, West Japan Mission

Ashbaugh, Miss A. M., Nagasaki.
Bangs, Miss Louise, Nagasaki.
Bull, Rev. Earl R., & W., Fukuoka.
Davison, Rev. J. C., D. D., Kumamato.
Finlay, Miss L. Alice, Kagoshima.
Jones, Rev. J. L., & W., (A),
Ketchum, Miss Edith, L., Fukuoka.
Kidwell, Miss L. M., Nagasaki.
McDowell, Miss Jessie, Nagasaki.
Melton, Miss M. E., Nagasaki.
Poole, Miss Carrie M., Kumamoto.
Russell, Miss E., Nagasaki.
Russell, Miss May, Nagasaki.
Schwartz, Rev. H. B., D.D., & W., (A).
Scott, Rev. F. N., & W., Nagasaki.
Smith, Rev. F. H., & W., Seoul.
Starkey, Miss Bertha, Nagasaki.
Teague, Miss Carolyn, Kumamoto.
Thomas, Miss Hettie A., Nagasaki.
Wheeler, Mr. H. A., & W., Nagasaki.
Wythe, Miss Grace K., Hirosaki.
Young, Miss Mariana, Nagasaki.

Methodist Episcopal, South

Bennett, Miss Nellie, Kobe.
Bonnell, Miss Maud, Kobe.
Callahan, Rev. W. J., & W. (A).
Cook, Miss M. M., Hiroshima.
Davis, Rev. W. A., & W., (A).
Demaree, Rev. T. W. B., & W.,(A).
Frank, Rev. J. W., & W., Buzen.
Fulton, Miss Jane, Hiroshima.
Gaines, Miss N. B., Hiroshima.
Gaines, Miss Rachel, Hiroshima.
Haden, Rev. T. H. & W., Kobe.
Hager, Rev. S. E., D.D., & W., Kobe.
Jones, Rev. H. P., & W., Hiroshima.
Matthews, Rev. W. K. & W., Kobe.
Meyers, Rev. J. T., & W., Hiroshima.
Miller, Miss Janet, Hiroshima.
Moseley, Rev. C. B., D. D., & W., (A).
Newcomb, Miss Ethel, Hiroshima.
Newton, Rev. J. C. C., D. D., & W., Kobe.
Ogburn, Rev. N. S., Matsuyama.
Oxford, Mr. J. S., & W., Kobe.
Shannon, Miss Katherine, (A).
Shannon, Miss I. L., Hiroshima.
Sims, Mr. J. G., & W., Kobe.
Stewart, Rev. S. A., & W., (A).
Trieschman, Miss Catherine, Hiroshima.
Wainright, Rev. S. H., D. D., & W., Tokyo, (A).
Weekly, Rev. W. R., & W., Osaka.
Williams, Miss A. B., Bungo.
Wilson, Rev. W. A., & W., Okayama.
Worth, Miss Ida M., Bungo.

Methodist Protestant

Coates, Miss A. L., Hamamatsu.
Cronise, Miss Florence, Nagoya.
Dawson, Miss Elizabeth, Nagoya.
Hodges, Miss Olive I., Yokohama.
Layman, Rev. L., D. D., & W., Yokohama., (A).
Mallett, Miss Gertrude, (A).
Murphy, Rev. U. G., & W., (A).
Obee, Rev. E. I., & W., Nagoya.
Schlegelmilch, Miss Donna, Yokohama.
Steele, Miss Harriett, Yokohama.
Van Dyke, Rev. E. H., D. D., & W., Nagoya.
Williams, Miss Mary E., (A).

Missionary Society Church of England, Canada

Archer, Miss A. L., Owari.

Baldwin, Rev. J. M., & W., (A).
Bowman, Miss N. F. J., Matsumoto.
Cooke, Miss M. S., Nagoya.
Gale, Rev. W. H., Matsumoto.
Hamilton, Rt. Rev. Bishop H. J., & W., Nagoya.
Hamilton, Miss F., Matsumoto.
Lennox, Miss, Matsumoto, (A).
Makeham, Miss S. E., (A).
Millman, Rev. R. M., & W., Toyohashi.
Robinson, Rev. J. C., & W., Nagoya.
Robinson, Miss Hilda, Nagoya.
Shaw, Miss L., Osaka.
Shortt, Rev. C. H., Takata (A).
Spencer, Rev. V. C., Gifu.
Spencer, Miss Florence, Gifu.
Trent, Miss E. M., (A).
Waller, Rev. J. G., & W., Nagoya.
Williams, Miss T., Tokyo.
Young, Miss M. M., Nagoya.

Nazarene Church

Chelault, Rev. J. A., & W., (A).
Humphrey, Rev. L. H., & W., Kyoto.
Pool, Miss Lillian, Kyoto.
Snider, Miss Cora G., Fukuchiyama.
Staples, Mr. I. B., & W., Kumamoto.
Thompson, Rev. J. W., & W., Kyoto.
Williams, Miss Lula, Kyoto.

Omi Mission

Vogel, Mr. J. H., & W., Omi.
Vories, Mr. John, & W., Omi.
Vories, Mr. W. M., Omi.
Waterhouse, Rev. Paul B., & W., Omi.

Oriental Missionary Society

Aurell, Rev. K. E., & W., Tokyo Fu.
Clark, Mr. Chas., Tokyo Fu.
Cowman, Rev. C. E., & W., (A).
Hertzler, Miss Verna S., Tokyo Fu.
Kilbourne, Mr. E. L., Tokyo Fu.
Kilbourne, Rev. E. A., & W., Tokyo Fu.
Lassen, Mr. L., Tokyo Fu.
Oney, Mr. Edward, Tokyo Fu.
Pearce, Miss E. A., Tokyo Fu.

Presbyterian Church in U.S.A.

Alexander, Miss S., Osaka.
Ayres, Rev. J. B., & W., Shimonoseki.
Ballagh, Mr. J. C., & W., Tokyo.
Bigelow, Miss F. J., (A).
Bigelow, Miss G. S., (A).
Brokaw, Rev. Harvey, D. D., & W., (A).
Bryan, Rev. A. V., & W., (A).
Curtis, Rev. F. S., & W., Chosen.
Davidson, Miss F. E., Tokyo.
Detweiler, Rev. J. E., & W., Fukui.
Dunlop, Rev. J. G., D. D., Kanazawa.
Evans, Miss E., Sapporo.
Fulton, Rev. G. W., D. D., & W., Osaka.
Garvin, Miss A. E., Onomichi.
Gibbons, Miss K. A., Kanazawa.
Gorbold, Rev. R. P., D. D., & W., Kyoto.
Graham, Miss K. E., Kanazawa.
Hail, Rev. A.D., D.D., Osaka.
Hail, Rev. J.B., D.D., & K., Wakayama.
Hail, Mrs. J.E., Osaka.
Halsey, Miss L.S., Tokyo.
Harris, Miss Bertha L., Tokyo.
Hereford, Rev. W.F., & W., Hiroshima.
Imbrie, Rev. Wm., D.D., & W., Tokyo.
Johnson, Rev. W.T., Sapporo.
Johnstone, Miss J.M., Kanazawa.
Landis, Rev. H.M., & W., Tokyo.
Leavitt, Miss Julia, Wakayama Ken.
London, Miss M.H., Tokyo.
Luther, Miss I.R., Kanazawa.
MacMair, Rev. T.M., & W., Tokyo.
Maguet, Miss Evelyn, Osaka.
McCauley, Mrs. J.K., Tokyo, (A).

McCrory, Miss Cora, Sapporo.
McDonald, Miss M.D., Tokyo.
Milliken, Miss E.P., Tokyo.
Monday, Miss L.B., Kanazawa.
Monk, Miss A.M., Sapporo.
Morgan, Miss A.E., Osaka.
Murray, Rev. D.A., D.D., & W., Tsu, (A).
Palmer, Miss A., Osaka.
Pierson, Rev. G.P., D.D., & W., Hokkaido.
Ransom, Miss Mary H., Osaka.
Reischauer, Rev. A.K., D.D., & W., Tokyo.
Riker, Miss Jessie, Yamada, Ise.
Sherman, Miss M., Matsuyama.
Smith, Miss S.C., Sapporo.
Thompson, Rev. David, D.D., & W., Tokyo.
Todd, Miss Ethel N., Tokyo.
Van Horn, Rev. G.W., & W., Osaka.
Ward, Miss I.M., Tokyo.
Wells, Miss Lillian A., Yamaguchi Ken.
West, Miss A.B., Tokyo.
Whitener, Rev. H.C., Yamaguchi.
Winn, Rev. T.C., D.D., Taikyu, Chosen.
Worley, Rev. J.C., D.D., & W., Matsuyama.

Presbyterian Church, South U.S.A.

Atkinson, Miss M.J., Shikoku.
Buchanan, Rev. W.McS., D.D., & W., Kobe.
Buchanan, Rev. W.C., (& W., absent), Nagoya.
Cumming, Rev. C.K., (& W., absent) Toyohashi.
Curd, Miss Lillian, Tokushima.
Dowd, Miss Annie, Kochi.
Ellis, Mrs. Charles, Kochi.
Erickson, Rev. S.M., & W., Takamatsu.
Evans, Miss Sala, Susaki.
Fulton, Rev. S.P., D.D., & W., Kobe.
Hassell, Rev. Woodrow, & W., Takamatsu.
Hassell, Rev. A.P., & W., Takamatsu.
Kirtland, Miss Leila, Nagoya.
Logan, Rev. C.A., D.D., & W., Tokushima.
Lumpkin, Miss Estelle, Tokyo.
McAlpine, Rev. R.E., D.D., & W., Nagoya.
McIlwaine, Rev. W.E., & W., Kochi.
Moore, Rev. J.W., & W., Kochi Ken.
Munroe, Rev. H.H., & W., Kochi.
Myers, Rev. H. W., D.D., & W., (A).
Ostrom, Rev. H.C., & W., Tokushima.
Patton, Miss A.V., Okazaki, Mikawa.
Patton, Miss F.D., Okazaki, Mikawa.
Porter, Miss F.E., Kyoto Fu.
Smythe, Rev. L.C.M., Toyohashi.
Thompson, Miss Charlotte, Nagoya.

Reformed Church in U.S. (German)

Ankeney, Rev. Alfred, Sendai.
Brick, Miss Ollie A., Sendai.
Cook, Rev. H.H., & W., Yamagata.
Faust, Rev. A.K., Ph.D., & W., Sendai.
Gerhard, Miss Mary E., Sendai.
Gerhard, Prof. Paul L., & W., Sendai.
Guinther, Rev. E. H. & W., Sendai.
Hansen, Miss Kate I., Sendai.
Kriete, Rev. C. D., & W., Yamagata.
Leader, Miss M. J., Sendai.
Lindsey, Miss Lydia A., Sendai
Moore, Rev. J. P., D. D., & W., Sendai.
Miller, Rev. H. K., & W., Tokyo.
Noss, Rev. Christopher, D.D., & W., Iwashiro.
Pifer, Miss B. Catherine, Tokyo.
Schneder, Rev. D. B., D. D., & W., Sendai, (A).
Seiple, Rev. W. G., Ph. D., & W., Sendai.
Steiner, Rev. J. F., & W., (A).
Zaugg, Rev. E. H., & W., Sendai, (A).

Reformed Church in America, North Japan Mission

Ballagh, Rev. J. H., D. D., Yokohama.
Booth, Rev. E. S., & W., Yokohama.
Demarest, Miss May B., (A).
Dick, Miss Florence E., Yokohama. (A).
Hoffsommer, Rev. W. E., & W., (A).
Kuyper, Rev. Hubert, Morioka.
Kuyper, Miss Jennie M., Yokohama.
Miller, Rev. E. Rothesay, (A).
Moulton, Miss Julia, Yokohama.
Oltmans, Rev. A., D. D., & W., Tokyo.
Oltmans, Miss C. J., Tokyo.
Oltmans, Miss F. E., Tokyo.
Ruigh, Rev. D. C., & W., Tokyo.
Ryder, Rev. Stephen W., & W., Kurume.
Shafer, Rev. L. J., & W., Aomori.
Van Strien, Rev. D., Nagano.
Winn, Miss M. L., Aomori.
Wyckoff, Mrs. M. N., Matsumoto.

Reformed Church in America, South Japan Mission

Couch, Miss S. M., Nagasaki.
Hoekje, Rev. W. G., & W., (A).
Hospers, Miss Hendrine, Shimonoseki.
Lansing, Miss H. M., Kagoshima.
Noordhoff, Miss Jeane, Shimonoseki.
Peeke, Rev. H. V. S., D. D., & W., Saga.
Pieters, Rev. Albertus, & W., Oita.
Pieters, Miss Johanna A., Shimonoseki.
Taylor, Miss Minnie, Nagasaki.
Walvoord, Mr. Anthony, & W., Nagasaki.

Roman Catholic Church

Alvares, Prefet Apostolique, Tokushima.
Anchen, L'Abbé P., Hakodate.
Andrien, L'Abbé, Tokyo.
Auger, Rev., Sendai.
Aurientis, L'Abbé P. Vicar Gen., Kyoto.
Balette, L'Abbé Justin, Tokyo.
Berlioz, Rt. Rev. Bishop, Hakodate.
Bertrand, L'Abbé Fr., Kokura.
Bertrand, L'Abbé J., Shizuoka Ken.
Biannic, L'Abbé Jean, Aomori Ken.
Billing, L'Abbé L., Numazu, (A).
Birraux, L'Abbé J., Ise.
Boehrer, L'Abbé J. F., Fukuoka.
Bois, Rev. J. F., Nagasaki Ken.
Bois, L'Abbé F. L. J., Nagasaki.
Bonnet, Rev. F., Kagoshima Ken.
Bouige, Rev. L. H., Kagoshima Ken.
Bousquet, L'Abbe M.J., Osaka.
Brenguier, Rev. L., Kumamoto Ken.
Breton, Rev. M.J., Nagasaki Ken.
Cadilhac, L'Abbé H., Utsunomiya.
Caloin, Rev. E., Yamanashi Ken.
Castanier, L'Abbé B., Osaka.
Cavaignac, L'Abbé Ed., Kagoshima.
Cesca, Rev. Father, Niigata.
Cesselin, L'Abbé C., Miyagi Ken.
Cesselin, L'Abbé G., Shinshu.
Cettour, L'Abbé J., Yamaguchi.
Chabagno, L'Abbé J., Yokohama,
Chambon, L'Abbé J.A., Hakodate.
Chapdelaine, L'Abbé, (A).
Charron, L'Abbé T., Himeji.
Chatron, Rt. Rev. Bishop J., Osaka.
Cherel, Rev. J.M., Tokyo.
Cornier, L'Abbé A., Koriyama.
Combaz, Rt. Rev. J.C., Nagasaki.
Corgier, L'Abbé F., Wakamatsu.
Cotrel, L'Abbé, Oita Ken.
Dalidert, L'Abbé Desiré, Yamagata.
Daridon, Rev. H., Tottori.
Deffrenes, Rev. Jos., Sendai.
Delahaye, L'Abbé, Maebashi.
Demangelle, Rev. A.H., Tokyo.
Deruy, L'Abbé, Matsuye.
Dossier, L'Abbé R., Morioka.
Drouart de Lezey, L'Abbé F.L., Tokyo.

Drouet, L'Abbé, Nagasaki.
Durand, Rev. J.E., Nagasaki Ken.
Duthu, L'Abbé J.B., Okayama.
Evrard, L'Abbé F., Yokohama.
Fage, L'Abbé F., Kobe.
Faurie, L'Abbé U., (A).
Ferrand, Rev. P.C., Korea.
Ferrie, Rev. J.B., (A).
Flaujac, L'Abbé, Tokyo.
Fressenon, L'Abbé M., Kagoshima Ken.
Gargnier, Rev. L.F., Nagasaki Ken.
Geley, Rev. J.B., Wakayama.
Giraudias, L'Abbé, Odawara, Kanagawa Ken.
Gracy, L'Abbé L., Nagasaki.
Grinand, L'Abbé A., Kyoto.
Halbout, Rev. A., Kagoshima Ken.
Hebert, L'Abbé E.J., Shimonoseki.
Hermann, Rev. Father, Toyama.
Hervé, L'Abbé, Iwate Ken.
Heuzet, Rev. A.E., Nagasaki Ken.
Hutt, L'Abbé Alfred, Hakodate.
Jacquet, L'Abbé Vicar Gen'l. C., Sendai.
Johan, Rev. Father, Matsuyama.
Joly, Rev. E.C., Miyazaki Ken.
Lafon, L'Abbé H., Fukushima.
Laisné, L'Abbé, T., (A).
Langlais, Rev. J., (A).
Lebarbey, L'Abbé, (A).
Lebel, Rev. E., Kumamoto Shigai.
Lemarié, Rev. F.P.M., Kumamoto Ken.
Lemoine, Rev. J.C., Nagoya.
Lissarrague, L'Abbé, (A).
Marie, L'Abbé L.C., Hiroshima.
Marion, L'Abbé P., Fukushima.
Marmonier, L'Abbé P.C.H., Osaka.
Martin, L'Abbé, Miyazaki.
Mathon, L'Abbé Remy, (A).
Matrat, Rev. J. Fr., Nagasaki Ken.
Mayrand, Rev. P.A., Hachioji.
Milan, Rev. Father, Uwajima.
Mohr, Rev. Father, Yamagata.
Pettier, L'Abbé A.E., Yokohama.
Montagu, L'Abbé L., Fukushima.
Noailles, L'Abbé Olivier de, Yokohama.
Pelu, Rev. A.C.A., Nagasaki Ken.
Perrin, Rev. H., Kobe.
Pouget, L'Abbé A., Morioka.
Puissant, Rev. M., Osaka Fu.
Raguet, L'Abbé E., Nagasaki Ken.
Raoult, Rev. G.E., Kumamoto Ken.
Reiners, Prefet Apostolique Kanazawa.
Relave, L'Abbé T.L., Miyazu, Tango.
Rey, Rt. Rev. Archbishop J.P., Tokyo.
Rey, L'Abbé A., Okayama Ken.
Reynaud, L'Abbé Jules, Sendai.
Salmon, Rt. Rev. M.A., Vic. Gen., Nagasaki.
Sauret, Rev. M., Kurume.
Silhol, L'Abbé L.J., Osaka.
Soubitez, L'Abbé, Utsunomiya.
Steichen, L'Abbé Michel, Tokyo.
Thiry, L'Abbé F.T., Nagasaki.
Thomas, Rev. Father, Kochi.
Tulpin, Rev. E.A., Tokyo.
Vagner, L'Abbé A., Nara.
Veillon, Rev., Miyazaki.
Villion, Rev. A., Yamaguchi Ken.
Wassereau, L'Abbé, Tokyo.

Russian Orthodox Christian Church

Sergie, Archbishop, Tokyo.

Salvation Army

Anderson, Ensign Antonia, Tokyo.
Beaumont, Major John W., & W., Tokyo Fu.
Bernsten, Lieut. Arnold, Tokyo.
Fryklund, Capt. Marie, Tokyo.
Hansen, Lieut. Marie Louise, Yokohama.
Larson, Lieut. Anders, Tokyo.
Mapp, Commissioner Henry W., & W., Tokyo.
Montgomery, Ensign Miss Sarah, (A).
Nyman, Capt. Ingeborg, Nagoya.
Pennick, Capt. Henry R., & W., Tokyo Fu.
Robson, Ensign, Miss Florence. (A).
Smyth, Ensign Annie, Yokohama,

Tindale, Major J.H., & W., Tokyo Fu.
Wiberg, Brig. Sven, & W., Tokyo.
Wilson, Adjt. T. & W., Tokyo Fu.

Scandinavian Alliance

Anderson, Rev. Joel, & W., Tokyo Fu.
Carlson, Rev. C.E., & W., Tokyo Fu.
Matson, Rev. Aug., & W., Ito, Izu.
Peterson, Miss A.J., Shimosa.

Seventh Day Adventist

Benson, Mr. H.F. & W., Tokyo.
Burden, Rev. W. D., & W., Tokyo. Fu.
Cornish, Miss Etta, Tokyo.
De Vinney, Mr. F. A., Tokyo Fu.
DeVinney, Rev. F. H., Tokyo.
Herboltzheimer, Mr. J. H., & W., Yokohama.
Hoffman, Rev. B. P., & W., Tokyo Fu.
Stacey, Mr. H. & W., Tokyo.
Webber, Mr. P. A., & W., Tokyo Fu.

Society for the Propagation of the Gospel

Ballard, Miss S., Tokyo, (A).
Bickersteth, Mrs. Edw., Tokyo, (A).
Bosanquet, Miss N. M., Kobe.
Boyd, Miss, Tokyo.
Cholmondeley, Rev. L. B., Tokyo.
Foxley, Rev. C. I., & W., Himeji, (A).
France, Rev. W. F., Numazu.
Gemmill, Rev. W. C., Tokyo.
Gregson, Miss D., Okayama.
Grey, Rev. Wm. T. & W., Yokohama.
Hogan, Miss F. M. F., (A).
Howard, Miss E., Kobe.
Hughes, Miss E., Kobe.
Kettlewell, Rev. F., & W., Kobe.
King, Ven. Archdeacon A. F., Tokyo.
Miles, Rev. B. N., & W., Dzushi.
Nevile, Miss C. L., Tokyo.
Parker, Miss A., Kobe.
Pastfield, Rev. J.L.R., Okayama.
Philipps, Miss E. G., Tokyo.
Pringle, Miss F. C., (A).
Richards, Rev. W. A., Odawara, (A).
Rowland, Miss J. M., Kobe.
Ryerson, Rev. G. E., & W., Kobe.
Shaw, Rev. R. D., & W., Shizuoka.
Shepherd, Miss K. M., Tokyo, (A).
Simeon, Miss R., Tokyo.
Simpson, Rev. J. B., (A).
Smith, Miss A., Kobe.
Steele, Rev. H. T., & W., Okayama.
Trott, Miss D., Tokyo.
Voules, Miss J. E., Okayama.
Walker, Mr. F. B., & W., Kobe.
Walton, Rev. H. B., & W., Yokohama.
Webb, Rev. A. E., Chiba.
Weston, Miss M. D., (A).
Wordsworth, Miss R. M., Tokyo, (A).
Woolley, Miss K., Tokyo.
Young, Miss D., Tokyo.

Society of Friends

Balderston, Miss Esther A., Tokyo.
Binford, Mr. Gurney, & W., Mito.
Bowles, Mr. Gilbert, & W., Tokyo.
Coleman, Mr. H. E., & W., Tokyo,
Ellis, Miss Sarah, Tokyo.
Gifford, Miss Alice C., Tokyo.
Lewis, Miss Alice G., Tokyo.
Sharpless, Miss Edith F., (A).
Watson, Dr. Wm. R., Tokyo.

Southern Baptist Convention

Bouldin, Rev. G. W., & W., Tokyo.
Clarke, Rev. W. H., & W., (A).
Dozier, Rev. C. K., & W., Fukuoka.
Medling, Rev. P. P., & W., (A).
Mills, Mr. E. O., & W., Fukuoka.
Ray, Rev. J. F., & W., Shimonoseki.
Rowe, Rev. J. H., & W., Nagasaki.
Walne, Rev. E.N., D.D., & W., Tokyo.
Willingham, Rev. C.T., & W., Kokura.

Unitarian Mission

MacCauley, Rev. Clay, Tokyo.

Universalist Mission

Hathaway, Miss M.A., Tokyo.
Keirn, Rev. G.I., D.D., & W., Tokyo.
Lobdell, Rev. N.L., & W., Shidzuoka.
Osborne, Miss C.M., (A).

United Brethren in Christ

Cosand, Rev. Joseph, & W., Tokyo.
Knipp, Rev. J. Edgar & W., Kyoto.
Shively, Rev. B.F. & W., Kyoto.

Woman's Union Mission

Bronson, Mrs. Julia H., Yokohama.
Crosby, Miss Julia N., Yokohama.
Loomis, Miss C.D., (A).
Pratt, Miss S.A., Yokohama, (A).
Tarver, Miss J. N., Yokohama.
Tracy, Miss Mary E., Yokohama.

Young Men's Christian Association

Brown, Mr. F.H., & W., Tokyo.
Davis, Mr. J. Merle, & W., Tokyo.
Fisher, Mr. Galen M., & W., Tokyo.
Gleason, Mr. Geo., & (W., absent), Hyogo Ken.
Hayes, Mr. C.D. & W., Tokyo.
Hibbard, Mr. C.V., & W., Dairen.
Jorgensen, Mr. Arthur, & W., Tokyo.
Phelps, Mr. G.S., & W., Kyoto.
Sneyd, Mr. H.S., & W., Yokohama.
Swan, Mr. Geo. D., & W., Kobe.
Trueman, Mr. G.E., & W., (A).
Veryard, Mr. R.K., & W., (A).

Young Men's Christian Association Teachers

Adams, Mr. Frank C., Yamaguchi.
Andrews, Mr. K.L., Osaka.
Barnum, Mr. Clifton, Kofu.
Beath, Mr. S.S., Osaka.
Beecher, Mr. John, Yamaguchi.
Booth, Mr. H. St. L., Tokuyama.
Bopes, Mr. Chas, F., Himeji.
Buchanan, Mr. D. C., Hagi.
Collins, Mr. Harrison, Kyoto.
Dorsey, Mr. F. L., Kobe.
Fisher, Mr. J. E., Hyuga.
Grant, Mr. J.P., Kagoshima.
Hoyer, Mr. T.R., Hiroshima.
Jacobson, Mr. E. L., Mitajiri.
Kurtz, Mr. J. K., Yokohama.
Langley, Mr. Hubert, Hyogo Ken.
Langman, Mr. P.J., & W., Hakodate.
McKinnon, Mr. D. B., Chofu.
Nicodemus, Mr. F.B., & W., Taihoku, Formosa.
Purinton, Mr. R.E., & W., Osaka.
Scott, Mr. C. J., Fukuchiyama.
Smith, Mr. Roy, & W., Kobe.
Steck, Mr. J. M., Miyakonojo.
Strickland, Mr. J.L., Osaka.
Thayer, Mr. R. H., Miyazaki.
Tucker, Mr. F. Bland, Kyoto.
Ward, Rev. J. T., D. D., Iwakuni.
Wolf, Mr. G. W., Osaka.

Young Woman's Christian Association

Baker, Miss Mary, Yokohama.
Kaufman, Miss Emma T., Tokyo.
Macdonald, Miss A. C., Tokyo.
Matthew, Miss Margaret L., Tokyo.
Osgood, Miss Marion, Tokyo.
Page, Miss Mary, Tokyo.
Ragan, Miss Ruth, Tokyo.

Unconnected

Abel, Mr. Fred & W., Yokohama.
Antrim, Miss Myrtle, Yokohama.
Atchinson, Rev. R., & W., (A).
Brand, Mr. Herbert G. & W., Tokyo.
Buxbaum, Mr. Chas. H., & W., Tokyo.
Buxton, Mr. Murray B., (A).
Chandler, Miss A. B., Asashigawa.
Chapin, Mr. L. G., & W., (A).

Cowl, Mr Johin & W., Kobe.
Craig, Mr. Eugene B., & W., Tokyo.
Cunningham, Rev. W. D., & W., Tokyo.
Elliot, Miss M., (A).
Gauntlett, Prof. G. E. L., & W., Yamaguchi.
Gillett, Miss E. R., Tokyo.
Gundert, Rev. W., & W., Niigata Ken.
Gutelius, Rev. Stanley F., Kobe.
Hansee, Miss Martha, Tokyo.
Hartshorne, Miss A. C., Tokyo.
Hutchings, Miss A. M., Nikko.
Kingsbury, Rev. W. de L., & W., Nagoya.
Loomis, Rev. H. & W., Yokohama, (A).
Martin, Rev. Wm. & W., Yokahama.
McCaleb, Rev. J. M., (& W., absent), Tokyo.
Moore, Rev. B. S. & W., Yokohama.
Moore, Miss Ellen, Tokyo Fu.
Muller, Prof. Frank, & W., Tokyo Fu.
Ridley, Miss A. C., Kobe.
Rollstin, Mr. W. P., (A), Osaka, (A).
Rowland, Prof. Paul, Sapporo.
Sanders, Mr. T. H., & W., Yamaguchi.
Sheppard, Miss E., Kobe.
Sifton, Miss I. A., (A).
Smelser, Mr. F. L., & W., (A), Yokohama.
Smith, Prof. W. G., & W., Tokyo.
Vincent, Rev. C. G., & W., Tokyo.
Wharton, Mrs. R. G., Tokyo.
Whitney, Mr. J. P., & W., Yokohama.
Harrison, Rev. E. R., & W., Tokyo.
Damson, Mr. W. J., Nagasaki.

LIST BY TOWNS*

Abashiri
Andrews, Rev. E.L., C. of E.

Akashi
Millican, Rev. R.W., & W., F.M.C.

Akita
Evans, Rev. Chas. H., & W., A.E.C.
Garst, Miss Gretchen, C.C.
McCall, Rev. C.F., & W., C.C.
Oliphant, L.D., & W., C.C.
Verbeck, Miss Eleanor, A.E.C.

Asahigawa
Chandler, Miss A.B., Unc.

Ashiya
Cox, Miss A.M., C.M.S.

Aomori
Biannic, L'Abbé Jean, R.C.
Bristowe, Miss L.M., A.E.C.
Nichols, Rev. S.H., A.E.C.
Winn, Miss M.L., R.C.A.

Chofu
McKinnon, Mr. D.B., Y.M.C.A.T.

Dairen, Manchuria
Hibbard, Mr. C. V., & W., Y.M.C.A.

Dzushi
Miles, Rev. B.N., & W., S.P.G.

Fukuchiyama
Scott, Mr. C.J., Y.M.C.A.T.
Snider, Miss Cora G., N.C.

Fukui
Detweiler, Rev. J.E., & W., P.C.U.S.A.
Holmes, Rev. C.P., & W., M.C.C.
Smith, Rev. P.A., & W., A.E.C.

Fukuoka
Boehrer, L'Abbé J.F., R.C.
Bull, Rev. Earl R., & W., M.E.C.
Dozier, Rev. C.K., & W., S.B.C.
Horne, Miss A.C.J., C.M.S.
Ketchum, Miss Edith L., M.E.C.
Lee, Miss Bessie, M.E.C.
Mills, Mr. E.O., & W., S.B.C.
Rowlands, Rev. F.W., & W., C. of E.

Fukushima
Lafon, L'Abbé H., R.C.
Marion, L'Abbè P., R.C.
Montagu, L'Abbé L., R.C.
Newbold, Miss E.G., A.E.C.
Young, Rev., T.A., & W., C.C.

Gifu
Henty, Miss A.M., C.M.S.
Spencer, Miss Florence, M.S.C.E.C.
Spencer, Rev. V.C., M.S.C.E.C.

Gotemba
Bertrand, L'Abbé J., R.C.

Goto
Pelu, Rev. A.C.A., R.C.

Hachiman
Vogel, Mr. J.H., & W., O.M.
Vories, Mr. John, & W., O.M.
Vories, Mr. W.M., O.M.
Waterhouse, Rev. Paul B., & W., O.M.

Hachioji
Mayrand, Rev. P.A., R.C.

Hagi
Buchanan, Mr. D.C., Y.M.C.A.T.
Villion, Rev. A., R.C.

* For full address see Alphabetical List.

Hakodate
Anchen, L'Abbé P., R.C.
Andrews, Rt. Rev. Bishop W., D.D., & W., C. of E.
Berlioz, Rt. Rev. Bishop, R.C.
Chambon, L'Abbé J.A., R.C.
Dickerson, Miss Augusta, M.E.C.
Hampton, Miss Mary S., M.E.C.
Hutt, L'Abbé Alfred, R.C.
Lang, Rev. D.M., C.M.S.
Langman, Mr. P.J., Y.M.C.A.T.
Singer, Miss Florence E., M.E.C.
Sprowles, Miss Alberta B., M.E.C.

Hamamatsu
Coates, Miss A.L., M.P.C.
Walker, Rev. H.E., & W., M.C.C.

Himeji
Bickel, Capt. Luke W., & W., A.B.F.M.S.
Bopes, Mr. Chas. F., Y.M.C.A.T.
Briggs, Rev. F.C., & W., A.B.F.M.S.
Charron, L'Abbé T., R.C.
Dyer, Mr. A.L., & W., J.E.B.
Foxley, Rev. C.I., & W.S.P.G., (A).
Wilcox, Miss E.F., A.B.F.M.S.

Hirado
Matrat, Rev. J. Fr., R.C.

Hirosaki
Alexander, Miss Bessie, M.E.C.
Carlsen, Miss V.D., A.E.C.
Wythe, Miss Grace K., M.E.C.

Hiroshima
Ague, Miss Pearl E., C.M.A.
Bosanquet, Miss A.C., C.M.S.
Cook, Miss M.M., M.E.C.S.
Francis, Rev. T.R., & W., C.M.A.
Fulton, Miss Jane, M.E.C.S.
Gaines, Miss N.B., M.E.C.S.
Gaines, Miss Rachel, M.E.C.S.
Hereford, Rev. W.F., & W., P.C.U.S.A.
Hoyer, Mr. T.R., Y.M.C.A.T.
Jones, Rev. H.P., & W., M.E.C.S.
Lindstrom, Rev. H., & W., C.M.A.
Lucas, Rev. A.E., & W., C.M.A.
Marie, L'Abbé L.C., R.C.
Meyers, Rev. J.T., & W., M.E.C.S.
Miller, Miss Janet, M.E.C.S.
Newcomb, Miss Ethel, M.E.C.S.
Scott, Rev. J.J., C.M.S.
Shannon, Miss I.L., M.E.C.S.
Taylor, Miss Erma M., M.E.C.
Trieschman, Miss Catherine, M.E.S.

Hyogo Ken
Langley, Mr. Hubert, Y.M.C.A.T.

Ichinomiya
Archer, Miss A.L., M.S.C.E.C.

Ichinoseki
Hervé, L'Abbé, R.C.

Iida
Salonen, Rev. K., & W., Finn. Luth.

Ito
Matson, Rev. Aug., & W., S. All.

Iwakuni
Ward, Rev. J.T., D.D., Y.M.C.A.T.

Iwojima
Durand, Rev. J.E., R.C.

Kagoshima
Bonnet, Rev. F., R.C.
Cavaignac, L'Abbé Ed., R.C.
Finlay, Miss L. Alice, M.E.C.
Grant, Mr. J.P., Y.M.C.A.T.
Hospers, Miss Hendrine, R.C.A.
Hutchinson, Rev. A.C., & W., C.M.S.
Lane, Miss E.A., C.M.S.
Lansing, Miss H.M., R.C.A.
Sells, Miss E.A.P., C.M.S.
Thompson, Miss F.L., C.M.S.

Kanazawa
Babcock, Miss B.R., A.E.C.
De Wolfe, Miss H.E., M.C.C.
Dunlop, Rev. J.G., D.D., & W., P.C.U.S.A.
Gibbons, Miss K.A., P.C.U.S.A.
Graham, Miss K.E., P.C.U.S.A.
Govenlock, Miss Isabel, M.C.C.
Johnstone, Miss J.M., P.C.U.S.A.
Jost, Miss H.J., M.C.C.
Luther, Miss I.R., P.C.U.S.A.
Monday, Miss L.B., P.M.
Price, Rev. P.G., & W., M.C.C.
Reiners, Prefet Apostolique, R.C.
Saunby, Rev. J.W., & W., M.C.C.

Kami Suwa
Minkkinen, Rev. D., & W., Luth., Finnish.

Kisennuma
Cesselin, L'Abbé C., R.C.

Kobe
Armstrong, Rev. R.C., & W., M.C.C.
Barrows, Miss M.J., A.B.C.F.M.
Bates, Rev. C.J.L., & W., M.C.C.
Bennett, Miss Nellie, M.E.C.S.
Bonnell, Miss Maud, M.E.C.S.
Bosanquet, Miss N.M., S.P.G.
Brown, Mr. F.N., & W., Y.M.C.A.
Buchanan, Rev. W. McS., D.D., & W., P.C.S.
Bullock, Miss, J.E.B.
Buxton, Rev. B.F., & W., J.E.B.
Coe, Miss Estelle, A.B.C.F.M.
Cowl, Mr. John, & W. C.M.S.
Cozad, Miss Gertrude, A.B.C. F.M.
Cragg, Rev. W.J.M., & W., M.C.C.
Davis, Mrs. J.D., A.B.C.F.M.
DeForest, Miss C.B., A.B.C.F.M.
Dorsey, Mr. F.L., Y.M.C.A.T.
Fage, L'Abbé F., R.C.
Fanning, Miss K.F., A.B.C.F.M.
Foss, Rt., Rev. Bishop H.J., D.D. & W., C. of E.
Fulton, Rev. S.P., D.D., & W., P.C.S.
Gleason, Mr. Geo., & W., Y.M. C.A.
Gutelius, Rev. Stanley F., Unc.
Haden, Rev. T.H., & W., M.E. C.S.
Hager, Rev. D.D., S.E., & W., M. E.C.S.
Harris, Mr. Richard W., & W., J.E.B.
Howard, Miss E., S.P.G.
Hughes, Miss E., S.P.G.
Kettlewell, Rev. F., & W., S.P.G.
Laning, George, M.D., & W., A.E.C.
Lawrence, Mr. A., & W., B.B.S.
Matthews, Rev. W.K., & W., M.E.C.S.
Misener, Mrs. E.W., M.C.C.
Newton, Rev. J.C.C., D.D., & W., M.E.C.S.
Norman, Miss L., M.C.C.
Outerbridge, Rev. H.W., & W., M.C.C.
Oxford, Mr. J.S., & W., M.E.C.S.
Parker, Miss A., S.P.G.
Parrott, Mr. Fred., & W., B.B.S.
Perrin, Rev. H., R.C.
Ridley, Miss A.C., Unc.
Rowland, Miss J.M., S.P.G.
Ryerson, Rev. G.E., & W., S.P.G.
Searle, Miss S.A., A.B.C.F.M.
Sheppard, Miss E., Unc.
Sims, Mr. J.G., & W., M.E.C.S.
Smith, Miss A., S.P.G.
Smith, Mr. Roy, & W., Y.M. C.A.T.
Stanford, Rev. A.W., & W., A.B.C.F.M.
Stowe, Miss Grace H., A.B.C.F.M.
Stowe, Miss Mary E., A.B.C.F.M.
Swan, Mr. Geo. D., & W., Y.M.C.A.
Thomson, Rev. R.A., F.R.G.S., & W., A.B.F.M.S.
Thornton, Rev. Jesse B., & W., J.E.B.
Walker, Mr. F.B., & W., S.P.G.
Woodsworth, H.F., & W., M.C.C.

Kochi
Dowd, Miss Annie, P.C.S.
Ellis, Mrs. Charles, P.C.S.
Evans, Miss Sala, P.C.S.
McIlwaine, Rev. W.E., & W. P.C.S.
Moore, Rev. J.W., & W., P.C.S.
Munroe, Rev. H.H., & W., P.C.S.

Kofu
Alcorn, Miss E.H., M.C.C.
Barnum, Mr. Clifton, Y.M.C.A.T.
Caloin, Rev. E., R.C.
Campbell, Miss Edith, M.C.C.
Fryer, Rev. W.O., & W., M.C.C.
Howie, Miss J.L., M.C.C.
Hurd, Miss Helen R., M.C.C.
Robertson, Miss M.A., M.C.C.
Ryan, Miss Esther, M.C.C.

Kokura
Bertrand, L'Abbé Fr., R.C.
Hind, Rev. J., & W., C.M.S.
Willingham, Rev. C.T., & W., S.B.C.

Koriyama
Cornier, L'Abbé A., R.C.
Ranck, Miss Elmina, E.A.

Kumamoto
Brenguier, Rev. L., R.C.

Brown, Rev. C.L., D.D., & W., Luth.
Davison, Rev. J.C., D.D., M.E.C.
Hepner, Rev. C.W., Luth., (A).
Horn, Rev. E.T., & W., Luth.
Poole, Miss Carrie M., M.E.C.
Raoult, Rev. G.E., R.C.
Riddell, Miss H., C. of E.
Staples, Mr. I.B., & W., N.C.
Teague, Miss Carolyn, M.E.C.
Winther, Rev. J.M.T., & W., Luth.

Kure

Gillespy, Miss J.C., C.M.S.

Kurume

Nielsen, Rev., J.P., & .W, Luth.
Ryder, Rev. Stephen W., & W., R.C.A.
Sauret, Rev. M., R.C.

Kyoto

Aldrich, Miss Martha, A.E.C.
Aurientis, L'Abbé P., Vicar Gen., R.C.
Cary, Rev. Otis, D.D., & W., A.B.C.F.M.
Cobb, Rev. E.S., & W., A.B.C. F.M.
Collins, Mr. Harrison, Y.M.C. A.T.
Curtis, Rev. W.L., A.B.C.F.M.
Denton, Miss Mary F., A.B.C. F.M.
Dunning, Rev. M.D., & W., A.B.C.F.M.
Gardiner, Miss Hasu, A.E.C.
Gorbold, Rev. R.P., D.D., & W., P.C.U.S.A.
Gordon, Mrs. M.L., A.B.C.F.M.
Grinand, L'Abbé A., R.C.
Grover, Mr. Dana I., & W., A.B. C.F.M.
Guppy,Miss Mabel, A.E.C.
Hill, Miss Anna L., A.B.C.F.M.
Humphrey, Rev. L.H., & W., N.C.
Knipp, Rev. J. Edgar, & W., U.B.C.
Learned, Rev. D.W., D.D., & W., A.B.C.F.M.
Learned, Miss G.W., A.B.C.F.M.
Lombard, Rev. F.A., & W., A.B. C.F.M.
Myers, Miss Louisa B., A.E.C.
Neely, Miss C.J., A.E.C.
Peatross, Rev. L.A., A.E.C.
Peck, Miss Sally P., A.E.C.
Phelps, Mr. G.S., & W., Y.M. C.A.
Pool, Miss Lillian, N.C.
Porter, Miss F.E., P.C.U.S.A.
Schiller, Supt. Dr. Emil, & W., G.E.P.M.S.
Shively, Rev. B.F., & W., U.B.C.
Suthon, Miss G., A.E.C.
Thompson, Rev. J.W., & W., Nazarene Ch.
Tucker, Mr. F. Bland, Y.M.C. A.T.
Tucker, Rt. Rev. Bishop A. St. G., D.D., & W., R.E.C.
Williams, Miss Lula, N.C.

Maebashi

Andrews, Rev. R.W., & W., A.E.C.
Delahaye, L'Abbé, R.C.
Griswold, Miss Fannie E., A.B. C.F.M.
Pedley, Rev. Hilton, & W., A.B. C.F.M.

Matsue

Barclay, Mr. Gurney, & W., C.M.S.
Deruy, L'Abbé, R.C.
Mann, Rev. J. C., & W., C.M.S.
Nash, Miss E., C.M.S.

Matsumoto

Bowman, Miss N.F.J., M.S.C. E.C.
Cesselin, L'Abbé G., R.C.
Gale, Rev. W.H., M.S.C.E.C.
Hamilton, Miss F., M.S.C.E.C.
Lennox, Miss, M.S.C.E.C.
Wyckoff, Mrs. M.N., R.C.A.

Matsuyama

Johan, Rev. Father, R.C.
Hoyt, Miss O.S., A.B.C.F.M.
Ogburn, Rev. N.S., M.E.C.S.
Parmelee, Miss H.F., A.B.C.F.M.
Sherman, Miss M.B., P.C.U.S.A.
Worley, Rev. J.C., D.D., & W., P.C.U.S.A.

Mitajiri

Jacobson, E.L., Y.M.C.A.T.

Mito

Binford, Mr. Gurney, & W., S.F.

Chappell, Rev. J., & W., A.E.C.
Jones, Rev. E.H., & W., A.B.F.M.S.
Wright, Miss Ada H., A.E.C.

Miyakonojo
Steck, Mr. J.M., Y.M.C.A.T.

Miyazaki
Joly, Rev. E.C., R.C.
Martin, L'Abbé, R.C.,
Thayer, Mr. R.H., Y.M.C.A.T.
Veillon, Rev., R.C.
Warren, Rev. C.M., & W., A.B.C.F.M.

Miyazu
Relave, L'Abbé T.L., R.C.

Morioka
Dossier, L'Abbé R., R.C.
Kuyper, Rev. Hubert, R.C.A.
Pouget, L'Abbé A., R.C.
Shafer, Rev. L.J., & W., R.C.A.
Steadman, Rev. F.W., & W., A.B.F.M.S.
Topping. Rev. Henry, & W., A.B.F.M.S.

Muramatsu
Gundert, Rev. W., & W., Unc.

Muroran
Jex-Blake, Miss M.B., C.M.S.

Nagano
Norman, Rev. D., & W., M.C.C.
Scott, Miss Mary, M.C.C.
Waller, Rev. J.G., & W., M.S.C.E.C.
Whiting, Rev. M.M., & W., M.C.C.
Van Strien, Rev. D., R.C.A.

Nagasaki
Ashbaugh, Miss A.M., M.E.C.
Bangs, Miss Louise, M.E.C.
Bois, L'Abbé F.L.J., R.C.
Bois, Rev. J.F., R.C.
Breton, Rev. M.J., R.C.
Combaz, Rt. Rev. J.C., R.C.
Couch, Miss S.M., R.C.A.
Damson, Mr. W.J., S.M.
Drouet, L'Abbé, R.C.
Gargnier, Rev., L.F., R.C.
Gracy, L'Abbé L., R.C.
Heuzet, Rev. A.E. R.C.
Hutchinson, Ven. Archdeacon A.B., & W., C.M.S.
Keen, Miss E.M., C.M.S.
Kidwell, Miss L.M., M.E.C.
McDowell, Miss Jessie, M.E.C.
Melton, Miss M.E., M.E.C.
Raguet, L'Abbé E., R.C.
Russell, Miss E., M.E.C.
Russell, Miss May, M.E.C.
Salmon, Rt. Bev. M.A., Vic. Gen., R.C.
Scott, Rev. F.N., & W., M.E.C.
Starkey, Miss Bertha, M.E.C.
Taylor, Miss Minnie, R.C.A.
Taylor, Mr. Wm. T., & W., Pentecostal Miss. Union.
Thiry, L'Abbé F.T., R.C.
Thomas, Miss Hettie A., M.E.C.
Thomas, Rev. Father, R.C.
Rowe, Rev. J.H., & W., S.B.C.
Walvoord, Mr. Anthony, & W., R.C.A.
Wheeler, Mr. H.A., & W., M.E.C.
Young, Miss Mariana, M.E.C.

Nagoya
Baldwin, Rev. J.M., & W. M.S. C.E.C., (A).
Buchanan, Rev. W.C., & W., P.C.S.(A).
Bullis, Miss Edith M., M.E.C.
Cooke, Miss M.S., M.S.C.E.C.
Cronise, Miss Florence, M.P.C.
Dawson, Miss Elizabeth, M.P.C.
Hamilton, Rt. Rev. Bishop H.J., & W., M.S.C.E.C.
Kingsbury, Rev. W. de L., & W., Unc.
Kirtland, Miss Leila, P.C.S.
Lee, Miss Mabel, M.E.C.
Lemoine, Rev. J.C., R.C.
McAlpine, Rev. R.E., D.D., & W., P.C.S.
Nyman, Capt. Ingeborg, S.A.
Obee, Rev. E.I., & W., M.P.C.
Robinson, Miss Hilda, M.S.C.E.C.
Robinson, Rev. J.C., & W., M.S. C.E.C.
Spencer, Rev. D.S., D.D., & W., M.E.C.
Thompson, Miss Charlotte, P.C.S.
Weaver, Miss Georgiana, M.E.C.
Van Dyke, Rev. E.H., D.D., & W., M.P.C.

Young, Miss M.M., M.S.C.E.C.

Nakatsu
Cotrel, L'Abbé, R.C.
Frank, Rev. J.W., & W., M.E.C.S.

Nara
Chapman, Rev. J.J., & W., A.E.C.
Kimball, Miss J., A.E.C.
Laning, Miss Mary E., A.E.C.
Vagner, L'Abbé A. R.C.

Niigata
Cesca, Rev. Father, R. C.
Curtis, Miss Editb, A. B. C. F. M.
Olds, Rev. C. B., & W., A. B. C. F. M.

Nikkō
Hutchings, Miss A. M., Unc.

Nokkeushi
Pierson, Rev. G. P., D. D., & W., P. C. U. S. A.

Nobeoka
Fisher, Mr. J. E., Y. M. C. A. T.

Numadzu
France, Rev. W. F., S. P. G.

Odawara
Giraudias, L'Abbé, R. C.
Tapson, Miss A. M., C. M. S.

Oita
Duke, Rev. M.O.M., C.M.C.S.
Pieters, Rev. Albertus, & W., R. C. A.
Williams, Miss A. B., M. E. S.
Worth, Miss Ida M., M. E. C. S.

Okazaki
Patton, Miss A. V., P. C. S.
Patton, Miss F. D., P. C. S.

Okayama
Duthu, L'Abbé J. B., R. C.
Gregson, Miss D., S. P. G.
Pastfield, Rev. J. L. R., S. P. G.
Pettee, Rev. J. H., D. D., & W., A. B. C. F. M.
Steele, Rev. H. T., & W., S. P. G.
Voules, Miss J. E., S. P. G.
Wainwright, Miss M. E., A. B. C. F. M.
Wilson, Rev. W. A., & W., M. E. C. S.

Omuta
Painter, Rev. S., & W., C. M. S.

Onomichi
Garvin, Miss A. E., P. C. U. S. A.

Osaka
Alexander, Miss S., P. C. U. S. A.
Allchin, Rev. Geo., & W., A. B. C. F. M.
Andrews, Mr. K. L., Y. M. C. A. T.
Beath, Mr. S. S., Y. M. C. A. T.
Boulton, Miss E. B., C. M. S.
Bousquet, L'Abbé M. J., R. C.
Bull, Miss Leila, A. E. C.
Castanier, L'Abbé B., R. C.
Chatron, Rt. Rev. Bishop J., R.C.
Colby, Miss A. M., A. B. C. F. M.
Cribb, Miss E. R., J. E. B.
Danielson, Miss Mary, A. B. F. M. S.
Erffmeyer, Miss Florence, E. A.
Erffmeyer, Miss Edna, E. A.
Erskine, Rev. W. H., & W., C. C.
Foote, Rev. J. A., & W., A. B. F. M. S.
Fulton, Rev. G. W., D. D., & W., P. C. U. S. A.
Hail, Rev. A. D., D. D., P. C. U. S. A.
Hail, Mrs J. E., P. C. U. S. A.
Hamilton, Miss L. C., C. of E.
Holland, Miss J. M., C. of E.
Julius, Miss O., C. of E.
Maguet, Miss Evelyn, P. M.
Marmonier, L'Abbé P. C. H., R.C.
McKowan, Miss Amy E., A. B. C. F. M.
Morgan, Miss A. E., P. C. U. S. A.
Mylander, Miss Ruth, F. M. C.
Palmer, Miss A., P. C. U. S. A.
Puissant, Rev. M., R. C.
Purinton, Mr. R. E., & W., Y.M. C.A.T.
Ranson, Miss Mary H., P. C. U. S. A.
Scott, Rev. J. H., A.B. F. M. S.
Shaw, Miss L., M.S.C.E.C.
Silhol, L'Abbé, L.J., R.C.
Strickland, Mr. J.L., Y.M.C.A.T.
Tristram, Miss K., C.M.S.
Van Horn, Rev. G.W., & W., P.C.U.S.A.
Ward, Miss Elizabeth, A.B.C. F.M.
Weakly, Rev. W.R., & W., M.E.C.S.

Wolf, Mr. G.W., Y.M.C.A.T.
Youngren, Rev. August, & W., F.M.C.

Oshima
Bouige, Rev. L.H., R.C.
Fressenon, L'Abbé M., R.C.,
Halbout, Rev. A., R.C.

Otaru
Payne, Miss E.C., C.M.S.

Port Arthur
Bryan, Rev. A.V., & W., P.C. U.S.A.

Saga
Peeke, Rev. H.V.S., D.D., & W., R.C.A.
Stirewalt, Rev. A.J., Luth.

Sankawa
Webb, Rev. A.E., S.P.G.

Sapporo
Batchelor, Ven. Archdeacon, J., D.D., F.R.G.S., & W., C.M.S.
Daughaday, Miss M.A., A.B. C.F.M.
Draper, Miss Winifred F., M.E.C.
Evans, Miss E., P.C.U.S.A.
Fretts, Miss Milicent N., M.E.C.
Johnson, Rev. W.T., P.C.U.S.A.
McCrory, Miss Cora, P.C.U.S.A.
Monk, Miss A.M., P.C.U.S.A.
Norton, Miss E.L.B., C. of E.
Rowland, Rev. G.M., D.D., & W., A.B.C.F.M.
Rowland, Prof. Paul, Unc.
Smith, Miss S.C., P.C.U.S.A.
Stevenson, Miss G.S., C.M.S.

Saseho
Pickard-Cambridge, Rev. C.O. M.A., & W., A.E.C.

Sendai
Acock, Miss Amy A., A.B.F.M.S.
Ankeney, Rev. Alfred, R.C. U.S.A.
Asbury, Miss Jessie J., C.C.
Auger, Rev., R.C.
Brick, Miss Ollie A., R.C.U.S.A,
Buzzell, Miss A.S., A.B.F.M.S.
Bradshaw, Miss A.H., A.B. C.F.M.
Correll, Miss Ethel, A.E.C.
DeForest, Mrs. J.H., A. B. C. F. M.
Deffrenes, Rev. Jos., R.C.
Faust, Rev. A.K., Ph.D., & W., R.C.U.S.A.
Gerhard, Miss Mary E., R.C. U.S.A.
Gerhard, Prof. Paul L., & W., R.C.U.S.A.
Guinther, Rev. E.H., & W., R.C.U.S.A.
Hansen, Miss Kate L., R.C.U.S.A.
Heaton, Miss C.A., M.E.C.
Hewett, Miss E.J., M.E.C.
Imhof, Miss Louisa, M.E.C.
Jacquet, L'Abbé Vicar Gen'l. C., R.C.
Jesse, Miss M.D., A.B.F.M.S.
Leader, Miss M.J., R.C.U.S.A.
Lindsey, Miss Lydia A., R.C. U.S.A.
Madeley, Rev. W.F., & W., A.E.C.
McCord, Rev. E.K., & W., A.C.C.
Moore, Rev. J.P., D.D., & W., R.C.U.S.A.
Ranson, Miss A.L., A.E.C.
Rees, Miss Sarah J., A.E.C.
Reynaud, L'Abbé Jules, R.C.
Robinson, Rev. C.E., & W., C.C.
Ross, Rev. C.H. & W., A.B. F.M.S.
Seiple, Rev. W. G., Ph.D., & W., R.C.U.S.A.

Seoul, Korer
Harris, Rt. Rev. Bishop M.C., D.D., LL.D., M.E.C.
Smith, Rev. F.H., & W., M.E.C.

Shimazaki
Lebel, Rev. E., R.C.

Shimonoseki
Ayres, Rev. J.B., & W., P.C. U.S.A.
Hebert, L'Abbé E. J., R. C.
Noordhoff, Miss Jeane, R. C. A.
Pieters, Miss Johanna A., R. C. A.
Ray, Rev. J. F., & W., S. B. C.

Shimosa
Glenn, Miss Agnes, H. F. M.
Peterson, Miss A. J., S. All.

Shimosuwa
Tammio, Rev. K., & W., Finn. Luth.

Shiobara
Francis, Miss R. M., C. M. A.
Wylie, Miss M. L., C. M. A.

Shizuoka
Crombie, Miss E.. M. C. C.
Lindsay, Miss O. C., M. C. C.
Lobdell, Rev. N. L., & W., U. M.
Shaw, Rev. R. D., & W., S. P. G.
Swann, Miss Annabel, M. C. C.
Veazey, Miss M. A., M. C. C.
Wilkinson, Rev. A. T., & W., M. C. C.

Shoka, Formosa
Butler, Miss A. E., E. P.
Landsborough, D., M. D., & W., E. P.
Livingstone, Miss A., E. P.
Stuart, Miss J., E. P.

Sumoto
Hessler, Miss Minnie K., F. M. C.
Meikle, Rev. W. L., & W., F. M. C.

Taiden, Korea
Curtis, Rev. F. S., & W., P. C. U. S. A.

Taihoku, Formosa
Adair, Miss Lily, C. P.
Elliot, Miss Isabel, C. P.
Gauld, Rev. William, & W., C. P.
Gray, A. A., M. D., & W., C. P.
Jack, Rev. Milton, & W., C. P.
Moody, Rev. Campbell N. & W., E. P.
Nicodemus, Mr. F. B., & W., Y. M. C. A. T.

Taiku, Korea
Winn, Rev. T.C., D.D., P.C.U.S.A.

Tainan, Formosa
Band, Rev. E., E. P.
Barclay, Rev. T., E. P.
Barnett, Miss Margaret, E. P.
Campbell, Rev. Wm. & W., E. P.
Ferguson, Rev. D., & W., E. P.
Fullerton, Miss, E. P.
Gushne-Taylor, Dr. G. & W., E. P.
Lloyd, Miss J., E. P.
Nielson, Rev. A. B., E. P.
Reive, Miss A. D., E. P.

Takamatsu
Atkinson, Miss M. J., P. C. S.
Erickson, Rev. S. M., & W., P. C. S.
Hassell, Rev. Woodrow, & W., P. C. S.
Hassell, Rev. A. P., & W., P. C. S.

Takasaki
Dixon, Miss E. M., A. E. C.

Tamashima
Rey, L'Abbé A., R. C.

Tamsui, Formosa
Clazie, Miss Mabel, C. P.
Connell, Miss Hannah, C. P.
Dowie, Mr. Kenneth W., C. P.
Kinney, Miss J. M., C. P.
MacKay, Mr. G. W., & W., C. P.
McLeod, Rev. D. W., & W., C. P.

Tokushima
Alvares, Prefet Apostolique, R. C.
Curd, Miss Lillian, P. C. S.
Gardener, Miss F., C. M. S.
Logan, Rev. C.A., D.D., & W., P.C.S.
Ostrom, Rev. H.C., & W., P.C.S.
Ritson, Miss E., C.M.S.
Walsh, Rev. G., & W., C.M.S.
Warren, Mrs. C.F., C.M.S.

Tokuyama
Booth, Mr. H. St. L., Y.M.C. A.T.
Wells, Miss Lillian A., P.C.U. S.A.

Tokyo
Alexander, Rev. R.P., & W., M.E.C.
Allen, Miss A.W., M.C.C.
Anderson, Ensign Antonia, S.A.
Anderson, Rev. Joel, & W., S. All.
Andrieu, L'Abbé, R.C.
Aurell, Rev. K.E., & W., O.M.S.
Axling, Rev. William, & W., A.B.F.M.S., (A).
Balderston, Miss Esther A., S.F.
Balette, L'Abbé Justin, R.C.
Ballagh, Mr. J.C., & W., P.C.U. S.A.
Bauernfeind, Miss Susan M., E.A.
Beaumont, Major John W., & W., S.A.
Benson, Mr. H.F., & W., S.D.A.
Bernauer, Mrs. Estella A. Assembly of God.
Berner, Miss Natalia, E.A.
Bernsten, Lieut. Arnold, S.A.
Berry, Rev. Arthur D., M.E.C.

Bishop, Rev. Charles, M.E.C.
Bixby, Miss Alice, A.B.F.M.S.
Blackmore, Miss I.S., M.C.C.
Bouldin, Rev., G.W., & W., S.B. C.
Boutflower, Rt. Rev. C.H., D.D., (Bishop Cecil), C. of E.
Boutflower, Miss M.S., C. of E.
Bowers, Miss Mary L., Evan, Luth.
Bowles, Mr. Gilbert, & W., S.F.
Boyd, Miss, S.P.G.
Boyd, Miss L.H., A.E.C.
Braithwaite, Mr. Geo., & W. J.B.T.S.
Brand, Mr. Herbert G., & W., Unc.
Brand, Rev. J.C., A.B.F.M.S.
Briggs, Mr. Fred. J., O.M.S.
Brown, Miss Winnifred, C.C.
Burden, Rev. W.D., & W., S.D.A.
Buxbaum, Mr. Chas. H. & W., Unc.
Campbell, Rev. W.A.F., & W., M.C.C.
Carlyle, Miss E.A., C.M.S.
Carpenter, Miss M.M., A.B.F. M.S.
Cecil, Bishop, C. of E.
Chappell, Miss Constance S., M. C.C.
Chappell, Miss Mary, H., M.E.C.
Chappell, Rev. B., D.D., M.E.C.
Carlson, Rev. C.E., & W., S.J.A.
Cherel, Rev. J.M., R.C.
Cholmondeley, Rev. L.B., S.P.G.
Clagett, Miss M.A., A.B.F.M.S.
Clark, Mr. Chas., O.M.S.
Clawson, Miss Bertha, C.C.
Coates, Rev. H.H., D.D., & W., M.C.C.
Coles, Miss A.M.M., J.E.B.
Coleman, Mr. H.E., & W., S.F.
Cooke, Rev. A.W., & W., A.E.C.
Cornith, Miss Etta, S.D.A.
Cosand, Rev. Joseph, & W., U.P.
Courtice, Miss Lois K., M.E.C.
Craig, Miss M., M.C.C.
Craig, Mr. Eugene B., & W. Unc.
Crosby, Miss Amy R., A.B.F. M.S.
Cunningham, Rev. W,D. & W., Unc.
Davey, Rev., P.A., & W., C.C.
Davidson, Miss F.E., P.C.U.S.A.
Kaufman, Miss Emma T., Y.W. C.A.
Keagey, Miss M.U., M.C.C.
Keirn, Rev. G.I., D.D., & W., Univ.
Kilbourne, Rev. E.A. & W., O.M.S.
Kilbourne, Mr. E.L., O.M.S.
King, Ven. Archdeacon A.F., S.P.G.
Landis, Rev. H.M., & W., P.C.U.S.A.
Larson, Lieut. Anders, S.A.
Lassen, Mr. L. O.M.S.
Lediard, Miss Mary F.,C.C.
Lewis, Miss Alice G., S.F.
Lloyd, Rev. J.H., A.E.C.
London, Miss M.H., P.C.U.S.A.
Lumpkin, Miss Estelle, P.C.S.
MacCaulay, Rev. Clay, U.
Macdonald, Miss A.C., Y.W.C.A.
MacNair, Rev. T.M., & W., P.C.U.S.A.
Mapp, Commissioner, Henry W., & W., S.A.
Matthew, Miss Margaret, L., Y.W.C.A.
Mauk, Miss Laura, E.A.
Mayer, Rev. P.S., & W., E.A.
McCaleb, Rev. J.M., (& W., (absent), Unc.
McCoy, Rev. R.D., & W., C.C.
McDonald, Miss M.D., P.C.U. S.A.
McKenzie, Rev. D.R., D.D., & W., M.C.C.
McKim, Miss Nellie, A.E.C.
McKim, Miss Bessie, A.E.C.
McKim, Rt. Rev. Bishop John, D.D., & W., A.E.C.
Miller, Rev. H.K., & W., R.C.U.S.A.
Milliken, Miss E.P., P.C.U.S.A.
Moore, Rev. D.H., & W., C. of E.
Moore, Miss Ellen, Unc.
Müller, Mr. Frank, & W., Unc.
Nevile, Miss C.L., S.P.G.
Oldham, Miss Lavinia, C.C.
Oltmans, Miss F.E., R.C.A.
Oltmans, Miss C.J., R.C.A.
Oltmans, Rev. A., D.D., & W., R.C.A.
Oney, Mr. Edward, O.M.S.

Osgood, Miss Marion, Y.W.C.A.
Page, Miss Mary, Y.W.C.A.
Patterson, Rev. G.S., & W., M.C.C.
Pearce, Miss E.A., O.M.S.
Pennick, Capt. Henry R., & W., S.A.
Penrod, Miss C.T., J.E.B.
Phillips, Miss E.G., S.P.G.
Pider, Miss Myrtle Z., M.E.C.
Pifer, Miss B. Catherine, R.C. U.S.A.
Pinsent, Mrs. A.M., M.C.C.
Ragan, Miss Ruth, Y.W.C.A.
Davis, Mr. J. Merle, & W., Y.M.C.A.
Davison, Rev. C.S., & W., M.E.C.
Demangelle, Rev. A.H., R.C.
DeVinney, Rev. F.H., S.D.A.
De Vinney, Mr. F.A., S.D.A.
Dithridge, Miss H.L., A.B.F.M.S.
Drouart de Lezey, L'Abbé F.L., R.C.
Ellis, Miss Sarah, S.F.
Fisher, Mr. Galen M., & W., Y.M.C.A.
Fisher, Rev. R., & W., A.B. F.M.S.
Flaujac, L'Abbé, R.C.
Forester, Rev. & Hon. O. St. M., & W., C. of E.
Foster, Mr. Godfrey, J.E.B.
Fryklund, Capt. Marie, S.A.
Galgey, Miss L.A., C.M.S.
Gardner, Miss Minnie, M.E.C.
Gardiner, Mr. J.M., & W., A.E.C.
Garman, Rev. C.P., & W., A.C.C.
Gemmill, Rev. W.C., S.P.G.
German, Miss C.E., M.C.C.
Gifford, Miss Alice C., S.F.
Gillett, Miss E.R., Unc.
Gray, Mr. F.H., & W., A. of G.
Hagin, Rev. F.E., (& W., absent), C.C.
Halsey, Miss L.S., P.C.U.S.A.
Hansee, Miss Martha, Unc.
Hargrave, Miss I.M., M.C.C.
Harrington, Rev. C.K., D.D., (& W., absent), A.B.F.M.S.
Harris, Miss Bertha L., P.C. U.S.A.
Harrison, Rev. E.R., & W., A.B.M.
Hathaway, Miss M.A., Univ.
Hayes, Mr. C.D., & W., Y.M. C.A.
Heaslett, Rev. S., & W., C.M.S.
Hertzler, Miss Verna S., O.M.S.
Heywood, Miss G., A.E.C.
Hoffman, Rev. B.P., & W., S.D.A.
Holmes, Rev. Jerome C., & W., A.B.C.F.M.
Holtom, Rev. D.C., & W., A.B.F.M.S.
Hunriker, Pfarrer J., G.E.P.M.S.
Iglehart, Rev. C.W., & W., M.E.C.
Iglehart, Rev. E.T., & W., M.E.C.
Imbrie, Rev. Wm., D.D., & W., P.C.U.S.A.
Johnson, Miss Kate V., C.C.
Jorgensen, Mr. Arthur, & W., Y.M. C.A.
Joynt, Miss Dorcas, C.M.S.
Juergensen, Mr. C.F. & W., A. of G.
Reeves, Miss M.P., C.M.S.
Reifsneider, Rev. C.S., L.H.D., & W., A.E.C.
Reifsnider, Mr. John, & W., A.E.C.
Reischauer, Rev. A.K., D.D., & W., P.C.U.S.A.
Rey, Rt. Rev. Archbishop J.P., R.C.
Rioch, Miss M.M., C.C.
Roberts, Miss A., C.M.S.
Rollstin, Mr. W.P., Unc. (A).
Ruigh, Rev. D.C., & W., R.C.A.
Rupert, Miss N.L., A.B.C.F.M.
Ryder, Miss G. E., A.B.F.M.S.
Schereschewsky, Miss C.E., A.E. C.
Schroeder, Pfarrer E., & W., G.E.P.M.S.
Schwab, Rev. B.T., & W., E.A.
Schweitzer, Miss Edna, E.A.
Sergie, Archbishop R.O.C.
Simeon, Miss R., S.P.G.
Smith, Rev. Frisby D., & W., Luth.
Smith, Prof. M.G., & W., Unc.
Spackman, Rev. H. C., C.M.S.
Stacey, Mr. H., & W., S.D.A.
Stauffacher, Rev. A.D., & W., E.A.
Steichen, L'Abbé Michel, R.C.

Strothard, Miss Alice, M.C.C.
Sweet, Rev. C. F., & W., A.E.C.
Tanner, Miss K., C.M.S.
Tenny, Rev. C.B., & W., A.B.F.M.S.
Teusler, R.B., M.D., & W., A.E.C.
Thompson, Rev. David, D.D., & W., P.C.U.S.A.
Tindale, Major J.H., & W., S.A.
Todd, Miss Ethel N., P.C.U.S.A.
Trott, Miss D., S.P.G.
Tulpin, Rev. E.A., R.C.
Unsitalo, Miss Siiri, Luth. Finnish.
Vincent, Rev. C. G., & W., Unc.
Wagner, Miss D.M., M.E.C.
Wainright, Rev. S.H., D.D., & W., M.E.C.S.
Walne, Rev. E.N., D.D., & W., S.B.C.
Ward, Miss I.M., P.C.U.S.A.
Wassereau, L'Abbé, R.C.
Watson, Dr. Wm. R., Akasaka Hospital, F.M.
Webber, Mr. P.A., & W., S.D.A.
Welbourn, Rev. J.A., & W., A.E.C.
West, Miss A.B., P.C.U.S.A.
Wharton, Mrs. R.G., Unc.
White, Miss Anna L. M.E.C.
Whitman, Miss M.A., A.B.F.M.S.
Wiberg, Brig. Sven, & W., S.A.
Wilkinson, Dr. J. R., & W., A.E.C.
Wilkinson, Mr. Cecil S., J.E.B.
Williams, Miss T., S.P.G.
Wilson, Adjt., T., & W. S.A.
Woodworth, Rev. A.D., D.D., & W., A.C.C.
Woolley, Miss K., S.P.G.
Wynd, Rev. William, A.B.F.M.S.
Young, Miss D., S.P.G.

Tottori

Bennett. Rev. H.J., & W., A.B.C.F.M.
Daridon, Rev. H., R.C.
Armstrong, Miss M.E., M.C.C.
Hennigar, Rev. E.C., & W., M.C.C.
Hermann, Rev. Father, R.C.

Toyohashi

Cumming, Rev. C.K., (& W., A). P.C.S.
Millman, Rev. R.M., & W., M. S.C.E.C.
Smythe, Rev. L.C.M., P.C.S.

Tsu

Birraux, L'Abbe J., R.C.
Correll, Rev. I.H., D.D., & W., A.E.C.
Murray, Rev. D.A., D.D., P.C.U. S.A.

Tsuyama

White. Rev. S.S., (& W., absent), A.B.C.F.M.

Ueda

Bird, Miss D., M.C.C.
Hart, Miss C.E., M.C.C.

Utsunomiya

Fry, Rev. E.C., & W., A.C.C.
Mann, Miss Irene P., A.E.C.
Cadilhac, L'Abbé H., R.C.
Soubitez, L'Abbé, R.C.

Uwajima

Milan, Rev. Father, R.C.

Wakamatsu

Corgier, L'Abbé F., R.C.
McKim, Rev. J. Cole, & W., A.E.C.
Noss, Rev. Christopher, D.D., & W., R.C.U.S.A.

Wakayama

Ambler, Rev. J. C., (& W., absent.), A. E. C.
Geley, Rev. J. B., R. C.
Hail, Rev. J. B., D. D., & W., P. C. U. S. A.
Leavitt, Miss Julia, P. C. U. S. A.

Yamada

Riker, Miss Jessie, P. C. U. S. A.

Yamagata

Cook, Rev. H. H., & W., R. C. U. S. A.
Dalidert, L'Abbé Desiré, R. C.
Kriete, Rev. C. D., & W., R.C.U. S. A.
Mead, Miss Bessie, A. E. C.
Mohr, Rev. Father, R. C.

Yamaguchi

Adams, Mr. Frank C., Y. M. C. A. T.
Beecher, Mr. John, Y. M. C. A. T.
Cettour, L'Abbé J., R. C.
Gauntlett, Prof. G. E. L., & W.,

Sanders, Mr. T. H., & W., Unc.
Whitener, Rev. H. C., P. C. U. S. A.

Yatsushiro

Lemarié, Rev. P. P. M., R. C.

Yawata

Colborne, Mrs., C. of E.

Yokohama

Abel, Mr. Fred & W., Unc.
Antrim, Miss Myrtle, Unc.
Ashmore, Mrs. Wm., A. B. F. M. S.
Austen, Rev. W. T., & W., C. of E.
Baker, Miss Mary, Y. W. C. A.
Ballagh, Rev. J. H., D. D., R. C. A.
Baucus, Miss Georgiana, M. E. C.
Booth, Rev. E. S., & W., R. C. A.
Bronson, Mrs. Julia H., W. U. M.
Chabagno, L'Abbé J., R. C.
Converse, Miss C. A., A. B. F. M. S.
Cornwall-Leigh, Miss M. H., C. of E.
Crosby, Miss Julia N., W. U. M.
Dearing, Rev. J. L., D. D., & W., A.B.F.M.S.
Dickinson, Miss Emma E., M. E. C.
Evrard, L'Abbé F., Vicar Gen., R. C.
Fisher, Rev. C. H. D., & W., A. B. F. M. S.
French, Miss R. D., A. B. F. M. S.
Grey, Rev. Wm. T., & W., S. P G.
Gymer, Miss M. H., J. E. B.
Hansen, Lieut. Marie Louise, S. A.
Herboltzheimer, Mr. J. N., & W., S. D. A.
Hodges, Miss Olive I., M. P. C.
Kuyper, Miss Jennie M., R. C. A.
Kurtz, Mr. J. K., Y. M. C. A. T.
Layman, Rev. L., D. D., & W., M. P. C.
Martin, Rev. Wm. & W., Unc.
Moore, Rev. B. S. & W., Unc.
Moulton, Miss Julia, R. C. A.
Noailles, L'Abbé Olivier de, R. C.
Pettier, L'Abbé A. E., R. C.
Schwartz, Rev. H. W., M. D., & W., B. S.
Slate, Miss Anna B., M. E. C.
Smelser, Mr. F. L., (& W., A.) Unc.
Smyth, Ensign Annie, S. A.
Sneyd, Mr. H. S., & W., Y. M. C. A.
Steele, Miss Harriett, M. P. C.
Tarver, Miss J. N., W. U. M.
Tracy, Miss Mary E., W. U. M.
Van Petten, Mrs. C. W., M. E. C.
Walton, Rev. H. B., & W., S. P. G.
Watson, Miss Rebecca J., M. E. C.
Whitney, Mr. J. P., & W., Unc.

Yonago

Fugill, Miss E. M., C. M. S.
Pasley, Miss M. L., C. of E.

CHRISTIAN SCHOOLS*

HOKKAIDO

Asashigawa

So-ai Kindergarten (*Undenom.*) Mrs. Fukada. Roku Jo Dori, 10 Chome-Conducted from 1906 to Oct. 1913, was then discontinued.

Hakodate

Iai Jo Gakko (*M.E.C.*) Miss Augusta Dickerson	1882	130

Otaru

Kindergarten (*P.C.U.S.A.*) Miss A. M. Monk	1897	45

Sapporo

Hokusei Jo Gakko (*P.C.U.S.A.*) Miss S. C. Smith, Kita Shijo Nishi 1 Chome.		
Honka Academy	1887	61
Yoka Preparatory (Two years)	1895	43
Sei Kokwai Yochien (*C.M.S.*) Miss E. L. B. Norton, 2 Kita Sanjo Nishi, 7 Chome	1908	40

HONDO

Akita

Akita Kindergarten (*C.C.*) Miss G. Garst, 16 Nakanaga Machi	1906	35
Gaylord Hart Mitchell Memorial Kindergarten (*A.E.C.*) Miss E. Verbeck, 26 Hadano Atago Cho	1905	52
Holy Ghost Institute (*R.C.*) Sister Pia		
Narayama Shokugyo Jo Gakko	1908	40
Narayama Kindergarten	1908	30

Agenosho, Yamaguchi Ken

Kindergarten (*A.B.F.M.S.*) Capt. Luke W. Bickel		30

---

* *In this list the statistics of Protestant and Catholic schools of middle schools or higher girls' school grade and upward are those of March,* 1915. *These therefore may differ somewhat from those of the same schools given elsewhere, which were made out in January. In a majority of cases general average attendance is given. The denominational affiliation of the schools is given in abbreviations corresponding to those of the Missionary Directory. The name of the person to whom application for information may be made, is given after the name of the school.*

Aomori

†Aomori Sewing School (*A.E.C.*) Enoshin, Kawaguchi ... 70
†St. Mary's Kindergarten (*A.E.C.*) Miss F. W. Bristowe ... 1908 35
†St. Mark's Kindergarten (*A.E.C.*) Miss F. W. Bristowe ... 1911 35

Ashikaga

†Yuai Yochien (*Undenom.*) Mrs, Uchigasaki 1903 70

Ashiya, Hyogo Ken

Seishi Jo Gaku-in } (*C.M.S.*) Miss H. T.
Bible Woman's Training Institute } Worthington 1905 15
(Fourteen S.S. held in connection with the Institute.)

Fukui

Biko Yochien (*P.C.U.S.A.*) Mrs. J. E. Detweiler, 51 Hoei Kami Cho... ... ... 1913 20
†Eikwan Yochien (*M.C.C.*) Mrs. J. W. Howe 1910 36
Fukui English Evening School (*A.E.C.*) Rev. P. A. Smith, 19 Edo Shimo Cho... ... ... 1903 93

Gifu

†Gifu Kummo-in } (*C.M.S.*) Rev. V. C. Spencer, Iwane
Gifu Blind School } Cho 42

Hachinohe

†Hachinohe Kindergarten (*A.E.C.*) Miss F. W. Bristowe ... 25
Girls' Industrial School (*A.B.F.M.S.*) Rev. F. W. Steadman 15

Hachioji

†Hachioji Kindergarten (*A.E.C.*) Mrs. R. A. Walke, Shin Cho 1912 35

Hamamatsu

Tokiwa Kindergarten (*M.P.C.*) Miss Alice L. Coates, 10, Motoshiro Cho 1906 35

Harada, Hyogo Ken

Shojiu Kindergarten (*M.E.C.S.*) Rev. S. E. Hager, D.D. ... 1904 75

Haraichi

Sekishin Kindergarten (*K.*) Mrs. Taka Handa 1903 21
(Founded by Woman's So. Haraichi Cong'l Ch. 134 graduates to present).

Hashimoto

†Shutoku Girls' School (*Sei Kokwai*) Tokusaburo Urabe ... 20

Himeji

Hinomoto Jo Gakko (*A.B.F.M.S.*) Miss Edith F. Wilcox, 47, Shimotera Machi 1893 73

† No returns. Statistics same as last year.

Hiratsuka

Hiratsuka School of English (*M.P.S.*) Rev. Leigh Layman, Yokohama	1912	20

Hirosaki

Aiko Kindergarten (*M.E.C.*) Miss Elizabeth Alexander ...	1908	40
Alexander Memorial Kindergarten (*M.E.C.*) Miss E. Alexander...	1898	30
†Hirosaki Sewing School (*A.E.C.*)...		12
Hirosaki Jo Gakko (*M.E.C.*) Miss E. Alexander, Sakamoto Cho	1886	
Honka		35
Senka (Industrial)		20

Hiroshima

†Alliance Kindergarten (*C.M.A.*) Miss Pearl E. Ague, 24 Shimo Naka Machi	1903	45
†Fraser (Night) School (*M.E.S.*) Rev. J. T. Meyers	1902	30
Hiroshima Girls' School (*M.E.S.*) Rev. J. T. Meyers, Kami Nagare Kawa Cho.		
High School	1887	240
Industrial School		30
†Kindergarten Training School	1890	26
Primary School	1890	258
Kindergarten, Fuzoku No. 1. Miss M. M. Cook..	1891	54
Fraser Kindergarten, Fuzoku No. 2		46
*o*Koami Cho Kindergarten, Fuzoku No. 3 ...		43
*o*Mattoba Kindergarten, Fuzoku No. 4	1910	34
*o*Free Kindergarten, Fuzoku No. 5...	1912	16

Average total for 1913 is 187

Iida

Iida Yochi-en, [Luth. (F.)], Miss R. Hytönen, Nakano Cho.	1913	33
Kindergarten (*N.M.K.*) Rev. S. Nomura	1913	50

Ikuno

Ikuno Yogi-en (*A.B.F.M.S.*) Mrs. F. C. Briggs	1912	30

Kamakura

Flora Best Harris Memorial Kindergarten (*M.E.C.*) Miss Anna Blanche Slate, 221 Bluff, Yokohama	1909	30

Kanagawa

Kanagawa Kindergarten (*M.E.C.*) Miss Rebecca J. Watson, 221 Bluff, Yokohama	1890	65
Soshin Jo Gakko (Mary Colby School, *A.B.F.M.S.*) Miss Clara A. Converse, 3,131 Aoki Machi.		
Higher Department	1910	12
High School (Koto Jo Gakko)	1886	102
Kindergarten	1913	59

o Statistics for 1913.

Kanazawa

Baba Kindergarten (*M.C.C.*) Miss H. E. DeWolfe, Shiritarezaka-dori	1904	45
Futaba Yochi-en (*A.E.C.*) Miss B. R. Babcock, 7 Shimo Ishibiki Cho	1912	45
Hokuriku Jo Gakko (*P.C.U.S.A.*) Miss Ida R. Luther, 10 Kakinoki-batake		—
Regular Course	1885	100
†Kindergarten, Fuzoku No. 1, Handa Machi	1885	90
Kawakami Industrial School (*M.C.C.*) Miss H. J. Jost, 14 Shiritarezaka, 3 Chome	1892	34
A school was started in 1886, but not an Indust. School.		
Kawakumi Kindergarten (*M.C.C.*) Miss De Wolfe	1900	50
Shirokane Cho Kindergarten (*M.C.C.*) Miss H. E. De Wolfe.	1913	54
St. Elizabeth's School of Needle Work (*A.E.C.*) Miss Josephine Brooking	1899	17

Kawagoe

†Hatsukari Yochien (*A.E.C.*) Miss E. F. Upton	1907	54

Kobe

Bible School (*J.E.B.*) Rev. B. F. Buxton, 65 of 47 Okuhirano	1913	12
Glory Kindergarten, Shoei Yochien (*A.B.C.F.M.*) Miss A. L. Howe Nakayamate-dori, 5 Chome	1889	64
Glory Kindergarten Training School, Hobo Denshujo (*A.B.C.F.M.*) Miss A. L. Howe	1889	9
Kobe Blind School (K.) Miss G. Cozad	1905	30
Kobe Jo Gakuin-in, Kobe College (*A.B.C.F.M.*) Miss Susan A. Searle, 60 Yamamoto-dori, 4 Chome		
College	1890	28
Academy	1875	224
Music	1905	10
Kobe Theological School, Kumochi (*P.C.S.*) Rev. S. P. Fulton, D.D.	1907	24*a*
Kobe Woman's Evangelistic School (*A.B.C.F.M.*), Miss Gertrude Cozad, 59 Nakayamate-dori, 6 Chome	1884	17
Kwansei Gaku-in (*M.E.S., M.C.C., N.M.K.*) Rev. J. C. C. Newton, D.D., Harada Mura.		
Theological	1889	49
College	1912	95
Academy	1889	490
Lambuth Memorial Bible Woman's Training School (*M.E.C.S.*) Miss Maud Bonnell, 35 Nakayamate-dori, 4 Chome	1900	12
Lambuth Memorial Kindergarten, 23 Kita Nagasa-dori, 4 Chome, (*M.E.C.S.*) Miss Maud Bonnell	1904	45
Ninomiya Kindergarten, Ninomiya Cho, (*P.C.S.*) Mrs. S. P. Fulton	1914	22
Palmore Institute (Boys' Night School), (*M.E.C.S.*) Rev. J. S. Oxford, 23 Kita Nagasa dori, 4 Chome	1886	263

a This is the total enrollment.

Shoin Jo Gakko (*N.S.K.*) Miss E. M. Hughes, 15 Nakayamate-dori, 6 Chome 1892 85
Shoten (*Ascension*) Yochien (*N.S.K.*) Miss A. Parker, 337 Shimo Gion Cho 1914 30
Shoten Jidokai began Feb. 1910, officially recog. as Kind, July 2, 1914.
Y.M.C.A. Night School, Mr. Takayuki Naito.
English 1902 161
Zenrin Kindergarten (*A.B.F.M.S.*) Mrs. R. A. Thomson ... 1894 a100
Annex (Free) ... ... 1911 a 56

Kofu

Yamanashi Eiwa Jo Gakko (*M.C.C.*) Miss M. A Robertson.
English Department ...
Japanese Koto Jo Gakko 1889 141
Sewing ... ...
Kindergarten 1911 68

Komoro

Komoro Kindergarten (*M.C.C.*) Miss Florence Bird 1908 42

Koriyama

St. John's Kindergarten, (*A.E.C.*) Rev. J. J. Chapman, Nara 1913 30

Kumagaya

†Kumagaya Kindergarten, (*A.E.C.*) Rev. R. W. Andrews... 50

Kyoto

Doshisha (*K.*) Rev. Tasuku Harada. D.D., LL.D.
Theology ... ... 1878 a 62
Economics and Literature 1912 a261
Academy 1875 a721
Girls' School, College ... ... 1912 a 47
Academy 1877 a193
Heian Jo Gaku-in (*A.E.C.*) Prof. Hatsutaro Tamura, Shimo Tachiuri Dori, Karasu Maru, Nishiye iru... 1892
Futsu kwa, Academic 63
Saiho kwa, Sewing... 73
Imadegawa Kindergarten (*A.B.C.F.M.*) Mrs. D. W. Learned, Imadegawa Dori, Tera Machi, Nishi iru 1897 55
Marguerite Ayres Kindergarten (*P.M.*) Mrs. R. P. Gorbold 1892 50
Nishijin Kindergarten (*P.C.U.S.A.*) Mrs. R. P. Gorbold ... 1891 50
St. John's Kindergarten (*A.E.C.*) Miss Clara Johnson Neely, Go Jo, Shin Tera Nishi 1910 35
†St. Mary's Kindergarten (*A.E.C.*) Rev. W. J. Cuthbert, Maruta Machi, Hiromichi Kado... ... ... 1911 25
Soai Kindergarten (*A.B.C.F.M.*) Mrs. A. D. Gordon, Shin Sakae Machi, Nyomon Sagaru 1892 36
Y.M.C.A. English Night School, Mr. Shoji Murakami ... 1903 150

---

a Total enrollment.

Maebashi

Kyoai Jo Gakko (*K.*) Miss F. E. Griswold 1889 110
†Seishin Yochien (*A B C.F.M.*) Miss F. E. Griswold... ... 1895 57

Matsue

†Matsue Orphanage School, Kita Tamachi (*N.S.K. Private*) Mr. Heiji Fukuda 43

Matsumoto

Holy Cross Kindergarten (*M.S.C.E.C.*) Miss E. G. Lenox... 1913 13

Mikage, Hyogo Ken

Gunge Kindergarten (*M E.C.S.*) Rev. S. E. Hager, D.D. ... 1913 37

Mitsumosho, Hiroshima Ken

Kindergarten (*A.B.F.M.S.*) Capt. Luke W. Bickel 30

Morioka

Morioka Kindergarten, (*A.B.F.M.S.*) Mrs. H. Topping (absent) Mrs. Namba 1906 48
†Seimmake Kindergaten (*A.E.C.*) 20
†Morioka Koto Jo Gakko (*R.C.*) Mr. Tanikawa ... ... —

Nagano

Asahi Kindergarten (*M.C.C.*) Miss Eliza G. Tweedie, 12 Agata Machi 1899 33

Nagoya

Kakiwa Kindergarten, 10 Minami Kagiya Cho (*M.P.C.*), Miss Elizabeth Dawson, 330 Ura Monzen Cho... ... ... 1890 85
Kinjo Girls' School (*P.C.S.*) Miss Charlotte Thompson, Shirakabe Cho, 4 Chome 1889 50
Govt. recog. recd. Mch. 5. New buildings; slow, steady growth; 24 grad. in Mch.
Myojo Kindergarten (*P.C.S.*) Miss Leila G. Kirtland ... 1913 25
Nagoya Gaku-in (Chu Gakko), (*M.P.C.*) Rev. E. H. Van Dyke, 47 Chochuji Machi 1906 *b*390
Ryujo Kindergarten (*M.C.E.C.*) Miss M. M. Young 1899 50
Habashita Branch 1909 50
Oiki Cho Branch 1914 10
Training School 1909 5
Seiryu Jo Gakko (*M.E.C*). Shigwai, Chikusa Machi, Miss Mabel Lee, ... 1888 50

Nara

Nara English School, (*A.E.C.*) Rev. J. J. Chapman, Nara...
Afternoon (women) ... ..., ... 2
Evening (men)... 60

---

b Organized as a school July 11, 1887, Reorg. as Nagoya Anglo-Jap. Col. 1890, and so recog. by Gov't. In 1906 grade lowered to conform to Gov't Systems, and became a *Ninka Chu Gakko.* Last three years full up to capacity.

Okayama

Okayama Eigo Kenkyukai (*M.E.C.S.*) Rev. W. A. Wilson..	1911	60
Okayama Hakuaikai Jinjo Sho Gakko (*A.B.C.F.M.*) Miss Alice P. Adams, 37 Hanabatake	1896	c 95
Sewing School...	1896	c 44
Pure Heart Girls' High School (*R.C.*) Rev. Sister Marie Seishin Koto Jo Gakko Lea...	1886	—
High School	1904	80
Primary School	1893	22
Kindergarten	1895	88

First opened 1886 as ordinary Girls' School which developed into these departments. Seventeen teachers.

Okubo

Okubo Kindergarten (*A.C.C.*) Miss Bessie McKim	1913	40

Osaka

Baikwa (*K.*) John Kikujiro Iba, Kitano		
Koto Jo Gakko	1913	180
Jo Gakko...	1878	20
Bishop Poole Girl's School (*C.M.S.*) Miss Katharine Tristram, Kawaguchi, No. 12	1890	167
Chikko English Night School (*E.A.*), Miss Florence E. Erffmeyer, 15 Gojo Dori, 2 Chome	1913	14
Chikko Fukuin Kyokai Yochien (*E.A.*), Miss Florence E. Erffmeyer, 15 Shijo Dori, 2 Chome	1913	43
Doshi Shingakkan (*P.C.U.S.A.*) Rev. G. W. Fulton, D.D., 22 Kawaguchi Cho...	1903	15
†Fukkatsu English Night School, Uehonmachi, 2 Chome (*C.M.S.*) Miss R. D. Howard	1902	40
Holy Trinity Divinity College (*C.M.S.*) Rev. C. O. Pickard.. Amalgamated with Tokyo Central College, March 1915.	1888	15
Kaikwa Yochien, Tamade (*P.C.U.S.A.*) Mrs. G. W. Fulton.	1914	50
Kizugawa Yochika (*C.C.*) Mrs. M. B. Madden, Sumiyoshi Mura...	1914	50
†Meisei (Bright Star) Shogyo Gakko (*R.C.*) Soc. of Mary, Mr. Joseph Wolff, Esashi Machi, Sanadayama, No. 16, Higashiku		631

The Meisei School has been greatly enlarged by buying more land and by completion of the former building.

Momoyama Chu Gakko, Higashi Nari Gun, Tanabe Cho, (*C.M.S.*) Rev. G. W. Rawlings, Shigwai Higashi Tenguchaya Teiryujo	1890	578
Osaka Bible Woman's Training School (Baptist Joshi Shingakko), (*A.B.F.M.S.*), Miss Livinia Mead, Imasata, Kami Tsumura	1909	21
Osaka Dendo Gakkan, 2324 Shitadera Machi, 4 Chome (*F.M.*) Rev. A. Youngren	1905	15
Osaka Eigo Gakko (*C.C.*) Rev. W. H. Erskine	1914	40
†Shinai Koto Jo Gakko, Kawaguchi Cho (*R.C.*)...		
Shinon Yochien (*E.A.*), Sangenya, Miss Edna L. Erffmeyer.	1915	27
Shinkawa Yochika (Namba) (*P.C.U.S A.*) Mrs. G. W. Fulton	1912	20

c Present number Apr., 1915.

Tennoji Kindergarten, Minami Kawahori Cho (*C.C.*) Mrs. W. H. Erskine 1913 30
†Wilmina Girls' School (*P.C.U.S.A.*) Miss Sallie Alexander, Tamatsukuri, Niemon Cho 1884
Academy 152
Sewing 23
Music 1
Y.M.C.A. English School, Tosabori, 2 Chome, Mr. Geo. Gleason 1902
Summer School 1908 557*d*
Osaka School of Science ... ... 1912 [960*d* 360*d*

Otsu

Seishin Kindergarten, Kyomachi (*A.E.C.*) Bishop Tucker... 1912 25

Sakurai, Nara Ken

St. Paul's Kindergarten (*A.E.C.*), Rev. J. J. Chapman, Nara 1914 65

Sendai

Aoba Jo Gaku-in, (*A.E.C.*) 11 Higashi Ichiban Cho Miss Anna L. Ransom 1900 9
Fujin Dendoshi Yosei Bu, Church Training School for Mission Women. } Miss Anna L. Ransom ... 1900 9
Yochien Hobo Yosei Bu, Training School for Kindergarteners } Miss Ethel H. Correll ... 1913 11
Kindergarten No. 1 } Miss E. H. Correll 1909 30
Kindergarten No. 2 } 1912 14
Both are auxiliary to the Training School.
Joshi Jijo Gakkan (*M.E.C.*) Miss Ella J. Hewett, Higashi 3 bancho, 2 banchi... ... ... 1899 30
Miyagi Jo Gakko, Higashi Sanban Cho (*R.C.U.S.*) Rev. A. K. Faust Ph. D.
Academy 1886 165
Sendai Koto Jo Gakko (*R.C.*) Sister Ste. Aimee Deboissy... 1893 250
20 boarders; 14 teachers; became Koto Jo 1907.
Shihan Gakko, Fuzoku Shogakko Karikyoshitsu.
(Sendai Ikuji-in) *interdenom.* Miss Louise Imhof, 160 Kita Yoban Cho... 90
Shokei Jo Gakko (*A.B.F.M.S.*) Miss Annie S. Buzzell, 2 Nakajima Cho... ... ... 1892 80
Tohoku Gaku-in (*R.C.U.S., N.K.K.*) Rev. D. B. Schneder, D.D.
Theological Department 1886 9
Literary Course 1892 32
Middle School Department 1895 385

Setoda, Inland Sea

Fukuin Maru Kindergarten (*A.B.F.M.S.*) Capt. Luke Bickel ... ... 1908 *a* 70

a Total enrollment.

Shimodate

†Kindergarten (*A.E.C.*) ... ...

Shimonoseki

Baiko Jo Gakuin (*P.C.U.S.A., R.C.A.*) Miss J. A. Pieters, Maruyama Machi, 1914.
Academy 80
Special 20
Shimotsuma Yochien (*A.E.C.*)... ... ...

Shizuoka

Choyo Gakko, Ura Ichibancho (*Univ.*) Rev. Nelson L. Lobdell, 32 Higashi Kusafukasa Cho, 2 Chome 1902 70*a*
Self-supporting Night School, middle grade, three years' course.
Futaba Kindergarten (*M.C.C.*) Mrs. A. M. Pinsent 1912 39
Shizuhata Kindergarten (*M.C.C.*) Mrs. Pinsent 1912 40
Shizuoka Eiwa Jo Gakko (*M.C.C.*) Miss Myra A. Veazey, Nishi Kusabuka Machi.
High School (Academy) 1887 47
Primary School 1909 62
Kindergarten, Mrs. Pinsent 1903 27

Takahashi

†Junsei Koto Jo Gakko (*K.*) Rev. Iwagoro Ibuki.
Honkwa 1881 146
Jikkwa 1912 87

Takaoka

Hokuriku Jo Gakko, Fuzoku Yochien, No. 3, Sakashita Cho, Miss Janet M. Johnstone 1913 50

Takefu

Aiko Kindergarten (*P.C.U.S.A.*), Mrs. J. E. Detweiler, Fukui 1914 30

Tanabe

Tanabe Kindergarten (*N.K.K.*) Rev. K. Ito... ... ... 1907 140

Tokyo

Aika Kindergarten, Koishikawa, 34 Hikawashita (*E.A.*) Miss Natalie Berner 1913 30
Ai-no-Sono, Kodomo Hoiku Kai, (*A.B.F.M.S.*) Kanda, 4 Misaki Cho, 1 Chome, Mrs. W. Axling 1912 30
Aoyama Gaku-in (*M.E.C., N.M.C.*), Rev. Michitaro Takagi D.D. 1878
Philander Smith Biblical Institute, Shibuya Machi, Tokyo Fu, (From April 1, 1914, Evangel. Asso. united with this), Dr. G. F. Draper, ... 1879 36
College, Masanobu Ishizaka, Ph. D. 102
Academy, Masanobu Ishizaka „ 510
All depts. started at Aoyama in 1883.

---

a Total enrollment.

Aoyama Jo Gaku-in (*M.E.C.S.*) Miss M. A. Spencer.
Semmonka, Special English Course 1904 46
Koto Futsuka 1875 233

Aoyama Joshi Shugei Gakko, Harrison Memorial Industrial School } (*M.E.C.S.*), Miss M. A. Spencer 1893 50

Asahi Kindergarten, Azabu, 26 Kogai Cho (*E.A.*) Miss Natalie Berner 1911 30

Bible Training Institute, Seisho Gaku-in } Shimo Yodobashi Cho, Kashiwagi (*O.M.S.*), Revs. Cowman and Kilbourne 1901 45

Chuo Joshi Ei Gakkai, Kanda, 4 Misaki Cho, 1 Chome, (*A.B.F.M.S.*) Mrs. Wm. Axling 1912 11

English Night School, Chuo Eigo Ya Gakko } Kanda 4 Misaki Cho, 1 Chome, Rev. Wm. Axling 1909 50

Dendo Jo Gakko, Bible Woman's Training School } Koishikawa, 84 Sasugaya Cho, (E.A.) Miss Susan Bauernfeind. 1904 40

Doai Kummoin, Koishikawa, Higashi Mitsugi Cho, Asakusa, (*M.P.*) Rev. M. Ogimi... ... ... 1903 30

Fairfield Day School, Mii Shogakko } Asakusa, 24 Shintani Machi (*M.E.C.*) Miss M. A. Spencer 1886
Koto 7
Jinjo 300

Fukagawa Day School, Kion Shogakko } (*M.E.C.*) 58 Tomioka Monzen Cho, Miss M. A. Spencer... ... ... 1885 185

Fukagawa Christian Kindergarten, 9 Higashimoto Machi (*A.B.F.M.S.*) Miss Harriett Dithridge 1913 45

Furendo Jo Gakko, Friends' Girls' School } Mita, 30 Koun Machi, (*S.F.*) Miss Alice G. Lewis, Government recognition from March 1912... ...
Semmonka 1904 10
Koto Jo Gakko 1887 70

Garden of Love Kindergarten (*A.B.F.M.S.*) Miss M. M. Carpenter 1911 36

†Gyosei (Morning Star) Gakko, Ecole de l'Etoile du Matin, } Catholic Educational Society of Mary in Japan, Mr. Albert Henry. ... ...
Middle School, Iida Machi, 3 Chome No. 32 441
Primary School 379
Night School 165

Immanuel Church Kindergarten (*A.B.F.M.S.*), 27 Esashi Machi, Koishikawa, Miss M. A. Whitman 1914 20

Japan Baptist Theological Seminary, Koishikawa 109 Omote Machi, (*A.B.F.M.S., S.B.C.*) Rev. C. B. Tenny ... 1874 17
So. Baptists united in 1910, when school removed from Yokohama to Tokyo

Joshi Gaku-in (*P.C.U.S.A.*) 33 Kami Ni Bancho, Miss Lila S. Halsey.
Higher Department (College) 1890 30
High School 175

Joshi Ei Gaku-juku (*Undenom.*) Miss Ume Tsuda, 16 Goban Cho 1900
Preparatory 40

Regular		90
Practical English		15

Graduates of the full course get Gov't licence to teach Eng. in Middle Schools, all in Prep. and Reg. courses are graduates of high schools.

Joshi Sei-Gaku-in (*C.C.*) Takinogawa, 354 Nakazato, Miss Bertha Clawson.

Bible Training School	1905	4
Jo Gakko	1908	41
Home Economics Department (Kaseika)	1913	3
Music	1914	1
Special Students		8
†Kindergarten, Mrs. T. A. Young	1912	28

Joshi Shingaku Semmon Gakko, Shita, 358 Sanko Cho (*S.P.G.*) Miss N. M. Bosanquet | 1911 | 7

Joto Kindergarten (*E.A.*) Miss Natalie Berner | 1913 | 35

†Kamitomizaka Yochien, Koishikawa, 23 Kamitomizaka Cho (*G.E.M.*) Mrs. E. Schroeder | 1909 | 37

Kanegafuchi Kindergarten, Mukojima Sumida Mura (*E.A.*) Miss Natalie Berner | 1913 | 75

Koishikawa Shoei Kindergarten, 101 Haramachi (*A.B.F.M.S.*) Miss Harriett Dithridge

Section 1 (tuition 30 *sen*)	1913	17
Section 2 (tuition 1 *yen*)	1914	21

Matsugae Cho Primary School, Koishikawa (*C.C.*) Miss Mary M. Rioch, 35 Ushigome, Nakano Cho | 1893 | 29

Matsugae Cho Kindergarten (*C.C.*) Miss Mary M. Rioch | 1907 | 48

Meiji Gakuin (*P.C.U.S.A., R.C.A., N.K.K.*) Rev. D. C. Ruigh.

Theological School	1877	28
Koto-bu	1880	40
Chugaku-bu	1894	324

†Midori Kindergarten (Blackmer Home) (*Univ.*) Miss Catherine M. Osborne, Koishikawa, 50 Takata, Oimatsu Cho | 1908 | 80

Kyuseigun Shikan Gakko, Officers' Training School (*S.A.*) Ushigome, Honmura Cho, Brig. S. Wiberg,

Men	1906	26
Women		11

Rinai Kindergarten, Ushigome, Shimotozuka Machi (*C.C.*) Miss Mary Rioch | 1908 | 24

Rikkyo Gaku-in. (*A.E.C.*) 58-60 Tsukiji, Rev. Chas. St. Paul's College. Reifsnider | 1874

College	1907	95
Middle School	1898	75

Rikkyo Koto Jo Gakko, (St. Margaret's High School) Kyobashi, 26 Akashi Cho (*A.E.C.*) Rev. J. H. Kobayashi.

Jo Gakko, 1877, now only, Koto Jo Gakko	1908	250
†Seisei Gakko, Chinese School	1907	85

Sei Gakuin-in (*C.C.*) Takinogawa, Rev. R. D. McCoy.

Bible College	1903	14
English School	1904	43
Middle School	1906	125

Sei Kokwai Shingaku-in, Ikebukuro, Sugamo Mura (Indep. of Church and Mission) Rev. J. T. Imai	1911	12
Seiko Yochi-en } Koishikawa, 26 Yanagi Cho (*A.B.F.M.S.*) Star-light Kind. } Miss M. M. Carpenter	1912	56
†Shiba Keimo Primary School, 14 Atago Cho, 2 Chome (*P.C.U.S.A.*) Mrs. J. K. McCauley	1880	111
†Shiba Keimo Kindergarten (*P.C.U.S.A.*) Mrs. J. K. McCauley...	1904	142
†Shibuya Kindergarten, (*U.B.*) Miss E. Moore, 1912 Shimo Shibuya	1912	25
†Shimotozuka Kindergarten, (*C.C.*) Miss Mary E. Rioch...		25
Shitaya Yochien (*A.E.C.*). No report.		
Shin-ai Kindergarten, Shitaya (*A.E.C.*) Mrs. Goto		60
Shuntai Eiwa Jo Gakko, (Sarah Curtis Home) (*A.B.F.M.S.*) Miss M. A. Whitman, 10 Fukuro Machi, Surugadai, Kanda	1884	35
St. Andrew's Eng. Club Night Class (*S.P.G.*) Rev. Wm. C. Gemmill, 11 Sakae Cho, Shiba		25
St. Hilda's Embroidery School (*N.S.K.*) Miss G. G. L. Nevile, 358 Sanko Cho, Shirokane, Shiba...		12
Takinogawa Gaku-en; (Indep., but closely affiliated with A. E. C.) R. Ishii, 126 Koshinzuka, Sugamo	1891	
Training School for Teachers and Nurses for Feeble Minded Children		7
School for Feeble Minded Children		52
Tokyo Gaku-in, } (*A.B.F.M.S.*) Ushigome, 29 Sanai Cho, Duncan Academy. } Rev. D. C. Holtom.		
Koto Gakko	1905	8
Chu Gakko	1895	97
Tokyo Kindergarten Training School, Koishikawa, 101 Haramachi, (*A.B.F.M.S.*) Miss Harriett Dithridge.		
Regular	1911	12
Tokyo Shingakusha, Theological Institute (*N.K.K.*) Koji-machi, Iida Machi, Rev. En Kashiwai.		
Regular	1904	11
Special		3
Preparatory		10
Women		10
Toyo Eiwa Jo Gakko (*M.C.C.*) Azabu, 8 Toriizaka, Miss Margaret Craig, Collegiate and Special	1889	25
Academic	1884	10
Primary	1900	65
Kindergarten	1941	20
Nagasaka Kind., Azabu, 50, Nagasaka Cho	1909	40
†Tsukiji Keimo Primary School, (*P.C.U.S.A.*) 5 Shinsakae Cho, 5 Chome, Mrs. J. K. McCauley	1879	108
†Tsukiji Keimo Kindergarten (*P.C.U.S.A.*) Mrs. J. K. McCauley...	1913	84
Tsukiji Kindergarten, 30 Akashi Cho, Kyobashiku, (*A.B.F.M.S.*) Miss Harriett Dithridge	1897	38
Tsukudajima Kindergarten (*A.B F.M.S.*) Shintsukudajima, Kyobashiku, Miss Kiku Ishihara	1914.	50
Yoto Kindergarten, Honjo, 29 Taihei Cho, 2 Chome (*E.A.*) Miss Natalie Berner	1913	35

Y.M.C.A. English School, Kanda, Mitoshiro Cho, 3 Chome, J. M. Davis.
Day... 40
Evening 60
The Day School comprises employees of Tokyo Ward post offices, 4 times a week.

Tottori

Aishin Yochien (*A.B.C.*) Mrs. H. J. Bennett 1906 52

Toyama

Aoba Yochien (*M.C.C.*) Miss Margaret Armstrong 1911 50
Hokuriku Jo Gakko, Fuzoku Yochien, No. 2 (*P.C.U.S.A.*) Miss Janet M. Johnstone, Kanazawa... ... ... 1909 27

Tsu

Miller Kindergarten (*P.C.U.S.A.*) Tamake Cho, Mrs. D. A. Murray 1910 66
St. James' Kindergarten (*A.E.C.*) Rev. I. H. Correll, D.D., Atago no Shita 1911 25
St. James' Night School (*A.E.C.*) Rev. I. H. Correll, D.D.. 1911 12

Ueda

Baikwa Kindergarten (*M.C.C*) Miss Florence Bird 1900 45
Tokida Kindergarten (*M.C.C.*) Miss Florence Bird 1908 32
Ueda Kindergarten Training School (*M.C.C.*) Miss Florence Bird 1905 11

Ueno, Mie Ken

Seiko Kindergarten (*A.E.C.*) Rev. Irvin H. Correll, D.D., Tsu 1914 75

Urawa

†Urawo Kindergarten (*A.E.C.*) Miss Bessie McKim, 472 Nishi Okubo, Tokyo Fu 29

Utsunomiya

†Airin Yonen-en (*A.E.C.*) Nishihara Machi, Tomatsuri Taka, Miss Irene P. Mann 1912 20
Utsunomiya Christian Girls' School (Indep., but affiliated with (*A.C.C.*) Mrs. Susie V. Fry... 1907
Postgraduate 3
Academy 28
Utsunomiya Christian Kindergarten (Indep., but affiliated with (*A.C.C.*) Mrs. Fry... ... ... 1913 30

Wakamatsu

†Sei-ai Yochi-en (*A.E.C.*) Mrs. W. F. Madeley 1907 60

Yamada

Tokiwa Yochien } (*P.C.U.S.A.*) Miss Jessie Riker, 17 Miyato
Evergreen Kind. } Cho, ... 1914 40

Yamagata

Kasumi Kindergarten (*A.E.C.*) Miss Bessie Mead 1912 25

Yamaguchi

†Myojo Kindergarten, Noda (*P.C.U.S.A.*) Miss Lillian A. Wells... ... ... 1895 45

Yokohama

Airin (Maud E. Simmons) Jo Gakko (*M.E.C.*) Miss Rebecca J. Watson, 221 Bluff (Three years Domestic Science) 1894 152
Aizawa Creche (*M.E.C.*) Miss Rebecca J. Watson 1905 65
Bluff English Night School (*A.B.F.M.S.*) Rev. John L. Dearing, D.D., 75, Bluff... ... ... 1911 106
Dai Ichi Keisei Gakko } (*M.E.C.*) Miss Rebecca J.
Yamabuki Cho Day School } Watson 1880
Koto (High Primary) 45
Jinjo (Primary) 120
Dai Ni Keisei Gakko } Six years Primary, (*M.E.C.*)
Yamaguchi Cho Day School } Miss Rebecca J. Watson ... 1892 154
Ferris Seminary (*R.C.A.*) Rev. Eugene S. Booth, 178 Bluff 1870
Kotoka 11
Honka 35
Yobika 43
Bekka 17
Higgins Memorial Bible Training School, Seikei Seisho Joshi Dendo Gakko (*M.E.C.*) Mrs. C. W. Van Petten, 221 Bluff 1884 22
Total students to present, 309; graduates, 136.
Kyoritsu Jo Gakko (*W.U.M.*) Miss Mary E. Tracy, 212 Bluff.
Kotoka (High School) 1912 3
Honka 1871 124
Saiho Senshuka 1913 5
Kyoritsu Joshi Shingakko, Woman's Theological School... (*W.U.M.*) Miss Susan Augusta Pratt, 212 Bluff 1900 32
†St. Joseph College (*R.C.*) *Educ'l Soc. of Mary in Japan*, 85 Yamate Cho, Mr. S. B. Gaschy. Branches are taught in English. French and German are optional, boarders and day pupils are accepted... 139
Yokohama Christian Blind School (*M.E.C.*) Mrs. Caroline W. Van Petten 1893 20
Yokohama Eiwa Jo Gakko (*M.P.C.*) Miss Olive I. Hodges, 244-*b* Yamate Cho. Received Gov't recognition May, 1913.
Kotoka 1888 4
Futsuka 1880 56
Sho Gakko 1888 79
Sanaye Kindergarten, Kitagata 1908 46
Special Sewing... ... ... 1909 9
Yokohama School of English, 83 Hinode Cho (*M.P.C.*) Rev. Leigh Layman.
Night School, Men... ... ... 1898 60

Day School, Boys...	1912	35
,, Girls	1910	10
Y.M.C.A., Night School (Yok. Eigo Gakko, five year course), 45 Sumiyoshi Cho, 3 Chome, M. Onura	1906	180

Yonago

Ryozen Kindergarten (*C.M.S.*) Nishi Cho, Miss F. Fugill..	1905	60
†Kindergarten (*A.E.C.*) Rev. J. Chappell	1907	42

SHIKOKU

Kochi

†Kochi Industrial Home } Kochi Jo Gakkai } 180 Takajo Machi (*P.C.S.*) Miss Annie Dowd		51

Matsuyama

†Bi-i Yochi Yoikukai (*M.E.C.S.*) Rev. T. W. B. Demaree	1904	20
Dojokan Ya-Gakko, Sympathy Home Night School, Kasuga Cho (*A.B.C.F.M.*) Mr. Shinjiro Omoto	1901	20
Yochien	1915	40
Begun in Jan. for children of working people. 200 applications—not accommodations for even the 40 crowded in.		
Matsuyama Girls' School, Niban Cho (*A.B.C.F.M.*) Miss Olive Hoyt	1886	148
Matsuyama Night School (*A.B.C.F.M.*) Miss C. Judson ...	1891	*c* 62
Preparatory		
Chu Gakko	1906	*c* 90

Tokushima

Tokushima Eigo Yagakko, Nishi Shin Machi, 2 Chome, (*P.C.S.*) Rev. C. A. Logan, D.D....	1913	16

KYUSHU

Beppu

Shinai Yochien (*M.E.C.S.*) Miss A. B. Williams, Oita ...	1913	20

Chausubara, Miyazaki Ken

Chausubara Primary School (Okayama Orphans), (K.), Mr. K. Matsumoto.		
Sho Gakko, Boys 83, Girls 42	1912	125

Fukuoka

Eiwa Jo Gakko (*M.E.C.S.*) Miss Edith L. Ketchum		
Koto (Futsuka)	1910	31
Special English Course (Semmonka)	1910	5
Sewing	1884	2
Fukuoka Baptist Night School, (*S.B.C.*) 105 Daimyo Machi, Rev. C. K. Dozier	1911	84

c Present number.

Shinonome Yochi-en Abraham Memorial K'd. (Founded at Sasebo 1909)	Yoha no Cho (Ind. but affiliated with Sei Kokwai), Mrs D. I. Rowlands	1913	16

Hakata

Nampaku Kindergarten (*Luth.*) 8 Daijojimae Machi, Rev. L. S. G. Miller	1913	22
Maizuru Yochi-en, 257 Arato Machi (*S.B.C.*) Mrs. E. O. Mills	1913	40

Kumamoto

Kyushu Gaku-in, Middle School, (*Luth.*) Rev. C. L. Brown, D.D	1911	400

Kurume

Kindergarten (*Luth.*) Mrs. J. P. Nielsen, 53 Hiyoshi Cho...	1913	13
Lutheran Theological Seminary, Rev. C. L. Brown, D.D....	1908	6

Miyazaki

Hyuga Kummo-in, Blind School (*K.*) Miyata Cho, Kenji Sekimoto, a blind Christian who founded the School ...	1910	12
Kyoai Yochi-en (*A.B.C.F.M.*) Mrs. C. M. Warren	1909	34

Nagasaki

Chinsei Gaku-in (*M.E.C.*) Rev. F. N. Scott, 6 Higashi Yamate	1881	450
†Jitsuyo Eigo Gakko, 9 Fukuno Machi (*Y.M.C.A.*) G. E. Trueman	1902	100
†Kaisei (Star of the Sea) Gakko, 1 Higashi Yamate (*R.C.*) *Educ'l Society of Mary in Japan*, Mr. Charles Contret.		
Middle School		132
Commercial School		29
(After April, there will be only one class left in the Com., as the former Com. School is being turned into as ordinary Mid. School).		
Kwassui Jo Gakko (*M.E.C.*) Miss Elizabeth Russell.		
Preparatory and College...	1889	33
Koto Jo Gakko...		48
Sho Gakko...		19
Biblical Dep't	1881	13
Music Normal	1888	2
Industrial	1881	57
Kindergarten Normal ...	1904	8
Shirotaye		12
Kwassui	1895	27
Sei-ai...		30
Tamanoye	1908	42
(Eight students in Biblical D. are also in regular classes in other departments.)		
Tozan Gakuin, Steele Academy, 9 Higashi Yamate (*R.C.A.*) Mr. A. Walvoord (Chu Gakko Nintei Shitei, 1907) ...	1887	180

Ogi, Saga Ken

Kindergarten (*Luth.*) Miss M. B. Akard, Saga	1911	42

Oita

Airin Kindergarten, (*M.E.S.C.*) 83 Niage Machi, Miss I. M. Worth	1908	20

Saga

Kindergarten (*Luth.*) Miss M. B. Akard	1905	30

Urakami

St Mary's Institute Sei Maria Gakuin	(*RC. Educ'l Soc. of Mary in Japan*) Rev. Fr. X. Rusch, Superior, Yamazato-Tera no Go. (This is an apostolical school)	1910	58

LIUCHIU

Naha

Zenrin Aika (*A.B.F.M.S.*), Mrs. R. A. Thomson	1907	42

NOTE—Where items for an institution before which a dagger stands, differ from items in THE CHRISTIAN MOVEMENT for 1914, revision has been made by aid of the Kindergarten Union Report, 1914. Such attendance means total.

LIST OF CHRISTIAN PERIODICALS

Weekly Publications

1 Fukuin Shimpo, The Evangelist, pp. 16, M. Uemura. N.K.K. 1890.
2 Gokyo, The Advocate, pp. 16, M. Takagi. N.M.K. 1892.
3 Honoo no Shita, "Tongue of Fire," pp. 8, J. Nakada. O.M.S. 1899.
4 Kirisutokyo Sekai, "The Christian World," pp. 12, 1. N. Kato. K. Osaka. 1892.
5 Kirisutokyo Shuho, The Christian Weekly, pp. 16, s. S. Motoda. N.S.K. 1900.

Semi-monthly Publications

6 Chiisaki Otozure, "Little Tidings," T. M. MacNair. N.K.K.
7 Kyoho, The Record, pp. 8, Takagaki, Baptist, Yokohama. 1907.
8 Seikyo Jiho, Orthodox Church Report, Ishikawa. R.O.C. 1912.
9 Toki no Koe, "The War Cry," pp. 8, S. A. 1901.
10 Yako, Light in Darkness, pp. 8, s. J. G. Dunlop. N.K.K. Kanazawa.
11 Yorokobi no Otozure, "Glad Tidings," pp. 8, s. T. M. MacNair.

Monthly Publications

12 Ai no Tomo, "The Japanese Friend," S. F. 1907.
13 Akebono, Dawn, A. W. Cooke. N.S.K. Sendai.
14 Bummei Hyoron, Review of Civilization, T. Tanaka. N.K.K. 1914.
15 Dendo, Evangelism, pp. 8, Z. Hidaka. N.K.K. Kyoto. 1912.
16 Denrei, "Evangelli Sandebud," pp. 4, J. Anderson. S. J. A. 1900.
17 Denshi, "The Electric Messenger," pp. 32, s. O.M.S. 1907.
18 Domei Geppo, Association Monthly, S.S. Union. Yokohama.
19 Fujin Shimpo, "The Woman's Herald," pp. 32 s. Mrs. Yajima. W.C.T.U. 1896.
20 Fukuin Geppo, "The Gospel Message," pp. 18. H. Brokaw. N.K.K. Kure. 1900.
21 Fukuin Jiho, The Gospel Report, pp. 8, Asada, Plymouth Brethren 1912.
22 Heiwa Jiho, "Japan Peace Movement," Peace Societies. 1912.
23 Hikari, Light, pp. 4, l. S. Tsuruhara, Moji. 1911.
24 Hokkai no Hikari, "Hokkaido Diocesan Magazine," pp. 30, s., W. Andrews. N.S.K. 1893.

25 Hokko, The Light of the North, pp. 6, R. Ebizawa. K. Sapporo. 1914.
26 Jindo, "Humanity," pp. 16, K. Tomeoka. 1905.
27 Joshi Seinen Kai, "The Young Women of Japan," pp. 32, s. Y.W.C.A.
28 Jun Fukuin, "The Pure Gospel," pp. 12, A. U. Yajima. 1907.
29 Kaitakusha, "The Pioneer," pp. 64, s. (English, 4 pp.) T. Komatsu. Y.M.C.A. 1905.
30 Kakusei, Social Reform, pp. 40, s. Masutomi. 1911.
31 Kenko, Health, pp. 4, K. Matsuno. C.C. 1910.
32 Ki-on, Gospel, pp. 8, Kugimiya. N.M.K. Osaka. 1900.
33 Kirisutokyo Shimbun, "The Christian News," pp. 8, l. T. Mitani. J.E.B. 1905.
34 Kirisuto no To, The Christian Band, pp. 16, T. Tominaga. 1913.
35 Koan no Koe, The Voice by the Lake-side, pp. 20, s. E. Yoshida. Omi Mission, Hachiman, Omi. 1913.
36 Kodomo no Tomo, "The Children's Companion," pp. 4, s. N. Tamura. 1912.
37 Koe, The Voice, Cath.
38 Kuni no Hikari, "The Light of the Land," pp. 48, Temperance. 1893.
39 Kwassekai, "Christian Endeavor World," pp. 28, s. Osaka. 1893.
40 Kyokko, Morning Light, pp. 4, l. A. W. Stanford. K. Kobe. 1895.
41 Kyoyu, The Friend of Religion, J. J. Chapman. N.S.K. Nara.
42 Kyoyu, The Friend of Religion, pp. 2, s. Ninomiya. K. Osaka.
43 Kyushu Chiho Kyoho, "Kyushu Diocesan Magazine," A. Lea. N.S.K. Fukuoka.
44 Megumi to Otozure, The Gospel of Grace. N.S.K. Osaka.
45 Megumi to Makoto, Grace and Truth, pp. 56, s. Asada, Plymouth Brethren. 1910.
46 Michi no Hikari, The Light of the Word, S. Hogo. N.S.K.
47 Michi no Tane, The Seed of the Word, N.K.K. Kameyama, Ise.
48 Minami Tokyo Chihobu Koho, "The South Tokyo Gazette," P. T. Tsuji. N.S.K. 1905.
49 Myojo, The Morning Star, pp. 4, S. Hikaru. N.K.K. 1913.
50 Myojo, The Morning Star, pp. 4, l. Christian Lit. Soc. 1914.
51 Nankai no Hikari, The Light of South Sea, K. Imabari, Iyo. 1907.
52 Nichiyo Gakko, "The Sunday School," S.S. Association. 1913.
53 Nichiyo Sekai, "The Sunday World." F. M. Osaka.
54 Osaka Kodan, The Osaka Pulpit, T. Miyagawa. K. Osaka.
55 Osanago, "The Children," pp. 16, s. Miss J. M. Holland, Osaka. 1911.
56 Owari no Fukuin, The Gospel for the Last Days, pp. 26, s. W. D. Burden. S.D.A. 1899.
57 Reicho, Spiritual Currents, pp. 40, s. U. Takahashi, K. 1913.
58 Reiko, Spiritual Light, I. H. Correll. N.S.K. Tsu.
59 Rei no Kate, "Living Bread," pp. 48, s. J.E.B. 1911.
60 Rikkokwai Zasshi, Magazine of the Rikko Society, N.K.K.
61 Rikugo Zasshi, "The Cosmos," pp. 120, s. B. Suzuki, Unitarian. 1892.
62 Ruteru, Luther, pp. 8, Takimoto, Luth., Kurume. 1902.
63 Ryou no Hikari, The Light of Uzen and Ugo, 4, pp. l. H. H. Cook, N.K.K. Yamagata. 1915.

64 Sakae, Glory, Yamada. N.S.K.
65 Sambi no Tomo, The Friend of Song, pp. 12, s. s. Sakai. 1905.
66 Seisho no Kenkyu, "Biblical Study," pp. 52, K. Uchimura.
67 Seisho no Michi, The Bible Way, pp. 8, Hasegawa. C.C. 1911.
68 Seisho no Tomo, Scripture Union Monthly, pp. 50, s. Scripture Union. 1892.
69 Seikyo Yowa, The Orthodox Church Essentials, pp. 16, s. Ishikawa, R.O.C. 1901.
70 Sekai no Hikari, The Light of the World, pp. 4. N.S.K. 1914.
71 Shimei, The Commission, pp. 4, A.C.C. Sendai. 1905.
72 Shimei, The Commission, S. Suganuma. N.S.K. Kobe.
73 Shinjin, The New Man, pp. 100, s. D. Ebina, K. 1900.
74 Shinjo Kai, The New Woman's World, pp. 70 s. Mrs. J. Yasui, K. Yasui, K. 1909.
75 Shin Seimei, The New Life, pp. 8, K. Ito. N.K.K. Tanabe, Kii. 1906.
76 Shoheishi, The Little Soldier, Matsue Izumo.
77 Shokoshi, "Children of Light," pp. 16, s. S. Nobechi, O.M.S. 1912.
78 Shonen Shimpo, The Children's News, pp. 4, W.C.T.U. 1911.
79 Shunko, Spring Light, N.M.K. Mikage, Settsu.
80 Sukui no Akashi, The Witness of Salvation, Luth., pp. 12, s. V. Savolainen, Shimo Suwa. 1907.
81 Taiwan Kirisuto Kyoho, Formosan Christian Record, pp. 6, H. Otani, N.K.K. Taihoku. 1904.
82 Tohoku Kyokwai Jiho, Report of the Tohoku Churches, N.K.K. Sendai.
83 Tokiwa, A Magazine for Women, pp. 38, s. Yokohama. 1898.
84 Tokyo Kyoho, The Tokyo Record, A. Matsushima. N.S.K.
85 Tsukiji no Sono, The Tsukiji Garden, S. Motoda. N.S.K.
86 Yo no Hikari, "The Light of the World," pp. 4. N.S.K. Osaka. 1901.
87 Yuden Kirisutokyo Kyoho, "Post and Telegraph Christian News." pp. 8. F.S. Curtis. N.K.K. Taiden, Chosen. 1913.

Every Other Month

88 Shingaku no Kenkyu, Theological Study, pp. 120, s. J. H Kobayashi. N.S.K. Tokyo. 1909.

Quarterly

89 Shingaku Hyoron, Theological Review, pp. 298. N.M.K. 1914.

SUNDAY SCHOOL LESSONS PUBLISHED BY THE KYOBUNKWAN.

1 Primary S.S. Scholar's Companion. 3 years. 3 annual vols.
2 Junior S.S. Scholar's Companion. 3 years. 3 annual vols.
3 Senior S.S. Scholar's Companion. 3 years. 3 annual vols.
4 Kindergarten Teacher's Manual. 2 years. 8 quarterly vols.
5 Primary Teacher's Manual. 3 years. 12 quarterly vols.
6 Junior Teacher's Manual. 3 years. 12 quarterly vols.
7 Senior Teacher's Manual. 3 years. 12 quarterly vols.
8 Kindergarten Roll. 2 years. 8 rolls.
9 Primary Picture Roll. 2 years. 8 rolls.

10 Lesson Cards to accompany No. 8. ■ years.
11 International S.S. Magazine. Quarterly, pp. 60.
12 „ ■ Lesson Leaflet. Weekly. for Primary and Junior Grades, pp. 4.

PERIODICALS PUBLISHED IN FORMOSA.

Kan-hoe-po, Christian News, (Romanized Chinese). T. Barclay, English and Canadian Presbyterian. Tainan.

PERIODICALS IN EUROPEAN LANGUAGES

1 Anti-Tuberculosis Quarterly, Anti-Tuberculosis Association.
2 Electric Messages, O. M. S. Monthly.
3 From Far Japan, Southern Presbyterian. Quarterly.
4 Gleanings, Baptist. Bi-monthly.
5 Japan-Brêf, S.J.A. Quarterly.
6 Japan Evangelist, Interdenominational. Monthly.
7 Japan Quarterly, C.M.S.
8 Messenger, Presbyterian. Bi-monthly
9 Mission News. Congregational. Ten times a year.
10 Omi Mustard Seed. Omi Mission. Ten times a year.
11 South Tokyo Diocesan Magazine, S.P.G. 3 numbers a year.
12 Tokyo Christian, W. D. Cunningham. Monthly.

■ * * ■ * * ■

In the above list we have endeavoured to include all the periodicals which have a somewhat general circulation. Many churches publish their own papers and some of these may have a larger circulation than some included above.

When an English title is given in the periodical that title is marked in this list with quotation marks. In other cases a more or less literal translation is given.

The size of the page is usually 9 inches by 12. The letter *l* after the number of pages signifies that the sheet is larger than this; and the letter ■ that the sheet is about 6 inches by 9 in size.

The name of the publisher is given, or that of the editor-in-chief. The place of publication is Tokyo unless otherwise stated. The abbreviations are ■■ in the Missionary Directory, and K. stands for the Kumiai or Congregational churches.

The date of establishment of the paper, as indicated by the date of registry as a newspaper, or otherwise, is given at the end of the entry.

It was impossible to get copies of all the publications, and additional information is requested, especially with regard to periodicals in Formosa and Korea. Communications may be sent to F. Müller, 946 Kashiwagi, Tokyo Fu.

* * * * * * *

The chief changes in the past year are as follows:—

The publication of *Hokko* (No. 25) and *Ryou no Hikari* (No. 63).

The publication of *Risshi*, a magazine for young people, has been stopped.

"Le Petit Messager de la Presse" is suspended on account of the War.

JAPANESE TITLES AND OFFICES OF PUBLICATION

1	福音新報	東京麹町區中六番町	福音新報社
2	護教	東京赤坂區青山南町二ノ六九	護教社
3	燄の舌	東京府柏木	[illegible]學院
4	基督教世界	大阪北區中之島二ノ四七	基督教世界社
5	基督教週報	東京築地明石町五十三	基督教週報社
6	少さき音づれ	靜岡縣三島町四八一	三浦徹
7	教報	濱橫青木町三三九	教報社
8	聖教時報	東京神田東紅梅町六	正教時報社
9	ときのこゑ	京東銀座二丁目十一番	救世軍日本々營
10	夜光	金澤市飛梅町三四	夜光社
11	喜びの音	靜岡縣三島町四八一	三浦徹
12	愛の友	東京芝區功運町三〇	愛友社
13	曙	仙臺市鍛治町八	稻垣陽一郎
14	文明評論	東京市外西大久保一三五	田中達
15	傳通	京都上長者町通室町西入	日高善一
16	傳令	東京府中野町九二〇	アンダソン
17	電使	東京府柏木	聖書學院
18	同盟月報	橫濱根岸町三四六一	日本基督教會日曜學校同盟本部
19	[illegible]人新報	東京赤坂區溜池三番地	基督教婦人矯風會
20	[illegible]音月報	吳市稻荷町四	福音月報社
21	福音時報	東京市神田區錦町三ノ廿四	同信社
22	平和時報	東京市[illegible]橋區山城町六	平和協會
23	光	門司市榮町五丁目	鶴原誠藏
24	北海の光	函館區谷地頭町四三	北光社
25	北光	札幌區大通西一丁目	海老澤亮
26	人道	東京巢鴨	家庭學校
27	女子青年界	東京牛込區田町三ノ十二	日本基督教女子青年會
28	純福音	東京北豐島郡境驛	矢島宇吉
29	開拓者	東京神田美土代町三ノ三	小松武治
30	廓清	東京神田美土代町三ノ三	廓清會本部
31	健康	東京府下澁谷二三四	松野菊太郎
32	喜音	大阪市西區靱北通四丁目	日本個人傳道會本部
33	基督教新聞	東京麹町區有樂町二ノ三	基督教書類會社
34	基督の聲	東京牛込東片町七三	富永磨著
35	湖畔の聲	近江八幡町	村田幸一郎
36	子供の友	東京麹町區有樂町二ノ三	子供の友社
37	聲	東京々橋區明石町三五	教友社

38	國の光	東京々橋區西紺屋町二〇	銀座會館
39	活世界	大阪	活世界社
40	旭光	神戸山本通五丁目	旭光社
41	教友	奈良市天満	チヤツプマン
42	教友	大阪西區南境川町七二	教友社
43	九州教報	福岡大名町九六	九州教報社
44	惠の音	大阪西區川口町廿一	名出保太郎
45	恩寵と眞理	東京神田區錦町三ノ廿四	同信社
46	道の光	東京神田區末廣町二十五	道の光社
47	道の種	伊勢龜山	道の種社
48	南東京地方部公報	東京市芝區榮町	辻井亨
49	明星	東京市小石川區原町七一	光晋
50	明星	東京京橋明石町八	興文舘
51	南海の光	伊豫今治	南光社
52	日曜學校	東京銀座四ノ一	日本日曜學校協會本部
53	日曜世界	大阪南區日本橋筋	河邊貞吉
54	大阪講壇	大阪江戸堀北通り一丁目	宮川經輝
55	なさなご	大阪北區中ノ島七ノ廿一	福音畫報社
56	末世之福音	東京府千駄谷町八四六	末世之福音社
57	靈潮	東京府大塚坂下町	高橋卯三郎
58	靈光	津市丸ノ町殿町	コレル
59	靈の糧	東京麹町區有樂町二ノ三	靈の糧雜誌社
60	力行會雜誌	東京小石川區	力行會
61	六合雜誌	東京芝區三田四國町	統一基督教弘道會
62	ろうてる	久留米市日吉町五十三	ろうてる社
63	兩羽の光	山形市新築東通三〇六	クツク
64	さかえ	東京市芝區榮町八	山田助次郎
65	讃美之友	東京府澁谷千百六十六番地	讃美奬勵會
66	聖書之研究	東京府淀橋町柏木九一九	聖書研究社
67	聖書之道	東京小石川區高田老松町一六	長谷川裕
68	聖書之友	東京赤坂氷川町十七番地	聖書の友社
69	正教要話	東京神田駿河臺東紅梅町六	教要社
70	世界の光	東京市本所區林町三ノ四十五	和田登
71	使命	仙臺二十人町九十九	仙臺クリチヤン教會
72	使命	神戸中山手通六丁目	菅沼四郎
73	新人	東京小石川區林町四十三	新人社
74	新女界	同　上	同　上
75	新生命	和歌山縣田邊町字中屋敷	生命社
76	小兵士	松江市雜賀町	福音傳道舘内小兵士社

77	小光子	東京柏木三八三	小光社
78	少年新報	東京三田巧運町三〇	少年新報社
79	春光	兵庫縣御影町郡家	春光社
80	救の證	長野縣下訪諏町二三五	救の證社
81	臺灣基督教報	臺灣臺北	臺北日本基督教會
82	東北教會時報	仙臺二番町	教會時報社
83	常磐	横濱山手三七	常磐社
84	東京教報	東京々橋區木挽町三ノ一三	松島篤
85	築地の園	東京京橋區明石町	立教學院
86	世の光	大阪天王寺北河堀町二四三四ノ一	世の光社
87	郵電基督教報	京城明治町三丁目百三十五	郵電基督會
88	神學之研究	東京々橋尾張町	警醒社
89	神學評論	東京銀座四ノ一	教文館

KOREAN MISSIONARY DIRECTORY

ABBREVIATIONS

A.B.S.—American Bible Society.

A.P.—Presbyterian Church in Australia.

B.E.M.—British Evangelistic Mission.

B.&F.B.S.—British and Foreign Bible Society.

C.P.—Canadian Presbyterian Church.

E.C.M.—English Church Mission.

M.N.—Methodist Episcopal Church, North.

M.S.—Methodist Episcopal Church, South.

O.M.S.—Oriental Mission Society.

P.N.—Presbyterian Church in the U.S,A.

P.S.—Presbyterian Church, South.

S.A.—The Salvation Army.

Y.M.C.A.—Young Men's Christian Association.

ALPHABETICAL LIST

A

Adams, Rev. J. E., D.D., & W., 1894, P.N., Taiku.
Akerholm, Capt. E., 1914, S.A., Yong Dong.
Albertson, Miss M.M., 1907, M.N. Seoul.
Alexander, Miss M.L., 1911, A.P., Fusanchin.
Allen, Rev. A.W., 1913, A.P., Chinju.
Anderson, A.G., M.D., & W., 1911, M.N., Wonju.
Anderson, E., M.D., & W., 1914, M.S., Choon Chun.
Anderson, Rev. L.P., & W., 1914, M.S., Songdo.
Anderson, Miss Naomi, 1911, M.N., Seoul.
Appenzeller, Miss A., 1915, M.N., Seoul.
Austin, Miss Lillian, 1912, P.S., Chunju.
Avison, O.R., M.D., & W., 1893, P.N., Seoul.

B

Badcock, Rev. J.S., 1896, E.C.M., Paik Chun.
Baird, Rev. W.M., D.D., & W., 1890, P.N., Pyeng Yang.
Barbara, Lay-sister, 1899, E.C.M., Suwon.
Barker, Rev. A.H., & W., 1911, C.P., Yong Jung.
Barlow, Miss Jane, 1912, M.N., Haiju.
Beck, Rev. S.A., & W., 1899, A.B.S., Seoul.
Becker, Rev. A.L., & W., 1903, M.N., Seoul.
Bedinger, Miss A.M., 1910, P.S., Kunsan (A).
Beiler, Miss Mary, 1910, M.N., Yeng Byen (A).
Bell, Rev. Eugene, & W., 1895, P.S., Kwangju.
Benedict, Miss R.E., 1910, M.N., Pyeng Yang (A).
Bernheisel, Rev. C.F., & W., 1900, P.N., Pyeng Yang.
Best, Miss Margaret, 1897, P.N., Pyeng Yang (A).
Biggar, Miss M.L., 1910, P.S., Soonchun (A).
Bigger, J.D., M.D., & W., 1911, P.N., Kangkei.
Billings, Rev. B.W., & W., 1908, M.N., Seoul (A).
Blair, Miss Blanche, 1913, M.N., Kongju.
Blair, Rev. H.E., & W., 1904, P.N., Taiku.
Blair, Rev. W.N., & W., 1901, P.N., Pyeng Yang.
Bokvist, Lieut. (Miss) M., 1914, S.A., Yoo Koo.
Bonwick, Mr. G., & W., 1908, K.R.T.S., Seoul.
Borrow, Miss N., M.D., 1911, E.C.M., Chin Chun.
Borrowman, Miss E., 1910, E.C.M., Paik Chun.
Bourne, Miss Isabel, 1910, E.C.M., Paik Chun.
Bowman, N.H., M.D., & W., 1911, M.S., Seoul.
Brannan, Rev. L.C., & W., 1910, M.S., Choon Chun.
Bridle, Rev. G.A., 1897, E.C.M., Suwon.
Brockman, Mr. F.M., & W., 1905, Y.M.C.A., Seoul.

Brownlee, Miss Charlotte, 1913, M.N., Seoul.
Brownlee, Miss R.B., 1911, P.N., Seoul (A).
Bruen, Rev. H.M., & W., 1899, P.N., Taiku.
Buckland, Miss Sadie, 1908, P.S., Kunsan.
Buie, Miss Hallie, 1909, M.S., Wonsan (A).
Bull, Rev. W.F., & W., 1899, P.S., Kunsan.
Bunker, Rev. D.A., & W, 1895, M.N., Seoul.
Burdick, Rev. G.M., 1903, M.N. Seoul.
Butterfield, Elder C. & W., 1908, S.D.A., Seoul.
Butts, Miss A.M., 1907, Pyeng Yang (A).

C

Cable, Rev. E.M., & W., 1899, M.N., Seoul.
Cameron, Miss C., 1906, Seoul.
Campbell, Miss A.M., 1911, A.P., Chinju.
Campbell, Mr E., 1914, P.N., Syen Chun.
Campbell, Mrs J.P., 1897, M.S., Seoul.
Cant, Miss E.E., 1913, E.C.M., Chemulpo.
Carswell, Miss, L.F., 1913, E.C.M., Chinchun.
Cecil, Sister, 1907, E.C.M., Seoul.
Chaffin, Rev. V., & W., 1913, Seoul.
Chambers, Rev. C., 1912, E.C.M., Seoul.
Chew, Rev. N.D., & W., 1903, M.N., Haiju.
Clark, Rev. C.A., D.D., & W., 1902, P.N., Seoul.
Clark, Rev. W.M., & W., 1909, P.S., Chunju.
Clerke, Miss F.L., 1910, A.P., Chinju. (A).
Coit, Rev. R.T., & W., 1909, P.S., Soon Chun
Collyer, Rev. C.T., & W., 1896, M.S., Wonsan.
Colton, Miss S.A., 1911, P.S., Chinju.
Constance Irene, Sister, 1908, E.C.M., Seoul (A).
Cook, Rev. W.T., & W., 1908, P.N., Chungju.
Cooper, Rev. A.C., 1908, E.C.M., Chinchun (A).
Cooper, Miss K., 1908, M.S., Wonsan.
Cozens, Adjt. H., & W., 1813, S.A., Chunju.
Cram, Rev. W.G., & W., 1902, M.S., Songdo.
Crane, Rev. J.C., & W., 1913, P.S., Soon chun.
Crothers, Rev. J.Y., & W., 1909, P.N., Andong.
Cruikshank, Miss E., 1914, Yong Jung.
Cunningham, Rev. F.W., 1913, A.P., Chinju.
Currell, Rev. H., M.B., & Ch. B., 1902, A.P., Chinju.
Curtis, Rev. F.S., & W., 1888, P.N., Taiden.
Cutler, Miss M.M., M.D., 1892, M.N., Pyeng Yang.

D

Daniel, T.H., M.D., & W., 1904, P.S., Chunju.
Davies, Miss M.S., 1910, A.P., Fusanchin.
Davis, Miss G.L., 1909, P.N., Chungju.
Deal, Rev. C.H., & W., 1910, M.S., Songdo.
De Camp, Rev. A.F., & W., 1910, P.N., Seoul.
Deming, Rev. C.S., S.T.D., & W., 1905, M.N., Seoul.
Dillingham, Miss Grace, 1911, M.N., Pyeng Yang.
Dodd, Miss D., 1912, E.C.M., Chemulpo.

Dodson, Miss Mary, 1912, P.S., Kwangju.
Dodson, Rev. S.K., 1912, P.S., Kwangju.
Doriss, Miss A.S., 1908, P.N., Pyeng Yang.
Drake, Rev. H.J., 1897, E.C.M., Chemulpo.
Dupuy, Miss L., 1912, P.S. Soonchun.
Dysart, Miss Julia, 1907, P.S., Kunsan (A).

E

Ebery, Miss E.M., 1914, A.P., Kuchang.
Edith Helena, Sister, 1907, E.C.M., Seoul.
Edwards, Miss Laura, 1909, M.S., Choon Chun (A).
Elrington, Miss B., 1907, E.C.M., Fusan.
Engel, Rev. G., & W., 1900, A.P., Fusanchin (A).
Erdman, Rev. W.C., D.D., & W., 1906, P.N., Taiku (A).
Ericksson, Lieut. (Miss) L., 1914, S.A., Seoul.
Erwin, Miss Cordelia, 1905, M.S., Songdo.
Estel, Miss, 1915, P.N., Seoul.
Esteb, Miss E.M., 1900, M.N., Kongju.
Eversole, Rev. F.M., & W., 1912, P.S., Chunju.

F

Fenwick, Rev. M.C., & W., Church of Christ, Wonsan.
Fish, Miss L.H., 1913, Pyeng Yang.
Fletcher, A.G., M.D., 1909, P.N., Taiku.
Follwell, E.D., M.D., & W., 1895, M.N., Pyeng Yang.
Foote, Rev. W.R., & W., 1898, C.P., Wonsan.
Forsyth, Miss H., 1911, P.N., Seoul.
France, Miss Emily, 1910, E.C.M., Kanghwa.
Fraser, Rev. E.J.O., & W., 1914, C.P., Wonsan.
Frey, Miss L.E., 1893, M.N., Seoul.

G

Gale, Lieutenant (Miss) E., 1913, S.A., Seoul.
Gale, Rev. J.S., D.D., & W., 1892, P.N., Seoul.
Gay, Adjt. H.J., & W., 1910, S.A., Taiku.
Genso, Mr. J.F., & W., 1908, P.N., Seoul.
Gerdine, Rev. J.L., & W., 1902, M.S., Seoul.
Gillis, Mr. H.W., & W., 1913, P.N., Pyeng Yang.
Graff, Miss H., 1915., M.N., Yeng Byen.
Graham, Miss A.E., 1913, M.S., Songdo.
Graham, Miss Ella, 1907, P.S., Kwangju.
Greenfield, Rev. W.M., 1907, P.N., Taiku (A).
Greer, Miss A.L., 1912, P.S., Soonchun.
Gregg, Mr. G.A., 1906, Y.M.C.A., Seoul.
Grierson, Rev. R., M.D., & W., 1898, C.P., Songjin.
Grosjean, Miss Violet, 1907, E.C.M., Fusan.
Grove, Rev. P.L., & W., 1911, M.N., Pyeng Yang.
Gurney, Rev. W.N., 1903, E.C.M., Kanghwa.

H

Haenig, Miss H.A., 1910, M.N., Seoul (A).
Hall, Mrs. R.S., M.D., 1890, M.N., Pyeng Yang.
Hankins, Miss Ida, 1911, M.S., Seoul.
Hardie, Miss Bessie, 1913, M.S., Seoul.
Hardie, Miss Eva. 1913, M.S., Seoul.
Hardie, Rev. R.A., M.D., & W., 1898, M.S., Seoul.
Harris, Miss Gilberta, 1910, M.S., Songdo.
Harris, Bishop M.C., D.D., LL.D., 1905, M.N., Seoul.
Harrison, Rev. W.B., & W., 1896, P.S., Kunsan.
Havenstein, Capt. (Miss) H., 1914, S.A., Yoo Koo.
Haynes, Miss E.I., 1906, M.N., Pyeng Yang.
Helstrom, Miss Hilda, 1909, P.N., Syen Chun.
Hess, Miss Margaret 1913, M.N., Chemulpo.
Hewlett, Rev. G.E., 1909, E.C.M., Chinchun (A).
Hill, Adjt. A., & W., 1910, S.A., Yoo Koo.
Hill, Rev. P.B., & W., 1912, P.S., Kwangju.
Hillman, Miss M.R., 1900, M.N., Chemulpo.
Hirst, J.W., M.D., & W., 1904, P.N., Seoul.
Hitch, Rev. J.W., &.W., 1907, M.S., Choon Chun.
Hobbs, Mr. T., & W., 1910, B.F.B.S., Seoul.
Hodges, Rev. Cecil, 1911, E.C.M., Kanghwa.
Hoffman, Rev. C.S., & W., 1910, P.N., Kangkei.
Hoggard, Colonel R., & W., 1908, S.A., Seoul.
Holdcroft, Rev. J.G., & W., 1909, P.N., Pyeng Yang.
Hulbert, Miss J., 1914, M.N., Seoul.
Hunt, Rev. W.B., & W., 1897, P.N., Chairyung (A).

I

Isabel, Sister, 1901, E.C.M., Seoul.

J

Jackson, Miss C.U., 1911, M.S., Choon Chun.
Jonsson, Lieut. (Miss) E., 1914, S.A., Seoul.

K

Kagin, Rev. E., & W., 1907, P.N., Chungju.
Kelly, Rev. J.T., & W., 1912, A.P., Kuchang.
Kerr, Rev. W.C., & W., 1908, P.N., Chairyung.
Kestler, Miss E.E., 1905, P.S., Chunju.
Kirk, Miss J.H., 1913, C.P., Hamheung.
Knox, Rev. Robert, & W., 1907, P.S., Kwangju.
Koons, Rev. E.W., & W., 1903, P.N., Seoul.

L

Laing, Miss C.J., 1913, A.P., Chinju.
Lampe, Rev. H. W., & W., 1903, P.N., Syen Chun.
Lathrop, Miss L.O., 1912, P.S., Mokpo.
Laws, A.F., M.D., & W. 1897, E.C.M., Chemulpo.

Lawton, Rev. B.R., & W., 1909, M.N., Chemulpo.
Leadingham, R.S., M.D., & W., 1912, P.S., Mokpo.
Lee, Mr. H.M., & W., 1911, S.D.A., Soonan.
Lewis, Miss M.L., 1910, P.N., Seoul.
Lingvist, Lieut. (Miss) E., 1914, S.A., Yoo Koo.
Linton, Mr. W.A., 1912, P.S., Kunsan.
Logan, Mrs. J.V., 1910, P.N., Chungju.
Lomas, Rev. E.K., 1914, A.P., Masanpo.
Lord, Capt. H., & W., 1910, S.A., Seoul.
Luckett, Mrs. B.S., 1913, P.N., Pyeng Yang.
Ludlow, A.I., M.D., & W., 1911, P.N., Seoul (A).
Lyall, Rev. D.M., & W., 1909, A.P., Masanpo.

M

Macrae, Rev. F.J.L., & W., 1910, A.P., Kuchang.
Mansfield, T. D., M.D., & W., 1910, C.P., Hoi Ryung.
Manton, Capt. S., 1911, S.A., Chunju.
Marker, Miss J.B., 1905, M.N., Seoul.
Martin, Miss J.A., 1908, P.S., Mokpo.
McCallie, Rev. H.D., & W., 1907, P.S., Mokpo (A).
McCully, Miss E.A., 1909, C.P., Songjin (A).
McCully, Miss L.H., 1900, C.P., Songjin (A).
McCune, Rev. G.S., D.D., & W., 1905, P.N., Syen Chun.
McCune, Miss K., 1908, P.N., Chairyung.
McCutchen, Rev. L.O., & W., 1902, P.S., Chunju.
McDonald, Rev. D.A., & W., 1912, C.P., Hoi Ryung.
McDonald, Rev. D.W., & W., 1914, C.P., Songjin.
McEachren, Miss E. 1913, C.P., Songjin.
McEachern, Rev. Jno., 1912, P.S., Kunsan.
McFarland, Rev. E.F., & W., 1904, P.N., Taiku (A).
McFarlane, Miss M. E., 1913, C.P., Hamheung.
McKee, Miss A.M., 1909, P.N., Chairyung.
McKenzie, Rev. J.N., & W., 1910, A.P., Fusanchin.
McKinnon, Miss M., 1914, C.P., Songjin.
McLaren, Rev. C.I., M.D., & W., 1901, A.P., Chinju.
McLellan, Miss E., 1913, C.P., Hoi Ryung.
McMillan, Miss Kate, M.D., 1901, C.P., Hamheung.
McMurphy, Miss Ada, 1912, P.S., Mokpo.
McMurtrie, Mr. R.M., 1907, P.N., Pyeng Yang.
McPhee, Miss I., 1911, A.P., Masanpo.
McQueen, Miss Anna, 1910, P.S., Kwangju.
McRae, Rev. D.M., & W., 1898, C.P., Hamheung (A).
Menzies, Miss B., 1891, A.P., Fusanchin.
Miller, Rev. E.H., & W., 1901, P.N., Seoul (A).
Miller, Rev. F.S., & W., 1892, P.N., Chungju.
Miller, Mr. Hugh & W., 1899, B.F.B.S., Seoul.
Miller, I.M., M.D., & W., 1910, M.N., Kong Ju (A).
Miller, Miss L.A., 1901, M.N., Chemulpo.
Mills, Mr. F.F., 1912, S.D.A., Seoul (A).
Mills, R.G., M.D., & W., 1908, P.N., Seoul.
Moffett, Rev. S.A., D.D., 1889, P.N., Pyeng Yang.
Moore, Miss E.S., 1892, A.P., Tong Yeng.
Moore, Rev. J.Z., 1903, M.N., Pyeng Yang.

Moose, Rev. J.R., & W., 1899, M.S., Seoul.
Morris, Rev. C.D., & W., 1900, M.N., Pyeng Yang.
Mowry, Rev. E.M., & W., 1909, P.N., Pyeng Yang.
Myer, Miss Mary, 1906, M.S., Seoul.

N

Napier, Miss G., 1912, A. P., Masanpo.
Newland, Rev. L. T., & W., 1911, P.S., Mokpo.
Nichols, Miss L. E., 1906, M.S,. Songdo.
Nisbet, Rev. J. S., & W., 1907, P.S., Mokpo (A).
Niven, Miss A. G., 1905, A.P., Fusanchin.
Noble, Rev. W. A., Ph. D., & W., 1892, M.N., Seoul.
Nora, Sister, 1892, E.C.M., Suwon.
Norton, A. H., M.D., & W., 1908, Haiju.
Noyes, Miss A.D., 1910, M.S., Monsan

O

Oakes, Miss A., 1912, O.M.S., Seoul.
Oberg, Mr. H. A., & W., 1910, S.D.A., Seoul.
Oliver, Miss B. O., 1912, M.S., Choon Chun.
Olsson, Capt. (Miss) V., 1911, S.A., Seoul.
Owen, Mrs. G., M.D., 1895, P.S., Kwangju.

P

Packer, Miss E.C., 1912, E.C.M., Kanghwa.
Palmer, Ensign G., & W., 1913, S.A., Seoul.
Parker, Mr. W. P., & W. 1912, P.S., Pyeng Yang.
Pash, Miss Ellen, 1897, B.E.M., Seoul (A).
Patterson, J. B., M.D., & W., 1910, P.S., Kunsan.
Pearce, Miss A., 1914, M.S., Songdo.
Peart, Miss L. G., 1912, B.E.M., Seoul.
Peerman, Rev. E. L., & W., 1907, M.S., Wonsan (A).
Phillips, Rev. C. L., & W.,1910, P.N., Pyeng Yang.
Pieters, Rev. A. A., & W., 1902, P.N., Chairyung.
Pollard, Miss H. E., 1911, P.N., Taiku.
Pooley, Miss A., 1902, E.C.M., Chemulpo.
Powell, Mr. B. A., & W., 1913, M.S., Songdo (A).
Pratt, Rev. C. H., & W., 1912, P.S., Soonchun.
Preston, Rev. J. F., & W., 1903, P.S., Soonchun.
Proctor, Rev. S. J., & W., 1913, C.P., Hamheung.
Pye, Miss O. F., 1911, M.N., Seoul.

R

Reed ,Miss L. M., 1911, M.S., Songdo.
Reid, W. T., M.D., & W., 1907, M.S., Songdo (A).
Reiner, Mr. R. O., & W., 1908, P.N., Taiku (A).
Remick, Miss E., 1913, Seoul.
Reppert, Rev. R. R., & W., 1908, M.N., Wonju (A).

Reynolds, Rev. W.D., D.D., & W., 1892, P.S., Chunju.
Rhodes, Rev. H. A., & W., 1908, P.N., Kangkei.
Robb, Rev. A. F., & W., 1901, C.P., Wonsan.
Robb, Miss J. B., 1903, C.P., Wonsan.
Robbins, Miss H. P., 1902, M.N., Yeng Byen.
Roberts, Rev. S. L., & W., 1907, P.N., Syen Chun.
Rodgers, Miss J. L., 1912, P.N., Andong.
Rogers, Miss M. M., 1909, C. P., Songjin,
Rosalie, Sister Superior, 1892, E.C.M., Seoul.
Ross, Rev. A. R., 1907, C.P., Songjin. (A).
Ross, Rev. Cyril, & W., 1897, P.N., Syen Chun (A).
Ross, J.B, M.D., & W., 1901, M.S., Songdo.
Rufus, Rev. W. C., & W., 1907, M.N., Seoul (A).
Russell, R., M.D., & W., 1908, S.D.A., Soonan.

S

Salisbury, Ensign H., 1913, S.A. Yong Dong.
Salling, Capt. (Miss) M., 1914, S.A., Yoo Koo.
Samuel, Miss Jane, 1902, P.N., Syen Chun.
Sanders, Miss E. E., 1913, P.N., Syen Chun.
Scharffenberg, Miss M., 1906, S.D.A., Seoul.
Scharpff, Miss Hanna, 1910, M.N., Pyeng Yang.
Scholes, Miss N.R., 1907, A.P., Chinju.
Scott, Miss H. M., 1908, S.D.A., Soonan.
Scott, Rev. W., & W., 1914, C.P., Wonsan.
Sharp, Rev. C. E., & W., 1900, P.N., Chairyung.
Sharp, Mrs. R. A., 1900, M.N., Kongju (A).
Sharrocks, A. M., M.D., & W., 1899, P.N., Syen Chun.
Shepping, Miss E. J., 1912, P.S., Kunsan.
Shields, Miss E. L., 1899, P.N., Seoul (A).
Skinner, Miss A. G.M., 1914, A.P., Kuchang.
Smith, Miss B. A., 1910, M.S., Wonsan.
Smith, Miss E. M., 1913, C.P., Yong Jung.
Smith, Rev. F. B., 1914, C.P., Hoiryung.
Smith, Rev. F. H., & W., 1905, M.N., Seoul.
Smith, R. K., M.D., & W., 1911, P.N., Andong.
Smith, Rev. S. T., 1912, E.C.M., Kanghwa.
Smith, Rev. W. E., & W., 1902, P.N., Pyeng Yang.
Smith, Elder W. R., & W., 1905, S.D.A., Wonsan.
Snavely, Miss G. E., 1906, M.N., Haiju.
Snook, Miss V. L., 1900, P.N., Pyeng Yang.
Snyder, Mr. L. H., & W., 1907, Y.M.C.A., Seoul (A).
Soltau, Rev. T. S., & W., 1914, P.N. Syen Chun.
Stevens, Miss B. L., 1911, P.N., Syen Chun.
Stewart, Mrs. M.S., 1911, M.N., Seoul.
Stokes, Rev. M. B., & W., 1907, M.S., Wonsan (A).
Summers, Miss Laura, 1912, M.S., Songdo (A).
Swallen, Rev. W.I., D.D., & W. 1892, P.N., Pyeng Yang.
Swearer, Rev. W. C., & W., 1895, M.N., Kong Ju.
Swinehart, Mr. M. L., & W., 1911, P.S., Kwangju.
Switzer, Miss Martha, 1911, P.N., Taiku.
Sylvester, Capt. C., & W., 1910, P.S., Songdo.

T

Talmage, Rev. J. V. N., & W., 1910, P.S., Kwangju.
Tate, Rev. L. B., & W., 1892, P.S., Chunju.
Tate, Miss .M S., 1892, P.S., Chunju.
Taylor, Rev. Corwin, & W., 1907, M.N., Kongju.
Taylor, Rev. H. C., & W., 1909, M.N., Seoul (A).
Taylor, Rev. W.L., R.C.P., & S.E. & W., 1913, A.P., Tong Yeng.
Thomas, Rev. J. & W., 1910, O.M.S., Seoul. (A).
Thompson, Mr. J. A., & W., 1907, M.S., Songdo (A).
Timmons, H. L., M.D., & W., 1911, P.S., Soonchun.
Tinsley, Miss Hortense, 1911, M.S., Songdo.
Tipton, S. P., M.D., & W., 1914, P.N., Chungju.
Toms, Rev. J.U.S. & W., 1908, P.N., Seoul, (A).
Trissel, Miss M. V., 1914, M.N., Pyeng Yang.
Trollope, Right Rev. Bishop, M.N., D.D., 1891, E.C.M., Seoul.
Tucker, Miss Bertha, 1911, M.S., Choonchun.
Turner, Rev. V. R., & W., 1912, M.S., Wonsan.
Tuttle, Miss O.M., 1908, M.N. Seoul.
Twilley, Staff-Capt., & W., 1910, S.A., Seoul.

U

Underwood, Rev. H. G., D.D., LL.D, & W., 1884, P.N., Seoul.
Underwood, Mr. H. H., 1912, P.N., Seoul.

V

Van Buskirk, Rev. J. D., M.D., 1912, & W., M.N. Seoul (A).
Van Wagner, Miss E., Seoul.
Venable, Mr. W. A., & W., 1908, P. S., Kunsan.
Vesey, Rev. F. G., & W., 1908, M.S., Choonchun.

W

Wachs, Rev. V. H., & W., 1911, M.N., Yeng Byen.
Wagner, Miss Ellasue, 1904, M.S., Songdo (A).
Walter, Miss A. J., 1911, M.N., Seoul (A).
Wambold, Miss Katherine, 1896, P.N., Seoul.
Wangerin, Mr. R. C., & W., 1910, S.D.A., Kyung San.
Ward, Adjt. Miss, 1908, S.A., Seoul.
Wasson, Rev. A. W., & W., 1905, M.S., Songdo.
Watson, Rev. R. D., & W., 1910, A.P., Tong Yeng.
Weems, Rev. C. N., & W., 1909, M.S., Songdo.
Weir, H. H., M.B., & W., 1904, E.C.M., Chemulpo (A).
Welbon, Rev. A. G., & W., 1900, P.N., Andong.
Weller, Mr. O. A., & W., 1911, M.N., Seoul.
Wells, J. H., M.D., & W., 1895, P.N., Pyeng Yang.
Westling, Capt. F., 1914, S.A., Moonsanpo.
Whiting, Rev. H. C., M.D., & W., 1903, P.N., Chairyung.
Whittemore, Rev. N. C., & W., 1896, P.N., Syen Chun.
Williams, Rev. F. E.C., & W., 1906, M.S., Kongju.
Wilson, Rev. F., 1906, E.C.M., Chin Chun.

Wilson, R. M., M.D., & W., 1908, P.S., Kwangju (A).
Wilson, Rev. T. E., 1915, P.S., Kwangju.
Winn, Miss E. A., 1912, P.S., Chunju.
Winn, Rev. G. H., & W., 1908, P.N., Taiku.
Winn, Rev. R. E., & W., 1909, P.N., Andong.
Winn, Rev. S. D., 1912, P.S., Chunju.
Woods, Miss L., 1914, M.N., Seoul.
Wright, Rev. A. C., 1912, A. P., Fusanchin.

Y

Young, Rev. L.L., & W., 1906, C.P., Hamheung.

LIST BY MISSIONS

American Bible Society

Beck, Rev. S.A., & W., Seoul., Agent.

Mission of the Presbyterian Church in Australia

Alexander, Miss M.L., Fusanchin, Eva.
Allen, Rev. A.W., Chinju, Eva.
Campbell, Miss A.M., Chinju, Edu.
Clerke, Miss F.L., Chinju, Grad. Nurse. (A).
Cunningham, Rev. F.W., Chinju, Eva.
Currell, Rev. H., M.B., & Ch. B., & W., Chinju, Eva. & Med.
Davies, Miss M.S., Chinju, Edu.
Ebery, Miss E.M., Kuchang, Eva.
Engel, Rev. G. & W., Fusanchin, Eva. (A).
Kelly, Rev. J.T., & W., Kuchang, Eva.
Laing, Miss C.J., Chinju, Eva.
Lomas, Rev. E. K., Masanpo, Edu.
Lyall, Rev. D.M., & W., Masanpo, Eva.
McKenzie, Rev. J.N., & W., Fusanchin, Eva.
McLaren, Rev. C.I., M.D., & W., Chinju, Med. & Eva.
McPhee, Miss I., Masanpo, Edu.
Macrae, Rev. F.J.L., &.W., Kuchang, Eva.
Menzies, Miss B., Fusanchin, Eva.
Moore, Miss E.S., Tong Yeng, Eva.
Napier, Miss G., Masanpo, Nurse. & Eva.
Niven, Miss A.G., Fusanchin Eva.
Scholes, Miss N.R., Chinju, Eva.
Skinner, Miss A.G.M., Kuchang, Eva.
Taylor, Rev. W., L.R.C.P., & S. E., & W., Tong Yeng, Med. & Eva.
Watson, Rev. R.D., & W., Tong Yeng, Eva.
Wright, Rev. A. C., Masanpo, Eva.

British Evangelistic Mission

Pash, Miss Ellen, Seoul, Eva. (A).
Peart, Miss Lucy G., Seoul, Edu.

British and Foreign Bible Society

Hobbs, Mr. T. & W., Seoul, Sub-Agent.
Miller, Mr. Hugh & W., Seoul, Agent.

Mission of the Canadian Presbyterian Church

Barker, Rev. A.H., & W., Yong Jung, Eva. & Edu.
Cruikshank, Miss E., Yong Jung, Eva.
Foote, Rev. W.R., & W., Yong Jung, Eva.
Grierson, Rev. R., M.D., & W., Songjin, Med.
Fraser, Rev. E. J. O., & W., Wonsan, Eva.
Kirk, Miss J.H., Nurse, Hamheung.
McCully Miss E.A., Songjin, Eva. (A).

McCully, Miss L.H., Songjin, Edu. & Eva. (A).
McDonald, Rev. D.A., & W., Hoi Ryung, Eva.
McDonald, Rev. D.W., & W., Songjin, Eva.
McEachern, Miss E., Hoi Ryung, Edu.
McFarlane, Miss E., Hamheung, Eva.
McKinnon, Miss M., Songjin, Nurse.
McLellan, Miss E., Hoi Ryung, Eva.
McMillan, Miss Kate, M.D., Hamheung, Med. & Eva.
McRae, Rev. D.M., & W., Hamheung, Eva. (A).
Mansfield, T.D., M.D., & W., Hoi Ryung, Med.
Proctor, Rev. S.J., & W., Hamheung, Eva.
Robb, Rev. A.F., & W., Wonsan, Edu. & Eva.
Robb, Miss J.B., Wonsan, Eva.
Rogers, Miss M.M., Songjin, Eva.
Ross, Rev. A.R., Songjin, Edu. & Eva. (A).
Scott, Rev. W., & W., Wonsan, Eva.
Smith, Miss E.M., Yong Jung, Eva.
Smith, Rev. F.B., Hoi Ryung, Eva.
Young, Rev. L.L., & W., Hamheung, Eva.

English Church Mission

Badcock, Rev. J.S., Paik Chun, Priest.
Barbara, Lay-sister, Suwon, Orphanage Work.
Borrow, Miss N., M.B., Chin Chun, Med.
Borrowman, Miss E., Paik Chun.
Bourne, Miss Isabel, Paik Chun.
Bridle, Rev. G.A., Suwon, Priest.
Cant, Miss E.E., Chemulpo, Nurse.
Carswell, Miss L.F., Chin Chun, Nurse.
Cecil, Sister, Seoul.
Chambers, Rev. C., Seoul, Bishop's Chaplain.
Constance Irene, Sister, Seoul (A).
Cooper, Rev. A.C., Chin Chun (A).
Dodd, Miss E.L.D., Chemulpo, Nurse.
Drake, Rev. H.J., Chemulpo, Vicar-General.
Edith Helena, Sister, Seoul.
Elrington, Miss B., Fusan, Japanese Work.
France, Miss Emily, Kanghwa, Edu.
Grosjean, Miss Violet, Fusan, Japanese Work.
Gurney, Rev. W.N., Kanghwa, Priest.
Hewlett, Rev. G.E., Chin Chun, Priest (A).
Hodges, Rev. Cecil, Kanghwa, Edu.
Isabel, Sister, Seoul.
Laws, A.F., M.D. & W., Chemulpo, Med.
Nora, Sister, Suwon.
Packer, Miss E.C., Kanghwa.
Pooley, Miss A., Chemulpo, Japanese Work.
Rosalie, Sister Superior, Seoul.
Sharpe, Rev. A.L., & W., Seoul, Japanese Work (A).
Smith, Rev. S.T., Kanghwa, Priest.
Trollope, Right Rev. Bishop M.N., D.D., Seoul.
Weir, H.H., & W., M.B., Chemulpo, Med (A).
Weston, Rev. F., Seoul (A).
Wilson, Rev. F., Chin Chun, Priest.

Korean Religious Tract Society

Bonwick, Mr. G., & W., Seoul, Gen. Secretary.

Mission of the Methodist Episcopal Church

Albertson, Miss M.M., Seoul, Edu.
Anderson, A.G., M.D., & W., Wonju, Med.
Anderson, Miss Naomi, Seoul, Grad. Nurse.
Appenzeller, Miss A., Seoul, Edu.
Blair, Miss Blanche, Kongju, Edu
Blarlow, Miss J., Haiju, Eva.
Becker, Rev. A.L., & W., Seoul, Edu.

Beiler, Miss Mary, Yeng Byeng, Eva. (A).
Benedict, Miss R.E., Pyeng Yang, Eva. (A).
Billings, Rev. B.W., & W., Seoul, Edu. & Eva. (A).
Brownlee, Miss Charlotte, Seoul, Edu.
Bunker, Rev. D.A., & W., Seoul, Eva.
Burdick, Rev. G.M., Seoul, Eva.
Cable, Rev. E.M., & W., Seoul, Theo.
Chew, Rev. N.D., & W., Haiju, Eva.
Cutler, Miss M.M., M.D., Pyeng Yang, Med.
Deming Rev. C.S., S.T.D., & W., Seoul, Eva.
Dillingham, Miss Grace, Pyeng Yang, Edu. & Eva.
Estey, Miss E.M., Kongju, Eva.
Follwell, E.D., M.D., & W., Pyeng Yang, Med.
Frey, Miss Lulu E., Seoul, Edu.
Graff, Miss H., Yeng Byen, Eva.
Grove, Rev. P.L., & W., Pyeng Yang, Eva. & Edu.
Haenig, Miss H.A., Seoul, Edu. (A).
Hall, Mrs. R.S., M.D., Pyeng Yang, Med.
Harris, Rev. Bishop M.C., D.D., LL.D., Seoul.
Haynes, Miss E.I., Pyeng Yang, Edu.
Hess, Miss Margaret, Chemulpo, Eva.
Hillman, Miss M.R., Chemulpo, Eva.
Hulbert, Miss J., Seoul, Edu.
Lawson, Rev. B.R., & W., Chemulpo, Eva.
Marker, Miss J.B., Seoul, Eva.
Miller, I.M., M.D., & W., Kongju, Med. (A).
Miller, Miss L.A., Chemulpo, Eva.
Moore, Rev. J.Z., Pyeng Yang, Eva.
Morris, Rev. C.D., & W., Pyeng Yang, Eva.
Noble, Rev. W.A., Ph.D., & W., Seoul, Eva.
Norton, A.H., M.D., & W., Haiju, Med.
Pye, Miss O.F., Seoul, Edu.
Reppert, Rev. R.R., & W., Wonju, Eva. (A).
Robbins, Miss H.P., Yeng Byen, Eva.
Rufus, Rev. W.C., & W., Seoul, Edu. (A).
Scharpff, Miss Hanna, Pyeng Yang, Eva.
Sharp, Mrs. R.A., Kong Ju, Eva. (A).
Smith, Rev. F.H., & W., Seoul, Japanese work.
Snavely, Miss G.E., Haiju, Eva.
Stewart, Mrs. M.S., M.D., Seoul, Med.
Swearer, Rev. W.C., & W., Kongju, Eva.
Taylor, Rev. Corwin, & W., Kongju, Eva.
Taylor, Rev. H. C., & W., Seoul, Eva. (A).
Tuttle, Miss O.M., Seoul, Eva.
Trissel, Miss M.V., Pyeng Yang, Edu.
Van Buskirk, Rev. J.D., M.D., & W., Seoul, Med. & Edu. (A).
Wachs, Rev. V. H., & W., Yeng Byen, Eva.
Walter, Miss A.J., Seoul, Edu. (A).
Weller, Mr. O.A., & W., Seoul, Treasurer.
Williams, Rev. F.E.C., & W., Kongju, Edu.
Woods, Miss L., Seoul, Edu.

Mission of the Methodist Episcopal Church, South

Anderson, E.M.D., & W., Choo Chun, Med.
Anderson, Rev. L.P., & W., Songdo, Eva.
Bowman, N.H., M.D., & W., Seoul, Med.
Brannan, Rev. Rev. L.C., & W., Wonsan, Eva.
Buie, Miss H., Wonsan, Edu. (A).
Campbell, Mrs. J.P., Seoul, Eva.
Collyer, Rev. C.T., & W., Wonsan, Eva.
Cooper, Miss S.K., Wonsan, Eva.

Cram, Rev. W.G., & W., Songdo, Edu. & Eva.
Deal, Rev. C.H., & W., Songdo, Edu. & Eva.
Edwards, Miss Laura, Choon Chun, Eva.
Erwin, Miss Cordelia, Songdo, Eva.
Gerdine, Rev. J.L., & W., Seoul, Eva.
Graham, Miss A.E., Songdo, Eva.
Hankins, Miss Ida, Seoul, Edu.
Hardie, Miss Bessie, Seoul, Edu.
Hardie, Miss Eva, Seoul, Edu.
Hardie, Rev. R.A., M.D., & W., Seoul, Theological, Eva.
Harris, Miss Gilberta, Songdo, Grad. Nurse.
Hitch, Rev. J.W., & W., Choon Chun, Eva.
Jackson, Miss C.U., Choon Chun, Edu. & Eva.
Moose, Rev. J.R., & W., Seoul, Eva.
Myer, Miss Mary, Seoul, Eva.
Nichols, Miss L.E., Songdo, Edu.
Noyes, Miss A.D., Wonsan, Eva.
Oliver, Miss B.O., Choon Chun, Eva.
Pearce, Miss A., Songdo, Eva.
Peerman, Rev. E.L., & W., Wonsan, Eva. (A).
Powell, Rev. B.A., & W., Songdo, (A).
Reed, Miss L.M., Songdo, Edu.
Reid, W.T., M.D., & W., Songdo, Med. (A).
Ross, J.B., M.D., & W., Songdo, Med.
Smith, Miss B.A., Wonsan, Edu.
Stokes, Rev. M.B., & W., Wonsan, Eva. (A).
Summers, Miss L., Songdo, Eva. (A).
Thompson, Mr. J.A., & W., Songdo, Mission Architect, (A).
Tinsley, Miss Hortense, Songdo, Eva.
Tucker, Miss Bertha, Choon Chun, Eva.
Turner, Rev. V.R., & W., Wonsan, Eva.
Vesey, Rev. F.G., & W., Choon Chun, Eva.
Wagner, Miss Ellasue, Songdo, Edu. (A).
Wason, Rev. A.W., & W., Songdo, Edu. & Eva.
Weems, Rev. C.H., & W., Songdo, Eva. & Edu.

Oriental Missionary Society

Oakes, Miss A., Seoul, Eva.
Thomas, Rev. J., & W., Seoul, Edu. & Eva. (A).

Mission of the Presbyterian Church in the U.S.A.

Adams, Rev. J.E., D.D., & W., Taiku, Edu. & Eva.
Avison, O.R., M.D., & W., Seoul, Med.
Baird, Rev. W.M., D.D., & W., Pyeng Yang, Edu.
Bernheisel, Rev. C.F., & W., Pyeng Yang, Edu. & Eva.
Best, Miss Margaret, Pyeng Yang, Eva. (A).
Bigger, J.D., M.D., & W., Kangkei, Med.
Blair, Rev. H.E., & W., Taiku, Eva.
Blair, Rev. W.N., & W., Pyeng Yang, Eva.
Brownlee, Miss R.B., Seoul, Edu. & Eva. (A).
Bruen, Rev. H.M., & W., Taiku, Eva.
Butts, Miss Alice M., Pyeng Yang, Eva. (A).
Campbell, Mr. E., Syen Chun, Lang.
Clark, Rev. C.A., D.D., & W., Seoul, Eva.
Cook, Rev. W.T., & W., Chungju, Eva.
Crothers, Rev. J.Y., & W., Andong, Eva.
Davis, Miss Grace L., Chungju, Eva.
DeCamp, Rev. A.F., & W., Seoul, Eva.
Doriss, Miss A.S., Pyeng Yang, Eva.
Erdman, Rev. W.C., D.D., & W., Taiku, Eva. (A).

Esteb, Miss, Seoul, Grad. Nurse.
Fletcher, A.G., M.D., Taiku, Med.
Forsyth, Miss H., Seoul, Grad. Nurse.
Gale, Rev. J.S., D.D., & W., Seoul, Eva.
Genso, Mr. J.F., & W., Seoul, Eva. & Treas.
Gillis, Mr. H.W., & W., Pyeng Yang, Edu.
Greenfield, Rev. M.W., Taiku, Eva. (A).
Helstrom, Miss Hilda, Syen Chun, Eva.
Hirst, J.W., M.D., & W., Seoul, Med.
Hoffman, Rev. C.S., & W., Kang-kei, Eva.
Holdcroft, Rev. J.G., & W., Pyeng Yang, Eva.
Hunt, Rev. W.B., & W., Chai-ryung, Eva. (A).
Kagin, Rev. E., & W., Chungju, Eva.
Kerr, Rev. W.C., & W., Chai-ryung, Eva.
Koons, Rev. E.W., & W., Seoul, Edu.
Lampe, Rev. H.W., & W., Syen Chun., Edu. & Eva.
Lewis, Miss M.L., Seoul, Edu.
Logan, Mrs. J.V., Chungju, Eva.
Luckett, Mrs. S.D., Pyeng Yang, Edu.
Ludlow, A.I., M.D., & W., Seoul, Med. (A).
McCune, Rev. G.S., D.D., & W., Syen Chun, Edu.
McCune, Miss K., Chairyung, Eva.
McFarland, Rev. E.F., & W., Taiku, Eva. (A).
McKee, Miss Anna M., Chairyung, Eva.
McMurtrie, Mr. R.M., Pyeng Yang, Edu.
Miller, Rev. E.H., & W., Seoul, Edu. (A).
Miller, Rev. F.S., & W., Chungju. Eva.
Mills, Miss A.R., Taiku, Eva. (A).
Mills, R.G., M.D., & W., Seoul, Med.
Mills, Rev. T.A., Ph.D., Taiku, (A).
Moffett, Rev. S.A., D.D., Pyeng Yang, Eva.
Mowry, Rev. E.M., & W., Pyeng Yang, Edu.
Phillips, Rev. C.L., & W., Pyeng Yang, Eva.
Pieters, Rev. A.A., & W., Chai-ryung, Eva.
Pollard, Miss H.E., Taiku, Edu.
Reiner, Mr. R.O., & W., Taiku, Edu. (A).
Rhodes, Rev. H.A., & W., Kang-kei, Eva.
Roberts, Rev. S.L., & W., Syen Chun, Eva.
Rodgers, Miss J.L., Andong, Eva.
Ross, Rev. Cyril, & W., Syen Chun, Eva. (A).
Samuel, Miss Jane, Syen Chun, Eva.
Sanders, Miss E.E., Syen Chun, Grad. Nurse.
Sharp, Rev. C.E., & W., Chai-ryung, Eva.
Sharrocks, A.M., M.D., & W., Syen Chun, Med.
Shields, Miss E.L., Seoul, Grad. Nurse. (A).
Smith, R.K., M.D., & W., Andong, Med.
Smith, Rev. W.E., & W., Pyeng Yang, Edu. & Eva.
Snook, Miss V.L., Pyeng Yang, Edu.
Soltau, Rev. T., & W., Syen Chun, Lang.
Stevens, Miss B.I., Syen Chun, Edu.
Swallen, Rev. W.L., D.D., & W., Pyeng Yang, Eva.
Switzer, Miss Martha, Taiku, Eva.
Tipton, S.P., M.D., & W., Chungju, Med.
Toms, Rev. J.U.S., & W., Seoul, Eva. (A).
Underwood, Rev. H.G., D.D., LL.D., & W., Seoul, Edu. & Eva.
Underwood, Mr. H.H., Seoul, Edu.
Wambold, Miss K., Seoul, Eva.
Welbon, Rev. A.G., & W., Andong, Eva.
Wells, J.H., M.D., & W., Pyeng Yang, Med.

Whiting, Rev. H.C., M.D., & W., Chairyung, Med.
Whittemore, Rev. N.C., & W., Syen Chun, Eva.
Winn, Rev. G.H., & W., Taiku Eva.
Winn, Rev. R.E., & W., Andong, Eva.

Mission of the Presbyterian Church, South

Austin, Miss Lillian, Chunju, Eva.
Bedinger, Miss A.M., Kunsan, Eva. (A).
Bell, Rev. Eugene, & W., Kwangju, Eva.
Biggar, Miss M.L., Soonchun, Eva.
Buckland, Miss Sadie, Kunsan, Edu.
Bull, Rev. W.F., & W., Kunsan, Eva.
Clark, Rev. W.R., & W., Chunju, Eva.
Coit, Rev. R.T., & W., Soonchun, Edu. & Eva.
Colton, Miss S.A., Chunju, Edu.
Crane, Rev. J.C., & W., Soonchun, Edu.
Daniel, T.H., M.D., & W., Chunju, Med.
Dodson, Miss Mary, Kwangju, Eva.
Dodson, Rev. S.K., Kwangju, Eva.
Dupuy, Miss L., Soonchun, Edu.
Dysart, Miss Julia, Kunsan, Eva. (A).
Eversole, Rev. F.M., & W., Chunju, Edu.
Graham, Miss Ella, Kwangju, Eva.
Greer, Miss A.L., Soonchun, Grad. Nurse.
Harrison, Rev. W.B., & W., Kunsan, Eva.
Hill, Rev. P.B., & W., Kwangju, Eva.
Kestler, Miss E.E., Chunju, Grad. Nurse.
Knox, Rev. R. & W., Kwangju, Eva.
Lathrop, Miss L.O., Mokpo, Grad. Nurse.
Leadingham, R.S., M.D., & W., Mokpo, Med.
Linton, Mr. W.A., Kunsan, Edu.
McCallie, Rev. H.D., & W., Mokpo, Eva. (A).
McCutchen Rev. L.O., & W., Chunju, Eva.
McEachern, Rev. Jno., Kunsan, Eva.
McMurphy, Miss Ada, Mokpo, Eva.
McQueen, Miss Anna, Kwangju, Edu.
Martin, Miss J.A., Mokpo, Eva.
Newland, Rev. L.T., & W., Mokpo, Eva.
Nisbet, Rev. J.S., & W., Mokpo, Edu. & Eva. (A).
Owen, Mrs. G., M.D., Kwangju, Eva.
Parker, Mr. W.P., & W., Pyeng Yang, Edu.
Patterson, J.B., M.D., & W., Kunsan Med.
Pratt, Rev. C.H., & W., Soonchun, Eva.
Preston, J.F., & W., Soonchun, Eva.
Reynolds, Rev. W.D., D.D., & W., Chunju, Eva.
Shepping, Miss E.J., Kunsan, Grad. Nurse.
Swinehart, Mr. M.L., & W., Kwangju, Mission Treas.
Talmage, Rev. J.V.N., & W., Kwangju, Edu. & Eva.
Tate, Rev. L.B., & W., Chunju, Eva.
Tate, Miss M.S., Chunju, Eva.
Timmons, H.L., M.D., & W., Soonchun, Med.
Venable, Mr. W.A., & W., Kunsan, Edu.
Wilson, R.M., M.D., & W., Kwangju, Med. (A).
Wilson, Rev. T.E., Kwangju, Eva.
Winn, Miss E.A., Chunju, Eva.
Winn, Rev. S.D., Chunju, Eva.

Roman Catholic Church

FRENCH MISSION. (LA SOCIETE DES MISSIONS-ETRANGERES).
Baudounet, Pere X., Chunju, South Chulla.
Belmond, Pere J.M., Masanpo, South Kyeung Sang.

Bodin, Pere J., Pyeng Won, South Pyeng An.
Bouillon, Pere C., Eum Chook, Kyung Keui.
Boulo, Pere J.M.J., Seoul, Kyung Keui (A).
Bouyssou, Pere P.J., Yi Chun, Kang Won.
Cadars, Pere J.F., Naju, South Chulla (A).
Canelle, Pere M.J., Mokpo, South Chulla (A).
Chabot, Pere J.E.G., Anak, Whang Hai (A).
Chargeboeuf, Pere E., Taiku, North Kyung Sang.
Chizallet, Pere P. Wonju, Kang Won.
Curlier, Pere J.J.L., Yong Jung Kando.
Demange, Rt. Rev. Bishop F., Taiku, North Kyung Sang.
Deneux, Pere E.A.J., Chemulpo, Kyung Keui.
Devise, Pere E.P., Ahsan, South Choong Chong.
Devred, Pere E.J., Yongsan, Kyung Keui (A)
Doucet, Pere C.E., Seoul, Kyung Keui.
Ferrand, Pere P.C., Fusan, North Kyung Sang.
Gombert, Pere A.D., Ansung, Kyung Keui.
Gombert, Pere J.M.E., Hongsan, South Choong Chong.
Guillot, Pere J., Yongsan, Kyung Keui (A).
Guinand, Pere P.J., Yongsan, Kyung Keui.
Jaugey, Pere J.M.A., Wonju, Kang Won (A).
Julien, Pere M.C., Choryung, Fusan, North Kyang Sang.
Kleinpeter, Pere J., Seoul, Kyung Keui.
Krempff, Pere H.J.M., Tangchin, South Choong Chong (A).
Lacrouts, Pere M., Chaju, South Chulla.
Larribeau, Pere A.J., Yong Jung, Kando.
Le Gendre, Pere L.G., Songdo, Kyung Keui.
Le Merre, Pere L.B., Pyeng Yang, South Pyeng An.
Lereide, Pere J.A., Chung Nampo, South Pyeng An (A).
Lucas, Pere F.M.A., An Byen, South Ham Kyung.
Lucas, Pere L.M. B., Chunju, North Chulla.
Melizan, Pere P.M.D., Chairyung, Whang Hai.
Meng, Pere J.M., Chang Sung, North Pyeng An (A).
Mialon, Pere J.L., Chung Eup North Chulla.
Mousset, Pere J.F.G., Taiku, North Kyung Sang.
Mutel, Rt. Rev. Bishop G.C., Seoul, Kyung Keui.
Perrin, Pere P.F.L., Kwa Chun, Kyung Keui (A).
Peschel, Pere R.F.G., Taiku, North Kyung Sang.
Peynet, Pere J.C., Kimcha, North Chulla (A).
Poisnel, Pere V.L., Seoul, Kyung Keui.
Polly, Pere D.J.B.M., Kyul Sung, South Choong Chong (A).
Poyaud, Pere G.C., Wonsan, South Ham Kyung.
Robert, Pere A.P., Taiku, North Kyung Sang.
Rouvelet, Pere H.P., Kongju, South Choong Chong (A).
Saucet, Pere H.J., Taiku, North Kyung Sang.
Taquet, Pere E.J., Chaju, South Chulla.
Tourneux, Pere V.L., Chilkok, North Kyung Sang.
Vermorel, Pere J., Kang Kyeng Yi, South Choong Chong.
Villemot, Pere M.P.P., Seoul, Kyung Keui.

German Mission.

(Benedictines).

Baur, Bro. C.	Seoul.
D'Avernas, Rev. L.	„
Eckhardt, Rev. A.	„
Fangauer, Bro. P.	„
Flotzinger, Bro. I.	„
Gernert, Bro. P.	„

Grahamer, Bro. J. Seoul.
Hiemer, Rev. C. „
Hoiss, Bro. H. „
Kugelgen, Rev. C. „
Metzger, Bro. M. „
Niebauer, Rev. C. „
Ostermeier, Bro. E. „
Romer, Rev. A. „
Sauer, Rev. Abbot B. „
Schnell, Rev. S. „
Schrotter, Bro. J. „
Vierhaus, Rev. C. „

The Salvation Army

Akerholm, Capt. E., Yong Dong, Eva.
Bokvist, Lieut. (Miss) M., Yoo Koo, Eva.
Cozens, Adjt. H., & W., Chunju, Eva.
Ericksson, Lieut. (Miss) I., Seoul, Eva.
Gale, Lieutenant E. Seoul, Eva.
Gay, Adjt. H.J., & W. Taiku, Eva.
Havenstein, Capt. (Miss) H., Yoo Koo, Eva.
Hill, Adjt., A., & W., Yoo Koo, Eva.
Hoggard, Colonel R., & W., Seoul.
Horne, Maj. & W., Seoul, Gen.Sec.
Jonsson, Lieut. (Miss) E., Seoul, Eva.
Lingvist, Lieut. (Miss) E., Yoo Koo, Eva.
Lord, Capt. H., & W., Seoul, Secretarial.
Olsson, Capt. (Miss) V., Seoul, Eva.
Palmer Ensign G. & W., Seoul, Eva.
Salisbury, Ensign H., Yong Dong, Eva.
Salling, Capt. (Miss) M., Yoo Koo, Eva.
Sylvester, Capt. C., & W., Songdo, Eva.
Twilley, Staff Capt., & W Seoul., Edu.
Ward, Adjt. (Miss) E., Seoul, Eva.
Westling, Capt. F., Moonsanpo, Eva.

Seventh Day Adventist

Butterfield, Elder C. & W., Seoul.
Lee, Mr. H.M., & W., Soonan.
Mills, Mr. F.F., Seoul (A).
Oberg, Mr. H.A., & W., Seoul.
Russell, R., M.D., & W., Soonan.
Scharffenberg, Miss M., Seoul.
Scott, Miss H.M., Soonan.
Smith, Elder W.R., & W., Wonsan.
Wangerin, Mr. R.C., & W., Kyung San.

Young Men's Christian Association

Brockman, Mr. F.M., & W., Seoul, Acting Gen. Secretary.
Gregg, Mr. G.A., Seoul, Educational Director.
Snyder, Mr. L.H., & W., Seoul, Associate Secretary (A).

Unattached

Cameron, Miss C., Seoul, Grad. Nurse.
Chaffin, Rev. V., & W., Seoul, Secretarial.
Fenwick, Rev. M.C., & W., Church of Christ, Wonsan.
Fish, Miss L.H., Pyeng Yang, Edu.
Remick, Miss E., Seoul, Eva.
Van Wagoner, Miss E., Seoul, Edu.

LIST BY STATIONS

Andong
Crothers, Rev. J.Y., & W., P.N.
Rodgers, Miss J.L., P.N.
Smith, R.K., M.D., & W., P.N.
Welbon, Rev. A.G., & W. P.N.
Winn, Rev. R.E., & W., P.N.

Chairyung
Hunt, Rev. W.B., & W., P.N., (A)
Kerr, Rev. W.C., & W., P.N.
McCune, Miss K., P.N.
McKee, Miss A.M, P.N.
Pieters, Rev. A.A., & W., P.N.
Sharp, Rev. C.E., & W., P.N.
Whiting, Rev. H.C., & W., M.D., P.N.

Chemulpo
Cant, Miss E.E., E.C.M.
Dodd, Miss D., E.C.M.
Drake, Rev. H.J., E.C.M.
Hess, Miss Margaret, M.N.
Hillman, Miss M.R., M.N.
Laws, A.F., M.D., & W., E.C.M.
Lawton, Rev. B.R., & W., M.N.
Miller, Miss L.A., M.N.
Pooley, Miss A., E.C.M.
Weir, H.H., M.B., E.C.M. (A)

Chin Chun
Borrow, Miss N., M.D., E.C.M.
Carswell, Miss L.F., E.C.M.
Cooper, Rev. A.C., E.C.M. (A)
Hewlett, Rev. G.E., E.C.M. (A)
Wilson, Rev. F., E.C.M.

Chinju
Allen, Rev. A.W., A.P.
Campbell, Miss A.M., A.P.
Clerke, Miss F.L., A.P. (A).
Cunningham, Rev. F.W., A.P.
Currell, Rev. H., M.B., & Ch. B., & W., A.P.
Laing, Miss C.J., A.P.
McLaren, Rev. C.I., M.D., & W., A.P.
Scholes, Miss N.R., A.P.

Choon Chun
Anderson, E., M.D., & W., M.S.
Edwards, Miss Laura, M.S.
Hitch, Rev. J.W., & W., M.S.
Jackson, Miss C.U., M.S.
Oliver, Miss B.O., M.S.
Tucker, Miss B., M.S.
Vesey, Rev. F.G., & W., M.S.

Chunju
Austin, Miss L., P.S.
Clark, Rev. W.M., & W., P.S.
Colton, Miss S.A., P.S.
Cozens, Adjt., H. & W., S.A.
Daniel, T.H., M.D., & W., P.S.
Eversole, Rev. F.M., & W., P.S.
Kestler, Miss E.E., P.S.
McCutchen, Rev. L. O., & W., P.S.
Reynolds, Rev. W.D., D.D., & W., P.S.
Tate, Rev. L.B., & W., P.S.
Tate, Miss M.S., P.S.
Winn, Miss E.A., P.S.
Winn, Rev. S.D., P.S.

Chungju
Cook, Rev. W. T., & W., P.N.
Davis, Miss G.L., P.N.
Kagin, Rev. E., & W., P.N.
Logan, Mrs. J. V., P.N.
Miller, Rev. F.S., & W., P.N.
Tipton, S.P., M.D., & W., P.N.

Fusan
Elrington, Miss B., E.C.M.
Grosjean, Miss V.C., E.C.M.

Fusanchin.
Alexander, Miss ML., A.P.
Davies, Miss M.S., A.P.
Engel, Rev. G., & W., A.P., (A).
McKenzie, Rev. J.N., & W., A.P.
Menzies, Miss B., A.P.
Niven, Miss A.G., A.P.
Wright, Rev. A.C., A.P.

Haiju
Barlow, Miss Jane, M.N.
Chew, Rev. N.D., & W., M.N.
Norton, A.H., M.D., & W., M.N.
Snavely, Miss G.E., M.N.

Hamheung
Kirk, Miss J.H., C.P.
McFarlane, Miss M.E., C.P.
McMillan, Miss Kate, M.D., C.P.
McRae, Rev. D.M, & W., C.P. (A).
Proctor, Rev. S. J., & W., C.P.
Young, Rev. L.L., & W., C.P.

Hei Ryung
Mansfield, T.D., M.D., & W., C.P.
McDonald, Rev. D.A., & W., C.P.
McLellan, Miss E., C.P.
Smith, Rev. F.B., C.P.

Kanghwa
France, Miss Emily, E.C.M.
Gurney, Rev. W.N., E.C.M.
Hodges, Rev. Cecil, E.C.M.
Packer, Miss E.C., E.C.M.
Smith, Rev. S.T., E.C.M.

Kangkei
Bigger, J.D., M.D., & W., P.N.
Hoffman, Rev. C.S., & W., P.N.
Rhodes, Rev. H. A., & W., P.N.

Kong Ju
Blair, Miss Blanche, M.N.
Miller, I.M., MD., & W., M.N., (A).

Sharp, Mrs. R.A., M.N., (A).
Swearer, Rev. W.C., & W., M.N.
Taylor, Rev. C., & W., M.N.
Williams, Rev. F.E.C., & W., M.N.

Kuchang
Ebery, Miss E.M., A.P.
Kelly, Rev. J.T., & W., A.P.
Macrae, Rev. F.J.L., & W., A.P.
Skinner, Miss A.G.M., A.P.

Kunsan
Bedinger, Miss A.M., P.S. (A).
Buckland, Miss S., P.S.
Bull, Rev. W.F. & W., P.S.
Dysart, Miss Julia, P.S., (A).
Harrison, Rev. W.B., & W., P.S.,
Linton, Mr. W.A., P.S.
McEachern, Rev. Jno., P.S.
Patterson, J.B., M.D., & W., P.S.
Shepping, Miss E.J., P.S.
Venable, Mr. W.A., & W., P.S.

Kyung San
Wangerin, Mr. R.C., & W., S.D.A.

Kwangju
Bell, Rev. Eugene & W., P.S.
Dodson, Miss Mary, P.S.
Dodson, Rev. S.K., P.S.
Graham, Miss Ella, P.S.
Hill, Rev. P.B., & W., P.S.
Knox, Rev. Robert & W., P.S.
McQueen, Miss Anna, P.S.
Owen, Mrs. G., M.D., P.S.
Swinehart, Mrs. M.L., & W., P.S.
Talmage, Rev. J.V.N., & W., P.S.
Wilson, R.M., M.D., & W., P.S. (A).
Wilson, Rev. T. E., P.S.

Masanpo
Lomas, Rev. E.K., A.P.
Lyall, Rev. D.M., & W., A.P.
McPhee, Miss I., A.P.
Napier, Miss G., A.P.

Mokpo
Lathrop, Miss L.O., P.S.
Leadingham, R.S., M.D., & W., P.S.
McCallie, Rev. H.D., & W., P.S., (A)
McMurphy, Miss Ada, P.S.
Martin, Miss J.A., P.S.
Newland, Rev. L.T., & W., P.S.
Nisbet, Rev. J.S., &W., P.S., (A).

Moonsanpo
Westling, Capt. F., S.A.

Paik Chun
Badcock, Rev. J. S., E.C.M.
Borrowman, Miss E., E.C.M.
Bourne, Miss Isabel, E.C.M.

Pyeng Yang

Baird, Rev. W.M., D.D., & W., P.N.
Benedict, Miss R.E., M.N. (A)
Bernheisel, Rev. C. F., & W., P.N.
Best, Miss Margaret, P.N.
Blair, Rev. W.N., & W., P.N.
Butts, Miss A.M., P.N., (A).
Cutler, Miss, M.M., M.D., M.N.
Dillingham, Miss G.L., M.N.
Doriss, Miss A.S., P.N.
Fish, Miss L.H.
Follwell, E.D., M.D., & W., M.N.
Gillis, Mr. H.W., & W., P.N.
Grove, Rev. P.L., & W., M.N.
Hall, Mrs. R.S., M.D., M.N.
Haynes, Miss E.I., M.N.
Holdcroft, Rev. J.G., & W., P.N.
Luckett, Mrs. B.S., P.N.
McMurtrie, Mr. R.M., P.N.
Moffett, Rev. S.A., D.D., P.N.
Moore, Rev. J.Z., M.N.
Morris, Rev. C.D., & W., M.N.
Mowry, Rev. E.M., & W., P.N.
Parker, Mr. W.P., & W., P.S.
Phillips, Rev. C.L., & W., P.N.
Smith, Rev. W.E., & W., P.N.
Snook, Miss V.L., P.N.
Swallen, Rev. W.L., D.D., & W., P.N.
Trissel, Miss M.V., M.N.
Wells, J.H., M.D., & W., P.N.

Seoul

Albertson, Miss M.M., M.N.
Anderson, Miss Naomi, M.N.
Appenzeller, Miss A., M.N.
Avison, O.R., M.D., & W., P.N.
Beck, Rev. S.A., & W., A.B.S.
Becker, Rev. A.L., & W. M.N.
Billings, Rev. B.W. & W., M.N. (A).
Bonwick, Mr. G., & W., K.R.T.S.
Bowman, N.H., M.D., & W., M.S. (A).
Brockman, Mr. F. M., & W., Y.M.C.A.
Brownlee, Miss Charlotte, M.N.
Brownlee, Miss R.B., P.N. (A).
Bunker, Rev. D.A., & W., M.N.
Burdick, Rev. G.M., M.N.
Butterfield, Elder C., & W., S.D.A.
Cable, Rev. E.M., & W., M.N.
Cameron, Miss C.
Campbell, Mrs. J.P., M.S.
Cecil, Sister, E.C.M.
Chaffin, Rev. V., & W.
Chambers, Rev. C., E.C.M.
Clark, Rev. C.A., D.D., & W., P.N.
Constance Irene, Sister, E.C.M. (A).
De Camp, Rev. A.F., & W., P.N.
Deming, Rev. C.S., S.T.D., & W., M.N.
Edith Helena, Sister, E.C.M.
Ericksson, Lieut. (Miss) I., S.A.
Esteb, Miss, P.N.
Forsyth, Miss H., M.N.
Frey, Miss L.E., M.N.
Gale, Lieut. (Miss) E., S.A.
Gale, Rev. J.S., D.D., & W., P.N.
Genso, Mr. J.F., & W., P.N.
Gerdine, Rev. J.L., & W., M.S.
Gregg, Mr. G.A., Y.M.C.A.
Haenig, Miss H.A., M.N. (A).
Hankings, Miss Ida, M.S.
Hardie, Miss Bessie. M.S.
Hardie, Miss Eva, M.S.
Hardie, Rev. R.A., M.D., & W., M.S.
Harris, Rev. Bishop M.C., D.D., LL.D., M.N.
Hirst, J.W., M.D., & W., P.N.
Hobbs, Mr. T., & W., B.F.B.S.
Hoggard, Colonel R., & W., S.A.
Horne, Maj. & W., S.A.
Hulbert, Miss J., M.N.
Isabel, Sister, E.C.M.
Jonsson, Lieut. (Miss) E., S.A.
Koons, Rev. E.W., & W., P.N.
Lewis, Miss M.L., P.N.
Lord, Capt. H., & W., S.A.
Ludlow, A.I., M.D., & W., P.N. (A).
Marker, Miss J.B., M.N.
Miller, Rev. E.H., & W., P.N. (A).
Miller, Mr. Hugh & W., B.F.B.S.
Mills, Mr. F.F., S.D.A. (A).
Mills, R.G., M.D., & W., P.N.
Moose, Rev. J.R., & W., M.S.
Myers, Miss Mary, M.S.
Noble, Rev. W.A., Ph.D., &.W., M.N.
Oakes, Miss A., O.M.S.
Oberg, Mr, H.A., & W., S.D.A.

Olsson, Capt. (Miss) V., S.A.
Palmer, Ensign G., & W., S.A.
Pash, Miss Ellen, B.E.M. (A).
Peart, Miss L.G., B.E.M.
Pye, Miss O.F., M.N.
Renick, Miss E.
Rosalie, Sister Superior, E.C.M.
Rufus, Rev. W.C., & W., M.N. (A).
Scharffenberg, Miss M., S.D.A.
Shields, Miss E.L., P.N. (A).
Smith, Rev. F.H., & W., M.N.
Snyder, Mr. L.H., & W., Y.M.C.A. (A).
Stewart, Mrs. M.S., M.D., M.N.
Taylor, Rev. H.C., & W., M.N. (A).
Thomas, Rev. J., & W., O.M.S. (A).
Toms, Rev. J.U.S., & W., P.N. (A).
Trollope, Right Rev. Bishop, M.N., D.D., E.C.M.
Tuttle, Miss O.M., M.N.
Twilley, Staff-Capt., & W., S.A.
Underwood, Rev. H.G., D.D., LL.D., & W., P.N.
Underwood, Mr. H.H., P.N.
VanBuskirk, Rev. J.D., M.D., & W., M.N. (A).
Van Wagoner, Miss E.
Walter, Miss Jeannette, M.N. (A).
Wambold, Miss Katherine, P.N.
Ward, Adjt. (Miss) E., S.A.
Weller, Mr. O.A., & W., M.N.
Woods, Miss L., M.N.

Songdo

Anderson, Rev. L.P., M.S.
Cram, Rev. W.G., & W., M.S.
Deal, Rev. C.H., & W., M.S.
Erwin, Miss Cordelia, M.S.
Graham, Miss A.E., M.S.
Harris, Miss Gilberta, M.S.
Nichols, Miss L.E., M.S.
Pearce, Miss A., M.S.
Powell, Rev. B.A., & W., M.S. (A).
Reed, Miss L.M., M.S.
Reid, W.T., M.D., & W., M.S. (A).
Ross, J.B., M.D., & W., M.S.
Summers, Miss Laura, M.S. (A).
Sylvester, Capt. C., & W., S.A.
Thompson, Mr. J.A., & W., M.S. (A).
Tinsley, Miss Hortense, M.S.
Wagner, Miss Ellasue, M.S. (A).
Wasson, Rev. A.W., & W., M.S.
Weems, Rev. C.N., & W., M.S.

Songjin

Grierson, Rev. R., M.D., & W., C.P. (A).
McCully, Miss E.A., C.P. (A).
McCully, Miss L.H., C.P. (A).
McDonald, Rev. D.W., & W., C.P.
McEachren, Miss E.B., C.P.
McKinnon, Miss M., C.P.
Rogers, Miss M.M., C.P.
Ross, Rev. A.R., C.P. (A).

Soonan

Lee, Mr. H.M., & W., S.D.A.
Russell, R., M.D., & W., S.D.A.
Scott, Miss H.M., S.D.A.

Soon Chun

Biggar, Miss M.L., P.S.
Coit, Rev. R.T., & W., P.S.
Crane, Rev. J.C., & W., P.S.
Dupuy, Miss L., P.S.
Greer, Miss A.L., P.S.
Pratt, Rev. C.H., & W., P.S.
Preston, Rev. J.F., P.S.
Timmons, H.L., M.D., & W., P.S

Suwon

Barbara, Lay-sister, E.C.M.
Bridle, Rev. G.A., E.C.M.
Nora, Sister, E.C.M.

Syen Chun

Campbell, Mr. E., P.N.
Helstrom, Miss Hilda, P.N.
Lampe, Rev. H.W., & W., P.N.
McCune, Rev. G.S., D.D., & W., P.N.
Roberts, Rev. S.L., & W., P.N.
Ross, Rev. Cyril, & W., P.N. (A).
Samuel, Miss Jane, P.N.
Sanders, Miss E.E., P.N.
Sharrocks, A.M., M.D., & W., P.N.
Soltau, Rev. T., & W., P.N.
Stevens, Miss B.I., P.N.
Whittemore, Rev. N.C., & W., P.N.

Taiku

Adams, Rev. J.E., D.D., & W., P.N.

Blair, Rev. H.E., & W., P.N.
Bruen, Rev. H.M., & W., P.N.
Erdman, Rev. W.C., D.D.,& W., P.N. (A).
Fletcher, A.G., M.D., P.N.
Gay, Adjt. H.J., & W., S.A.
Greenfield, Rev. W.M., P.N. (A).
McFarland, Rev. E.F., & W., P.N. (A).
Mills, Miss A.R., P.N. (A).
Mills, Rev. T.A., Ph. D., P.N. (A).
Pollard, Miss H.E., P.N.
Reiner, Mr. R.O., & W., P.N. (A).
Switzer, Miss Martha, P.N.
Winn, Rev. G.H., & W., P.N.

Tong Yeng

Moore, Miss E.S., A.P.
Taylor, Rev. W., L.R.C.P. & S.E., & W., A.P.
Watson, Rev. R.D., & W., A.P.

Wonju

Anderson, A.G., M.D., & W., M.N.
Reppert, Rev. R.R., & W., M.N. (A).

Wonsan

Brannan, Rev. L.C., & W., M.S.
Buie, Miss Hallie, M.S. (A).
Collyer, Rev. C.T., & W., M.S.
Cooper, Miss K., M.S.
Fenwick, Rev. M.C., & W.
Fraser, Rev. E.J.O., & W., C.P.
Noyes, Miss A.D., M.S.
Peerman, Rev. E.L., &W ., M.S. (A).
Robb,, Rev. A.F., & W., C.P.
Robb, Miss J.B.. C.P.
Scott, Rev. W., & W., C.P.
Smith, Miss B.A., M.S.
Smith, Elder, W.R., & W., S.D.A.
Stokes, Rev. M.B., & W., M.S. (A).
Turner, Rev. V.R., & W., M.S.

Yeng Byen

Beiler, Miss M., M.N. (A).
Graff, Miss H., M.N.
Robbins, Miss H.P., M.N.
Wachs, Rev. V.H., & W., M.N.

Yoo Koo

Bokvist, Lieut. (Miss) M., S.A.
Havenstein, Capt. (Miss) E., S.A.
Hill, Adjt., A., & W., S.A.
Lingvist, Lieut. (Miss) E., S.A.
Salling, Capt. (Miss) M., S.A.

Yong Dong

Akerholm, Capt. E., S.A.
Salisbury, Ensign, H., S.A.

Yong Jung

Barker, Rev. A.H., & W., C.P.
Cruikshank, Miss E., C.P.
Foote, Rev. W.R. & W., C.P.
Smith, Miss E.M., C.P.

INDEX

GENERAL

	PAGE
Ainu, Work for	78
Allen, Dr. H. M.....502,	508
Allen, Mr. Wm. C.	269
American Baptist Foreign Missionary Society	113
American Board Mission...97,	118
American Christian Convention	121
American Episcopal Mission..	76
Americo-Japanese Treaty ...	653
Anderson, Dr. A. G.	513
Anderson, Rev. Joel	139
Ando, Hon. T.	275
Anezaki, Dr. N.	267
Anglican Ch. in Korea	522
Anglo-Japanese Alliance	652
Aoyama Gakuin	125
Atkins, Bishop James	98
Avison, Dr. O. R.	507
Baird, Rev. W. N.	489
Baptist Books Published	117
Barbers, Work Among	162
Barclay, Rev. Thomas	343
Batchelor, Archdeacon	78
Beaumont, John W.	248
Beck, Rev. S. A.	418
Becker, Rev. A. A.	491
Beiler, Miss Mary	446
Belgian Relief	291
Bell, Rev. Eugene	404
Benedictines in Korea	413
Bernard of Clairvaux, Life of	199
Bernheisel, Mrs. Helen K. ...	450
Berry, Rev. A. D.	352
Bible-Societies-Celebration ...	49
—— Printing of	302
Bible Societies (Am.) in Korea	418
Bible Societies (B. & F.) Korea	419
Bible Translation.....120,	156
Bigger, Dr. John D.	499
Billings, Rev. B. W.	385
Bishop, Mrs. Charles Biog. ...	351
Blackmore, Miss I. S.	88
Blair, Rev W. N.	454
Blind-Schools for	548
Bonin Islands	159
Bonwick, Mr. Gerald 411,	421
Book and Tract Society	160
Booth, Gen. Wm. Memorial...	248
Bowles, Mr. Gilbert	263
Bowne, Prof. Borden P., Translated	194
Boys Scouts	240
Braithwaite, Mr. Geo.	160
Brockman, Mr. F. N.	431
Brown, Mr. F. H.	243
Brown, Mr. A. H.	268
Browning, Mrs. E. B. Poems..	151
Buddhism	561
Buddhists, Co-operation with.	274
Bull, Rev. W. F.	407
Burdick, Rev. Geo. M.	464
Buxton, Rev. B. F. Books by.	181
Canadian Church, Missionary Society	82
Canadian Methodist Mission..	87
Canadian Pres. Mission in Korea	444
Carlyle, Translation of	204
Carpenter, Mrs. H. E.	113
Cary, Rev. Otis, D.D., History of Japan	171
Catholic-Roman, Books of ...	202
Cecil, Bishop 65,	83
Chappell, Rev. Benj. D.D. 285, 351, 356,	357
Chairyung Station	455

PAGE

Chiba, Dr. Y., Translation.197, 271
Chicago Convention, Incident of 260
Chinese Y.M.C.A. 241
Christ, Life of..... 172
Christian Endeavor Society... 256
Christian Literature Financial Support, Review of..... 154, 169
Christian Missionary Alliance. 124
Christian University..... 218
Chinju Station, Girls' School 405, 482
Churches, Apportionment of in Evangelistic Campaign... 69
Churches of Christ Mission ... 122
Church of England in Korea, History of 382
Hospitals..... 384
Clark, Rev. C. A. 460
Clark, Rev. W. M..... 466
Coates, Rev. H. H. 87
Colborne, Dr. W. W. Biog. ... 354
Coleman, Mr. H. E. 258
Colton, Miss Susanne 482
Commentaries..... 188
Commercial School in Shanghai 341
Conference of Federated Missions .....
—— Constitution of 531
—— Roll of Members 534
—— Officers and Committees. 536
—— Former Officers 539-40
Continuation Committee.
—— Constitution of 541
—— Members of 542
—— Officers of 544
—— Organization 50
—— Work of..... 52
—— Value of..... 57
Cook, Rev. H. H. 110
Cowman and Kilbourne, Revs. 395
Cram, Rev. W. G. General Survey 363
Crothers, Rev. John Y. 467
Cumming, Rev. C. K. 105
Currell, Dr. Hugh 514
Curtis, Rev. F. S.....521, 527
Curtis, Rev. Wm L..... 118

Dante, Translation of 204
Davis, Mr. J. Merle 299
Davison, Dr. J. C..... 94

PAGE

—— Mrs. J. C. Biog..... 352
Dearing, Rev. J. L., D.D..... 3, 39, 67, 271, 341, 358
De Becker J. E., On Civil-Code 325
De Forest, Memorial Church. 119
—— Biography 121
Deputation, Canadian C.M.S... 82
De Vinney, Rev. F. H. 140
Divorce, Laws of 328
Doan, Mr. R. A. 122, 259
Doshisha 119
Dupuy, Miss L. 483

Ebara, Hon. S. 263
Ebina, Rev. D., Views of..... 180
Educational Review 211
—— System 214
Educational Work in Korea 471, 486, 498
—— For Blind and Deaf..... 471
—— For Married Women and Widows 473
—— Girls' and Women's Schools.....474, 475, 476, 479, 480, 482, 483, 496
—— Boys' Academies ...485, 486, 490, 491, 495, 497
—— Industrial.....477, 487, 495
—— Self-Support 478, 481, 402, 488
—— Athletics 485
—— Christian College 491
Eleemosynary Institutions ... 546
Elwin, Rev. W. H. 80
Emperor, The Gift of 255
Empress Dowager 253
English Teachers, Conference of 239
Episcopal Interests in Formosa..... 347
Esperanto, Bible in 158
Eucken, Translated 192
European War, Aid 290
Evangelical Association 124
Evangelical Lutheran Mission 126
Evangelical Protestant Mission School 129
Evangelism, Aggressive 110
Evangelist, Control of 44
Evangelistic Band..... 127
Evangelistic Campaign, Sei Kokwai relation to 75
Evangelistic Campaign 33

PAGE

——Plans of 58
——Eastern Campaign 58
——Western Campaign 67
——Finances of 67, 87, 100, 256
Evangelistic Campaign Committee 545
Evangelistic Work in Korea 411-470
——No. Pres 441-447-450-454-455-460-467
——So. Pres. 466
——Can. Pres..... 444
——Meth. Epis 443, 446, 452, 462, 464
——Meth. Epis. So...436, 458, 461
——Aust. Pres. 469

Factory Dormitories..... 320
Famine Relief 290
Federal Council of Korea Officers of 554
Federated Missions, Sketch of. 39
——Organized 39
——Growth of 40
Federation of Churches 47
Ferris Semimary 106
Fisher Mr. Galen M..... 237, 295, 310, 313
Foote, Rev. W. R. 444
Foreign Trade 21
Formosa, South .....
——Church Extension 343
——Educational Work..... 345
——Mission Statistics 343
——Theological School 345
——Medical Work 346
——Japanese Work 346
——Episcopal Work..... 347
Fosdick's Manhood of the Master, translated 239
Franchise, Enlarged 16
Free Methodist 130
Frey, Miss Lula E. 476
Friends' Mission 131
Fry, Elizabeth 199
Fuji Tea Co. 307
Fukuin Maru 116
——of Yamaguchi..... 297
Fukuin Printing Co. 301

Gauntlett, Mrs. C. T..... 296
Geisha, Character of 176
German Mission Work Closed. 105

PAGE

German Prisoners .....
——Work among 104
——Bibles for..... 157
——Christmas trees for..... 294
Glenn, Miss Agnes..... 132
Gordon, S. D. Translated 197
Gospels, Harmony of 172
Government Relation to Christian Education in Korea ... 368
——Charity Hospital 500
Government University 218
Greene, Rev. D. C., D.D.... 42, 44
Gring, Mrs. A. D. Biog. 356
Gulick, Rev. S. L., D. D. 9, 32, 47, 120
——Books by..... 186, 270, 334
Gunsei Silk Works 402
Gutelius Rev. S..... 282

Hagin, Rev. F. E. 145, 258
Hail, Dr. A. D. 308
Hall, Mrs. R. S. 472, 502
Hamilton Bishop H. J. 82
——Opinion of 197
Hardie, Rev. R. A., M. D. ... 390
Harris, Bishop M. C. 92, 521
Hatano, Mr. T. 303
Hattori, Dr. U. 267
Haven, Dr. Wm. I. 91, 159
Hawaii..... 317
——Events in..... 333
Hayes, Mr. C. D. 241
Heaslett, Rev. S..... 78
Heintz, Mr. H. J..... 262
Henderson, Rev. C. R., D.D., Lectures 178
Hepburn, Dr. J. C., Bible Dictionary 167
Hepzibah Faith Mission 132
Hibbard, C. V. 239
Hiraiwa, Bishop Y. 86
Hiraoka, Mme. 33, 179
Hodder, Commissioner..... 249
Hodges, Miss Olive I. 135
Hoekje, Rev. Willis G. 107
Hongwanji Scandals 32
Hospitals and Dispensaries, List of 549
——St. Luke's 76, 289
——St. Barnabas' 77
Hozumi, Prof. N., On Civil Code..... 324
Humphrey, Rev. L. H. 138
Hymns, Translation 200

PAGE

Iglehart, Rev. C. W. 301
Iglehart, Rev. E. T. 90
Ikebukuro College..... 79
Imbrie, Rev. W., D.D. 41, 207
Imperial Gifts 289
Imperial University, Y.M.C.A., in 237
Industrial Classes 552
Industrial Enterprises 295
Inouye, Prof. T., Opinions of... 187
Institutions .....
—— Homes for Ex-Convicts.. 550
—— Rescue Homes 550
—— Workmen's Homes 550
Investments, Why Foreign Limited in Japan 18
Ishihara, Dr. O., On Factory Labourers 314
Ishii, Mr. J. 31
Ishikawa, Rev. K..... 145

Japanese in Korea..... 519
—— Y.M.C.A. in Korea 525
—— Pres. Work among, in Korea 527
—— Location of 519
—— Work Statistics..... 557
Japanese Wife, Legal Status.. 324
Japanese Problem in Hawaii.. 333
Japanese Workers in Korea, List of 556
Jenkins, Mr. E. C., Visit to Korea 431
Jorgensen, Mr. A. 243

Kanamori, Mr.....189, 249
Kanegafuchi Mill, permit meetings 85
Kanin, Prince, Prize offered... 279
Kashiwai, Rev. E., Books by 169
—— Essays..... 182
Kawai, Miss Michi 245
Keirn, Rev. G. I. 144
Keller, Helen, Life of 205
Ketchum, Miss E. L..... 95
Kilbourne, Rev. E. A. 137
Kimura, Rev. S..... 334
Kindergartens, Christian .....
—— Glory 229
—— Baptist 232
—— Zenrin 231
—— Christian 229
—— Can. Meth..... 231
—— Meth. Prot.....232, 229

PAGE

—— Pres. So..... 232
Kiyama, Rev. K. 99
Knipp, Rev. J. E. 142
Kobayashi Tooth Powder Company 299
Kobe Union Church 284
—— All Saints' Church 284
Kong Ju Station.
—— M. E. Mission 462
—— Schools 493
Koons, Rev. Edwin W. 485
Korea, General Survey ...363-374
—— Financial Stringency.364, 399
—— Federal Council 366
—— Christian College 369
—— Conspiracy Case 370
—— Political Reforms..... 370
—— Agricultural Conditions. 372
—— Railways 373
—— Educational System..... 373
—— Evangelistic Symposium. 441-470
—— Educational Symposium. 471-498
—— Medical Symposium...499-524
Korean Church 31
Korean Conspiracy Case 13
Korean Religious Tract Society 421
Kumiai, Churches 96
" " in Korea ... 523
Koto Gakko, Courses of 216
Kozaki, Rev. H., D.D. 48, 49
Kumamoto Band, Members of 189
Kunsan Station 407
Kurihara, Mr. M.....178, 239
Kwangju Station 404
Kwansei Gakuin 97, 212
Kyoto, Union Church 285
Kyeng Sang Province 377

Labour Statistics 316
Land Tenure 265
Language School 220
Lang, Rev. D. N. 78
Learned, Rev. D. W., D.D.120, 156
Leper Asylums.....380, 549
Lever Bros. Methods of Work 308
Lewis, Miss Mary Lee 475
Lewis, Miss Alice G. 131
Light-house Men, Work Among 128
Lindstrom, Rev. H. 124
Lomas, Rev. E. K. 496

PAGE
Loo Choo Islands, Work in..94, 95
Lord, Capt. Herbert A..... 427
Ludlow, Dr. A. I. 506
Lutheran Gospel Association.. 133
Lyall, Rev. D. M. 377
Mabie, Dr. H. C. 184
MacCauley, Rev. Clay ...143, 192
Macdonald, Miss A. C..... 324
Macfarland, Rev. Charles F.. 48
MacKenzie, Rev. J. Noble ... 469
MacNair. Rev. T. M. 101
Manchuria, Japanese in 337
„ Social Welfare Work. 324
Manchuria Treaties regarding. 564
Marble Quarry Christian 296
Marriage Laws, Decision in... 17
——in Japan 327
Marriage Laws, reformed..... 49
Martin, Rev. Wm. 284
Mathews, Dean Shailer, in Japan ... 9,47, 113, 115, 240, 270
Matthews, Rev. W. K. 96
Matsuno, Rev. K. 47, 58
Maxwell, Dr. J. L. First Missionary to Formosa 346
Mayer, Rev. Paul S..... 124, 298
McAlpine, Rev. R. E., D.D.... 81
——Special Work for Young men 104
McCall, Rev. C. F. 122
McCord, Rev. E. K. 121
McCutcheon, Rev. L. O. 405
McKenzie, Rev. D. R., D. D. 50
McMillan, Miss Kate 511
Medical Work in Korea
——North. Pres 499, 500, 504, 507
——Meth. Epis. 502,513
——Canadian Pres. 511
——Australian Pres..... 514
——Union 506
——Research Work 507
——Training Nnrses.....
..... 502-503-509-510
Meiji Gakuin Fire..... 102
Methodist Church 86
Methodist Episcopal Mission 90
——West Japan..... 94
——South „ 96
——Woman's Foreign Miss. Soc. 92
——Woman's Foreign Miss. Soc. (West)..... 95
Meth. Epis. Miss. in Korea... 385
——Institutional Work 387

PAGE
——Union Work 388
——Evangelistic Work.....
..... 443, 446, 452, 462, 464
——Woman's Work 446
——Educational 475, 491, 493
Meth. Epis. South in Korea... 390
——Work for Women 457
——Evangelistic.....457, 458, 461
——Educational 473, 474, 479, 486
Meth. Ch. in Korea 521
Methodist Protestant Mission. 134
——Educational Work of
——Woman's Foreign Miss'y Society 135
Mayer-Waldeck, Admiral ... 157
Miller, Rev. Hugh..... 419
Miners Work among..... 127
Minkinnen, Rev. T. 133
Missionary, Second Generation 103
„ Work among Artisans 104
Missionaries, Support in Campaign..... 69
Mitsui, Baron..... 291
Miyagawa, Rev. T. 62
——Sermons by 178
Moose, Rev. G. R..... 461
Morimura, Mr. 33, 172
Morris, Rev. C. D. 452
Motoda, Dr. S. 180
——Sermons by 360
Mott, Dr. John R. 68
Muller, Prof. Frank 169, 220
Muraoka, Mr. H. 301
Murray, Rev. D. A. 66

Nakatsu, Mr. C. 310
Nagasaki Union Church 286
Naruse, Pres. J. Opinions..... 205
National Debt..... 10
Newspaper Evangelism ...106, 152
Nihon Kirisuto Kyokwai..... 99
Nippon Sei Kokwai 75
Nitobe, Dr. I. Opinion of..... 199
Niwa, Mr. S.....522, 525
North, Dr. Frank Mason, Visit of 91
Noss, Rev. Christopher..... 109

Oba, Takeshi 298
Obee, Rev. E. I..... 134
Okuma, Count..... 3, 76, 262, 263
Omi Mission 136
Oriental Missionary Society... 137
„ „ in Korea ... 395

PAGE
Orphanages 293
" List of 546

Painter, Rev. Sheldon 80
Peace Movement 263
Peace Suuday..... 264
Pentecostal Church Mission... 138
Pettee, Rev. J. H. 256, 289
Pieters, Rev. Alex. H..... 455
Pollard, Miss Harriet E. 480
Poor, Schools for 547
Postal and Telegraph Christian News 527
Postmen, Work for 90
Pratt, Miss Susan A..... 111
Prayer Book, Revision of..... 75
Pres. Ch. in U.S.A. (Korea)... ..... 337, 399
—— Revivals..... 401
—— Evangelistic 441, 447, 454, 455
—— Educational 475, 403, 485, 489, 495, 471
Presbyterian Mission 101
" " South ... 102
Press, Attitude of 272
Profit Sharing Business 309
Prisoners, Work Among 166
—— Help to 291
Pyeng Yang Station 447 452, 454
—— Work Among Women... 450
—— Schools 489

Ragan, Miss Ruth..... 246
Railway Evangelism..... 117
—— Clubs 339
Railway Stations, Model 280
Raymer, Rev. J. H. 284
Reed, Miss Lillie M..... 473
Reformed Church in America Mission..... 105
——South Japan 107
Reformed Church in U.S. Mission 109
Reiner, R. O. 495
Reischauer, Rev. A. K..... 201
Religions of Japan, Old 538
—— Shintoism 558
—— Buddhism 561
Reynolds, Rev. H. F., D.D.... 119
Roman Catholic Missions..... 411
Rose, Miss Clara H. Biog. ... 357
Rotz, L'Abbé Marc de Biog... 358

PAGE
Russian Orthodox Church Mission 145
Ryerson, Rev. Edgerton 84

Sakatani, Baron 167, 266
Sake, Production of 276
Sakurajima Disaster 31, 95
Salvation Army 189, 200, 248
—— in Manchuria..... 338
—— in Korea..... 427
Sato, Dr. S. 266
Scandinavian Alliance 139
Schiller, Rev. Emil 129
Schneder, Rev. D. B..... 265
Schools, Government 15
Schwartz, Rev. H. W., M.D. 156
Scott, Carey J. 302
Scudder, Rev. F. S. 333
Seiyukai 6
Seoul.
—— No Pres. Mission 460
—— M. E. South Mission ... 461
—— Woman's Academy 475
—— Ewha Haktang School... 476
—— John Well's Training School 485
Servant Girls' Help for 293
Seventh Day Adventist Mission 140
Severance Hospital in Seoul... 506
Severance, Mr. L. H..... 509
Sergie, Archbishop..... 146
Shanghai, Japanese in 341
Shimonoseki Girls' School ... 211
Shintoism 558
——List of Sects 558
Shively, Rev. E. F. 141
Sino-Japanese Treaty 564
Skinner's Sons,, Purchase Silk 306
Slate, Miss A. B. 92
Smith, Miss Bertha 474
Smith, Dr. Roy K.... 512
Smythe, Rev. L. C. M. 102
Social Reform..... 175
—— Service 289
Society for the Propagation of the Gospel 83
Songdo Station, Korea 457
—— Holston Institute 479
—— Anglo-Korean School ... 486
—— Industrial Work 487
Soper, Rev. J..... 352
Southern Baptist Convention.. 116
Southern Presbyterian Mission in Korea 404

PAGE

—— Kwangju Station 404
—— Chunju Station 405
—— Kunsan Station..... 407
—— Soon Chun Station 409
—— Educational Work...482, 483
Stalker, Rev. James, Translated 190
St. Augustine, Translated..... 188
Stevenson, Robert Louis 150
Stewart, Dr. Mary, Large Practice 503
Stirewalt, Rev. A. G. 126
Students, Literature for 153
Sunday School Association ... 258
Sunday School Convention in Tokyo 261
Swallen, Rev. W.L. 447
Swearer, Rev. Wilbur C..... 462
Syen Chun Station..... 442

Taiden, Important Centre..... 528
Tamura, Rev. N. 174
Tapson, Miss Minna 354
Temperance Movement 275
—— Exhibition 277
—— Village 281
Tent Meetings..... 132
Thomson, Rev. R. A..... 113
„ Mrs. Gazelle R..... 228
Tinsley, Miss Hortense..... 457
Tominaga, Rev. T., Problems of Christianity 173
Tomioka, Mr. K., Influence of. 304
Tokyo Exposition 157
164,252,277
Tokyo Union Ch. 284
Travellers' Aid Work 245
Treaties.
—— England and Japan 562
—— American and Japan ... 563
—— China and Japan 564
Tsuda, Mr. Sen 281
Tuberculosis, Ravages of 322
Tucker, Bishop H. St. George 77

Uchimura Kanzo, Views of...
.....184,203
Unitarian Mission 143
United Brethren Mission..... 141
Unity Hall 143
Universalist Mission..... 144

PAGE

Van Strien, Rev. D. 105
Vesey, Rev. F. G..... 458
Vories, Mr. W. M..... 136

Wachs, Rev. V. H. 443
Wainright, Rev. S. H., D.D... 149
Walne, Dr. E. N. 117,153
Wasson, Rev. A. W..... 486
War, European, Influence of,28,34
—— Effects..... 129
—— Aid 290
Watson, Dr. Geo. D., Visit to Korea 397
Week of Prayer..... 167
Welbourn, Rev. J. Armistead 76
Wells, Dr. J. Hunter 500
Whiting, Dr. H. C. 504
Whitman, Miss M. A. 359
White, Mrs. Wm. J., Biog. ... 359
Whittemore, Rev. N. C. 441
Wilde, Oscar 150
Wilkes, Rev. Paget 127
Wilkinson, Rev. A. T. 307
Williams, F. E. C..... 493
Willingham, Rev. C. T. 116
Wilson, Pres. 271
Winn, Dr. T. C. 337
Woolman, John..... 198
Woman's Rescue Work 253
Woman's Union Missionary Society 111
Women Factory Labourers... 313

Yamato Silk Store..... 298
Yamamuro, Col. Books by ... 175
250,251
Y.M.C.A. 35th Anniversary... 237
—— Association in Imperial University 237
—— Korean in Tokyo 243
—— in Dairen 339
Y.M.C.A. in Korea ...431,522,525
Y.W.C.A..... 245
—— New Buildings 436
—— Railway Assoc..... 526
„ in Yokohama 246
Yokohama.
▪ 284
„ Union Church 284
„ Christ Church 284
Youngren, Rev. A. 130
Yun, Hon. T. H., Pardon of.. 370

INDEX VOLUMES I-XII

PAGE

Absentees from Churches ...I. 39
American-Japanese Agreement .....VI. 11
Attitude of Japanese People toward Christianity, Dr. S. Motoda .....VII. 142-50

Ballagh, Rev. J.H., D.D., Opening Address at Semi-Centennial .....VIII. 11
Bertels, Mrs. Mary Rogers, Biog. .....IX. 398
Bible Society, by Mr. F. Parrott .....XII. 205-212
Bishop, Wm. J., Biog. ...XI. 525
Bonne, Archbishop, Biog...X. 376
Brand, Mrs. Clara Sands, Biog. .....IX. 340
Brownlow, Miss Mollie, Biog. ..... XI. 526
Buddhism, The Christianization of .....VIII. 398
—— And Shintoism, Statistics of.....XI. 636

Chappell, Mrs. Benj., Biog.XI. 527
Charitable Institutions in Japan and Korea, List of, (1909).....VII. 594f.
Chinese Students in Japan.IV. 113
—— .....IX. 305
Chinese Students in Japan, Chinese View .....VIII. 626
Chinese Union Church ...IX. 314
Christian Educational Society —Constitution .....VIII. 595
Christianity in Japan, Progress of, in fifty years, Otis Cary .....VII. 133-41
Christianity, The Influence of, upon the Ethical and Religious Thought and the National Life of, I. Nitobe .....VIII. 326
Christianity, The Influence of, upon Ethical Religious Ideas, and upon the National Life and People, D. Ebina ..... VIII. 315
Christian Literature, What have and what we need, F. Müller .....VII. 161-86
Christian Literature Soc.. XI. 113
Christian Literature Society by Rev. S. H. Wainright ..... XII. 201-204
Christian Literature. Annual Review by Prof. Frank Müller .....XII. 221-248
Christians in Japanese Army and Navy .....II. 5
Christian Schools for Girls, Miss A.G. Lewis.....VI. 153-62
Christian University, Address by Dr. K. Sasao at Semi-Centennial .....VIII. 176
—— Statement regarding need of .....IX. 69
—— Substitutes for .....IX. 92
Christianity in Japan, from *Kokumin* .....VII. 463
Chronology, CHRISTIAN MOVEMENT .....X. 464
Church, The Present Crisis, a Turning Point in the History of Christianity. Bishop Awdrey .....III. 205
Civilization, Superficial, Is Japan's .....II. 11
Communities, Foreign, in Japan and "direct trade" .....V. 66

PAGE
—— Also .....VIII. f 27
Conference. 3 Religions..X. 12, 136
Continuation Com. Conference .....XI. 178
—— Findings of .....XI. 284
Continuation Committee, Constitution and Work of Japan .....XII. 275-288
Country Work, Semi-Centennial Address.....VIII. 110
Curtis, Mrs. Gertrude Benedict, Biog. .....XI. 530
Curtis, Rev. Wm. Willis, Biog. .....XI. 533

Daily News, N.C., tribute to Dr. Morita .....IX. 11
Danforth, Miss Mary A., Biog. .....IX. 400
Davidson, Mrs. Robert T., Biog. .....IX. 534
Davis, Rev. J.D., D.D., Biog. .....IX. 350
De Forest, Rev. J. H., Biog. ..... IX. 364
Distribution of Forces, Dr. G. W. Fulton.....X. 191, XI. 68
Duties of this Conference, Address of Dr. D. B. Schneder .....IX. 170
Dodge, Miss Katharine A., Biog. .....X. 378

Early Days in Japan, Mrs. Mary Eddy Miller VII. 122-32
Education, Christian as a Feature of Evangelistic Effort .....V. 184
Education, Christian, Dr. D. B. Schneder .....X. 44
Education, Girls', A. Caroline Macdonald .....VI. 96-141
Education, The Results of Christian,—Semi-Centennial Address, A. Pieters...VIII. 159
Educational Situation (1909) A. Pieters .....VII. 273
Education, The Future of Higher Christian, Semi-Centennial Address, K. Ibuka .....VIII. 170
Education, Attitude of the Department of .....IX. 78
Educational System of Japan, A. Pieters.....IV. 31-107

PAGE
Early Japanese Quotation from the Bible, A. Lloyd. ..... VIII. 598
Eleemosynary Institutions, List of .....X. 447
English Bible Class Work ..... XI. 501
English Teachers Movement, G. M. Fisher .....X. 316
Ensor, Rev. George, Biog.IX. 418
Evangelism, The Scope of Country .....VI. 218
Evangelization of Japan, G. M. Fisher .....VIII. 371
Evington, Rt. Rev. Bishop Henry, Biog. ..... XI. 535

Failed, How far have we? Semi-Centennial Address Rev. G. Toda .....VIII. 91
Fleet, American in Japan ..... VII. 37
Foreign Communities, Christian Work in...VI, 310, XI. 515
Foreign Communities, Religious Work in, by Mr. A. W. Sherriff.....XII. 311-335
Formosa, Mission Work in, under Japanese Rule .....I. 86
..... IX. 115
Formosa, Work of Pres. Church, by Rev. D. Ferguson.....XII. 336-349
Fukuin Maru, Capt. Bickel ..... VI. 204
——Fukuin Maru, Work in the Adjacent Islands, F. C. Briggs..... VIII. 115
Franco-Japanese Agreement (1907)..... V. 335
Frugality, Imperial Rescript on (1908) ..... VII. 6

Gheer, Miss Jennie M. Biog. ..... IX. 394
Gifts, Three Imperial.....III. 29
Girls' Schools, The Sunday School Work of, Semi-Centennial Address, Miss C. B. De Forest..... VIII. 146
Greene, Rev. D. C., D. D., LL. D., Biog. .....XII. 351

Hail, Rev. John E. Biog. .....IX 424, X. 381

PAGE

Hail, Miss Rachel Lindsey, Biog. ..... XII. 352
Heimin, Increasing Prominence of..... II. 7
Hepburn, Dr. J.C., Biog. ...X. 384
Hibbard, Master Lowell, Biog. ..... XII 354
Hiraiwa, Keimei, Biog... IX. 405
Historical Address, Dr. W. Imbrie..... VIII. 50
Honda, Bishop, Biog. .....X. 393
Hostels, Symposium on for Students..... XII. 172
——Waseda Students... XII. 185
——Women ,, ...XII. 192
Houston, Miss Ella, Biog...X. 398

Independance Movement (in Churches)..... IV. 191
Independence, Financial, Semi Centennial Address, S.E. Hager.....VIII. 120
Industrial Conditions in Tokyo, by Mr. J. Merle Davis ..... XII. 134-153
Influences, Moral and Religious, Surrounding Younger Students in Japan,... VII. 55-81
Influence of Christianity—upon Japanese Literature, Dr. D. C. Greene ... VII. 151-60
Ishii, Juji, Biog. ..... XII 355
Ito, Prince, Letter to Mr. O' Brien, about American Missionaries..... VII. 18

Japan and America, Arbitration Treaty..... VI. 414
Japan and Immigration to the United States..... IX. 6
Japan, Christianization of, Dr. Nitobe.....VI. 419
Japanese People, Attitude toward Christianity of, Dr. S. Motoda..... VII. 142-50
Jubilee Celebration in Honour of the Arrival of Dr. S. R. Brown..... VIII. 605

Katsura (Count), Interview with, Dr. Wm. Imbrie...II. 207
Kidder, Miss Anna H., Biog. ..... XII 356
Kindergartens in Japan by Miss M. M. Cook...XII 265-271

PAGE

Knox, Dr. G. W., Biog. ...XI. 401
Korea, Agreement of 1909 ..... VII. 478
Korea, Annexation of, Official Documents..... VIII. 613
Korea, Treaty with (1907) Text..... V. 330
Korea, Work in, Dr. J. S. Gale ..... X. 367
Korea
1. Churches and Missions ..... XII 377-438
2. Christian Literature .... XII 444-588
3. Christian Education..... ..... XII 451-484
4. Medical Work .... XII 487-491
Korea, General Survey, by Rev. W. G. Cram XII.. 365-374
Kobayashi, Mr. T. and his his Charities .....IX. 46,360

Language School, by Prof. Frank Müller .....XII. 258-264
Leete, Miss Isabella A., Biog. .....XI. 540
Literature, Christian, What we have and what we need. F. Müller, VII. 161-86. In 1910 .....IX. 97
Lloyd, Mrs. Arthur, Biog. ..... IX. 423
Lloyd, Prof. Arthur, Biog.... .....X. 404
Loo-Choo Islands, Christian Work in .....VII. 204

MacCollum, Rev. John W., D.D., Biog. .....IX. 348
McKenzie, Rev. D.R., D.D., Address at Annual Meeting of Federated Missions, 1914. ..... XII. 31-43
Meiji Tenno .....XI. 1
Misconceptions, regarding Japan and her People .....V. 3-20
Mission Schools, List of, 1909 .....VII. 584*f*
Missionary Work, The Future of, Dr. J. D. Davis ... . VIII. 360
Missionary, The Work of the Future, Rev. J. G. Dunlop. ..... VIII. 349

PAGE

Missionary, The Work of During the Past Fifty years, H. Yamamoto .....VIII. 60
Missionary, The Work of, T. H. Haden .....VIII. 67
Missionary, Another view of his work, Dr. D. C. Greene. ..... VIII. 76
Missionary, The Temper and Attitude of, Bishop Y. Honda .....VIII. 81
Missionaries, The Influence of Upon the Education and Civilization of Japan, R. Fujisawa .....VIII. 335
Moore, Mrs. Annie M., Biog. ..... X. 408
Moral and Religious Influences on Younger Students. ..... VII. 55-86
Morris, Rev. Arthur R., Biog. ..... XI. 541

New Life in Japan.....III. 19
Newspaper Evangelism ...XI. 510
Nicolai, Archbishop, Biog...X. 412

Okuno, Rev. Matsuna, Biog. ..... IX. 381

Park, Miss Willie Lee, Biog. ..... XI. 543
Peace Movement in Japan, by Mr. Gilbert Bowles ..... XII 154-163
Peace, Treaty of between Japan and Russia .....IV. 240
Physical Culture in Japan, Mr. J. M. Davis ...VII. 87-121
Portsmouth Treaty, Text of ..... IV. 240
Prisons, Japanese.....VIII. 404
Privileges granted by the Dept. of Ed. to Licensed Schools, Dr. W. Imbrie ...II.35
Property Trusts, Mission ..... V. 319-27
Protestantism and the Religious Situation in Japan, Dr. S. H. Wainright ...III. 189

Reasons for Giving Thanks at this Semi-Centenary, Bishop Y. Honda .....VIII. 24

PAGE

Religious Teaching in Licensed Schools, Rev. A. Pieters.....II. 25
Rescript, Imperial, on Education .....V. 69
Rescript, Imperial (on Frugality) (1908) .....VII. 6
Resources of Japan .....III. 15
Resolution in Behalf of International Peace and Good-Will .....VIII. 593
Retrospect of Fifty Years, Rev. K. Kozaki .....VIII. 40
Roll of Honour .....XI. 641
Rolman, Miss Eva L., Biog. ..... XII. 357
Romanized Japanese in Higher Primary Schools, Resolution of Imp. Ed. Ass...I. 149
Russia and Japan, Treaty of Peace .....IV. 240
Russia, War with.....II. 1
Russo-Japanese Convention (1907) .....V. 335
Russo-Japanese Convention, New (1910) .....VIII. 611

Sasamori, Rev. U., Ph. D., D.D., LL.D., Biog. .....IX. 406
School for Foreign Children ..... IV. 108
Schools, Mission, List of, (1909).....VII. 564f.
Scott, Mrs. Carrie Vaughn, Biog. .....XI. 546
Semi-Centennial Conference. Address at, Count Okuma ..... VIII. 59
Small College, Rev. F. N. Scott, Address at Semi-Centennial .....VIII. 179
Stout, Henry, Biog. .....X. 418
Sunday School Work, Semi-Centennial Address, T. Ukai .....VIII. 139
Survey for Year 1913-1914 by Rev. J. L. Dearing, D.D. .....XII. 2-30
Symposium on Christian Hostels by Mr. Galen M. Fisher, Rev. H. Benninghoff and Miss A. C. Macdonald .....XII. 172-197

	PAGE
Talcott, Miss Eliza, Biog...X.	421
Temperance Movement in Japan, by Hon. Taro Ando .....XII.	164-73
Tenny, Mrs. Grace Webb, Biog. .....IX.	338
Tract Society by Mr. Geo. Braithwaite.....XII.	213-220
Treaties, Revision of .....IX.	5
Treaty, The Japan-United States—Text .....IX.	484
Treaty, New Commercial, with Great Britain.....IX.	493
Treaty, Portsmouth, Text of ..... V.	335
Tsuda, Miss, English Institute.....VI.	142
Turner, Rev. W. P., Biog...X.	425
Union Hymnbook .....I.	56
University, Need of a Christian, ...IX.	85
Movement for, D.B.	
Schneder, D.D.....XI.	76
Van Strien, Mrs. Eleanor O., Biog. ..... XII.	358
Waters, Mrs. T. L., Biog...IX.	402
Williams, Right Rev. Bishop C. M., D.D., Biog. .....IX.	413
Willingham, Mrs. C. T., Biog. ..... IX.	349
Winn, Mrs. T. C., Biog....XI.	549
Wyckoff, Prof. M.N., Sc. D., Biog. .....IX.	386
Youngman, Miss Kate M., Biog .....IX.	377

332992

THEOLOGY LIBRARY
CLAREMONT, CALIF.

大正四年六月廿八日發行
大正四年六月廿五日印刷

不許複製

印刷所　福音印刷合資會社
横濱市山下町百〇四番地

印刷者　村岡平吉
横濱市太田町五丁目八十七番地

發行者
編纂兼　ジエー、エル、デーリング
横濱市山手町七十五番地

TOYO KISEN KAISHA.

Imperial Japanese and U. S. Mail Line

SAN FRANCISCO LINE,

PLYING BETWEEN

Manila-Hongkong-Shanghai-Nagasaki-Kobe
Yokohama-Honolulu-San Francisco,

connecting with all Trans-continental Railways. Tickets issued to all overland cities in United States and European Points. Round-the-World Tours in all directions.

TRIPLE-SCREW-TURBINE-STEAMERS,

"Tenyo Maru" "Chiyo Maru" "Shinyo Maru"

all of 22,000 Disp't Tons with a speed of 21 Knots. Stop-overs allowed at all ports. Service and cuisine par excellence. Thoroughly modern and up to-date. Wireless Telegraphy, Submarine Signals, Laundry, Orchestra, Ladies' Lounge, Dancing Deck, and all the latest improvements for safety and comfort.

SALOON ACCOMMODATION AT REDUCED RATES.

TWIN SCREW STEAMER

S. S. "NIPPON MARU."

DISP'T 11,000 TONS, 18 KNOTS SPEED.

SOUTH AMERICAN LINE.

Via Hongkong, Moji, Kobe, Yokohama, Honolulu, Los Angeles, Manzanillo, Salina Cruz, Panama, Callao, Africa, Iquique, Valparaiso and Coronel.

General Office: Yokohama.

Cab'e Address: "Toyokisen."

Agencies at all ports of call and in all the principal cities of the World.

Christian Literature Society of Japan.

Executive Secretary ..... Rev. S. H. WAINRIGHT, D.D.
Field Secretary ..... Rev. E. N. WALNE, D.D.

OFFICE: No. 8, TSUKIJI, TOKYO.

Established and Supported by the Conference of Federated Missions.

NEW PUBLICATIONS.

Hurlbut's "Outline Studies."
Oliver's "Preparation for Teaching."
Broadus' "Preparation and Delivery of Sermons."
Jefferson's "The Building of the Church."
David Smith's "The Historic Jesus."
Fosdick's "The Manhood of the Master."

OTHER TITLES IN PREPARATION.

Large variety of tracts and booklets for use in Evangelistic Work.

Descriptive Catalogue sent on application.
Special terms offered to Subscribers for one copy each of Society's Publications.

SALES AGENTS:

KYO BUN KWAN, KEISEISHA, JAPAN BOOK AND SOCIETY, TOKYO; KOREAN RELIGIOUS TRACT SOCIETY, SEOUL; AND BY OTHER BOOKSELLERS.

THE JAPAN EVANGELIST

Keeps you up-to-date on all matters relating to Christian Work in the Japanese Empire. Issued monthly by the Conference of Federated Missions . . . . . Edited by an Interdenominational Board. It should lie on the desk of every Missionary, Editor, or person interested in Japan . .

Subscription rates { In Japan Y. 2 00 / In America $1 50 / In Great Britain 6s. } Post Free. Address: KYO-BUN-KWAN, Tokyo, Japan.

The KYO=BUN=KWAN

(METHODIST PUBLISHING HOUSE.)

Purposes to meet every book need in Japan, whether in English or Japanese . . . Look over our NEW CATALOGUE and then order by mail. . . . . .

No. 1, SHICHOME, GINZA, TOKYO.

AMERICAN BIBLE SOCIETY

All who are interested in THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE are invited to call at the **BIBLE HOUSE.**

Any help or information we are able to give will be gladly given. Have your mail addressed in our care.

A waiting-room and lavatory.

A large stock of **BIBLES** in Japanese, English and other languages.

THE AMERICAN BIBLE SOCIETY

53 Main Street, Yokohama.

Opposite International Bank.

Telegraphic Address :
"Bible-Yokohama."

SAMURAI SHOKWAI

YOZO NOMURA, Proprietor

□ □ Dealer in □ □
OLD and NEW ART
WORKS . . . . . .
Chinese and Japanese
□ Silks and Curios □

No. 20, HONCHO, YOKOHAMA

ON ALL MATTERS

OF

PRINTING & BINDING

CONSULT

The FUKUIN PRINTING Co., Ltd.

The firm has been printing Scriptures for the American and British Bible Societies ever since its organization, and is prepared to do all kinds of work in the various languages of the East, as well as those of the West. All work received will be promptly executed at the lowest reasonable price ::

HEAD OFFICES: YOKOHAMA

104 YAMASHITA CHO. Telephone: 854

KOBE BRANCH:

25 Motomachi Itchome. Telephone: 2364

17 Azuma Dori Sanchome. Telephone: 3694

TOKYO BRANCH:

1 Ginza Shichome. Telephone: Kyobashi 251

T. YONG-TAI.

□

TAILOR & GENERAL DRAPER.

□

Orders for Every Description
of Goods from China promptly
executed . . . . .

□

185, HONMURA ROAD, YOKOHAMA.

◁ ◁ **Telephone No. 2768 (L.D.)** ▷ ▷

KELLY & WALSH'S

LIST OF

BOOKS FOR THE STUDY OF THE JAPANESE LANGUAGE.

A Handbook of Colloquial Japanese, by Basil Chamberlain, (5th edition)	5.00
A Practical Introduction to the Study of Japanese Writing, "Moji no Shirube," by Basil Hail Chamberlain (2nd edition)	15.00
Kelly & Walsh's Handkook of the Japanese Language, with Vocabulary, &c. Size 4½ by 3 for the pocket...	1.00
Japanese Self-Taught, by the Author of Kelly & Walsh's Handbook	3.00
Japanese Conversation in Six Months, A New Method, by W. A. Adams	2.00
An Introductory Course in Japanese, Colloquial and Writen, by Clay MacCauley	3.00
Chinese Characters for the use of Students of Japanese, by Arthur Hyde Lay, (3rd editton)	5.00
Grammar of the Japanese Written Language, by W. G. Aston	6,75
A Text Book of Colloquial Japanese, by Dr. Rudolf Lange Revised English edition by Christopher Noss	5.00
Grammaire Japonaise Langue Parlee, par Cyrien Balet...	4.00
Kuaiwa Hen Vingt-cinq Exercices. (2 vols.)	2.00
Caracteres Ideographiques. Dictionnaire et Methode d'Etude, par G. Bourgois	7.00
Primitive and Mediæval Japanese Texts, by F. V. Dickins. (2 vols.)	15.00

430
39732

KELLY & WALSH, Ltd.,
No. 60, MAIN STREET,
YOKOHAMA.

BV
3440
J27
1915

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY
AT CLAREMONT
CLAREMONT, CALIFORNIA

332992

23-262-002